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THE

LATTER-DAY SAINTS'

MILLENNIAL STAR.

VOLUME IX.

"AND THEY THAT BE WISE SHALL SHINE AS THE BRIGHTNESS OF THE FIRMAMENT;  
AND THEY THAT TURN MANY TO RIGHTEOUSNESS AS THE STARS FOR EVER AND  
EVER."—*Daniel* xii, 3.

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# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 1.

JANUARY 1, 1847.

VOL. IX.

## IRELAND.

THE following is extracted from the *Mercury* and other papers, showing the painful and distressed condition of Ireland; and this distress is not confined to that country, but is creeping upon England with fearful and rapid strides, and also into many parts of France and Germany. Prophecy, both ancient and modern, must be fulfilled. Heaven pity a fallen race.—ED.

*Despatch of Troops.*—We have just received information that an order has been forwarded this evening to the Tower, from the Board of Ordnance, directing a troop of artillery to be despatched to Ireland forthwith. The alarming condition of the people in that country, and the frequent recurrence of outrage in many districts, justifies the Executive in taking immediate and strenuous measures for the protection of life, and the preservation of the peace.—*Sun of Saturday.*

*Alarming Prospects of the Country.*—We must fairly own that the deepening prospects of distress and demoralization which the public accounts of the last few days present, are such as to excite in us the most serious uneasiness. Our columns to-day exhibit details of distress and crime that may well arrest the attention of the most indifferent. Starvation seems advancing in some quarters with tremendous force, and at the same time, insubordination, demoralization, and murder, keep horrid pace with it, whilst pestilence appears to be coming in to close up the account. It is dreadful, amid present sufferings, to contemplate the conduct pursued by a large portion of the Irish press. Ignorant, or reckless, or both, the ultra-tory and ultra-repeal journals send forth, day by day, the most inflammatory articles—articles which, if they were based upon truth, as they are founded on falsehood and ignorance, ought to suffice to rouse the Irish people to one wild rebellious outburst. If the Dublin and Cork journals have sufficient grounds for their charges, then are our rulers guilty, as Ministers seldom have been, in any age or country; and scarcely any means should be shrunk from that would rid us of their criminal and murderous tyranny. But what are the main charges against them? That they did not undertake the duty of superseding the merchants of the country, in importing provisions; that they did not pour in food, and sell it below the natural price; that they did not supersede the ordinary dealer; that they have not distributed food, either gratuitously, wherever it has been wanted, or put money, in abundance, into people's hands, in one way or other, to enable them to purchase freely; and now we have them called upon actually to undertake the task of digging, ploughing, and planting the small farms throughout Ireland! We cannot shut our eyes to the distressing fact, that helpless, and jobbing, and demoralizing dependency seems to be too congenial to the Irish character. Perhaps time and enlightenment may work a change; but let us not attempt to blink the truth, that at this moment, at this time, when high energies, if they could be called forth, would appear, the general tendency is towards crawling and clamorous mendicancy, rather than high-minded exertion. We know that it may be unpalatable to multi-



tudes to hear this, but they extort from us the humiliating acknowledgment. We can conceive of only one thing more humiliating, and that would be, to attempt, by the wretched froth of pretended patriotism and public spirit, to gloss over the popular humiliation, and whilst we stooped to demand that we should be fed as mendicants, and have our fields tilled for us, as lazy jobbers, we should still maintain the swagger and bluster of independence.—*Belfast Northern Whig*.

The present state of Ireland is bad enough and painful enough, but the prospect of the future seems to us far more appalling. If Government do not resolve to retrace their steps and break through the existing system while yet in its infancy, and *boldly to face whatever may be the consequence of such decision*, relying on the necessity of the case and the rectitude of their intentions—next autumn will find us in Ireland with a harvest defective, if not from disease, certainly from want of preparation—with the markets of the world already drained to supply our deficiency—with prices of provisions high, *because artificial aid will have stimulated a large consumption in the face of a diminished production*; and to crown the whole, with a people on our lands thoroughly demoralized by pauperization, and in whose perverted and blundering logic, the circumstance that they have lived upon charitable aid for a whole year, will be considered as entitling them to a continuance of it in all future time.—*Economist*.

*Deaths from Starvation*.—The *Mayo Constitution* reports seven coroner's inquests, in all of which the verdict was—death from famine,—namely, on Francis Bradley, at Turlough; Martin M'Cevir and Michael Walsh, at Crossmolina; John Barrett, at Cloonralogh; Anthony Malley, at Notish, near Crossmolina; John Monnelly, at Ballymoholy; and Wm. Rutledge, at Shangursta; and an inquest at Ballinrobe on Bridget Glynn, aged 16 years, who, whilst attempting to get a little meal out of a mill which was in motion, was drawn into the machinery by her clothes, and killed instantaneously.—The *Limerick Examiner* states, on the authority of the Rev. Mr. Hickey of Doon, that seven persons died last week in that parish of absolute want.—The *Cork Examiner* gives the following in a report of the meeting of the Skibbereen Relief Committee on Tuesday:—Doctor Donovan detailed some lamentable instances of death and sickness from hunger, and a want of protection against the inclemency of the weather, and he stated that he had no hesitation in saying that, before the close of the spring, half the population of this portion of Carbery would have been swept off the earth by starvation!—The *Wexford Independent* says,—“Our accounts from the northern parts of this county are most deplorable. What the poor people earn on the public works is barely sufficient to support them. All their earnings go for food; and the consequence is, that they have nothing left to procure clothing. Since the extreme cold set in, sickness and death have accordingly followed in its train. Inflammation of the lungs, fevers, and other maladies, resulting from excessive privation, have been bearing away their victims. Many died in the course of last week; and the illness in every case was traceable to the want of clothing and fire, if not of sufficient food.”—In juxtaposition with this appalling statement appears the following:—“*The O'Connell National Debt*.—The men of Wexford, true to their noble nature, have resolved, as will be seen by our advertising columns, on collecting their contingent of this imperishable debt of a grateful nation to their incomparable leader. More of this hereafter.”

*The Old and Young Irelanders*.—The *Nation* of Saturday heads an article on Mr. O'Connell's overtures of peace with the word “Reconciliation,” and says, “Ireland, through all her counties, towns, and parishes, has been longing ardently to hear this word. The ears of millions have been thirsty to drink in the first sound of it; and, lo! from Conciliation-hall itself has issued an overture, which will fly through the land, glad tidings to many an Irish heart.” The editor intimates that he and his friends are willing to let bygones be bygones, and to forgive all the “undeserved and most hideous imputations” which have been cast upon him and them. But then, the *Nation* urges that there are other points at issue besides “physical force,”—points which involve the political, moral, and financial working of the association. “The seceders,” he observes, “say that as at present constituted and conducted it is unsound, and therefore powerless for good; often offensive in its tone and proceedings to its Protestant members, and therefore less than national; under obligations to an English faction, and therefore suspected and deserted by the people of Ireland. They say fur-



ther, that the Committee, which even in its best days had not that control which it ought to have over the operations of the body, has now no control at all. All this they ought absolutely to see reformed before they again co-operate with the Repeal Association. For to what end should the association be reconstructed, unless it is to be made effective for carrying out repeal. Why set up again that giant frame if there is not to be soundness at its core?" The further requirements of the *Nation* are—"an utter relinquishment of all alliance with any English administration which does not make repeal a *Cabinet question*,"—that the present committee of the association shall be dissolved, and a new one formed to receive and expend the funds and publish the accounts,—and that no individual who receives a salary or stipend of any kind from the association shall be eligible to serve on the committee. Mr. W. S. O'Brien has, however, refused to attend the conference, except on certain conditions; and, from the terms in which Mr. O'Connell spoke of the rest of the party at the meeting of the association on Monday, it is fairly to be presumed that the attempt at reconciliation has already been given up as a bad job.

*Murders and Outrages.*—At Tullamore, on Tuesday evening se'nnight Mr. William Lloyd was shot dead while standing at his own door, in Church-lane. Mr. Lloyd was the owner of a small property at Ballough, Tipperary, occupied by a set of repudiating tenants, one of whom, named Watkins, was suspected of having perpetrated the act.—On Monday night se'nnight, an atrocious murder was committed at Coolmarney, near Blue Bull, by an armed party, on the person of a poor man named Renham. They first beat him, robbed him of £1, and finished by putting him behind the fire, where he was so dreadfully burnt that he died shortly afterwards.—On Monday evening se'nnight, John Brown Lynch, Esq., of Clonkeely, near Tuam, formerly an officer in the 6th Regiment of Foot, was murdered in his own avenue, returning from the fair of Ballindangan. A pistol was found near his body. It is supposed he struggled with the murderers, as his skull was fractured, and his throat cut and dreadfully mangled as if with a reaping hook. The shot was heard in the house, and his horse ran into the yard immediately after. An inquest was held next day. Several witnesses were produced, but nothing was elicited that could throw any light upon the affair. The proceedings were adjourned.—On the 5th instant, William Lidesay, a check-clerk on the new road at Pollock, parish of Croom, county Limerick, was fired at, and a book was offered to him with a demand that he should swear never again to return to the work. Government has offered a reward of £60 for the detection of the offenders.—The *King's County Chronicle* states, that, on Friday week, Mrs. Ellen Hoolam and her assistants, who had advertised a sale of corn, distrained for rent, were attacked by a large well-armed mob, by whom they were assaulted and driven away, upwards of twenty shots being fired after them. One of Mrs. Hoolam's sons was severely beaten.—The *Limerick Chronicle* says, "Mr. John Fitzgerald, engineer of the Board of Works in Ennis, received a threatening notice, telling him he would get the death of Mr. Carrick. Mr. Mahon, engineer, in Broadford, removed to Tulla, received a threatening notice for the second time, saying that powder and ball would be the next; and Mr. Richard Creagh, assistant engineer at Tulla, was grossly abused at Six-mile-bridge for refusing to allow a full day's wages for a half day's work."—On Sunday night, the gamekeeper of Sir Hugh Stuart, Bart., on going his rounds in the demesnes of Ballygowley-house, county of Tyrone, saw a man armed, who, on being challenged by the keeper, and being closed on by him, discharged the contents of his gun, with fatal precision, into the body of the keeper, who died on the spot. Every exertion was being made by the police to arrest the murderer.

In the district of Knockaderry and Ballingarry armed bands of peasantry are traversing the country almost every night, and attacking farmers' houses for money and arms, firing shots in their progress, without apparent fear of detection.

*The Gun Trade.*—Owing to the numerous authenticated reports from all parts of the kingdom, respecting the immense purchases of fire-arms by the peasantry, the Government has been at length aroused to the danger, and an official notification was issued from Dublin Castle on the 5th inst., directed to the Irish magistracy, calling their attention to the subject, and setting forth specific instructions, with the view of checking the unrestricted sales of arms that have been carried on to such an alarming extent for some weeks past. A letter from Cavan says,—“The peasantry are armed,



or are arming, almost to a man. The stores of the armourer are more frequently exhausted than the provision stores. Auctioneers, with carts laden with Birmingham arms, attend almost every fair or market in the county of Cavan and the adjoining counties. The rapidity with which they are sold is quite astonishing.

*Deplorable Neglect of Tillage.*—The farmers of the south are desirous, for obvious reasons, to put in the soil this month a greater quantity of seed wheat and oats than usual, in proportion to the much larger breadth of potato ground at their disposal, and which, else, is likely to remain waste after the second year's failure of the staple crop of Ireland. This object is to them one of the wisest policy, not alone in a marketable view, considering the present high prices of grain, and the sanguine speculation of good profits in the next year, but with the provident and philanthropic design of a substitute for the very short, and, perhaps, diseased potato crop of 1847, which we must be prepared to encounter. But unfortunately they are bereft of all facilities for this most essential purpose, by the evil operations of the public works' system, which, in every barony, parish or townland, cripples the farmer—for he has not the able and willing staff of labourers heretofore at his command, whose services are now diverted from field culture to the easier task of destroying a good road, or making a bad one. This is, however, the primary fault of the Legislature, and not of the Board of Works, whose province is to carry out the operose details of a hasty enactment, to avert, perhaps, a general catastrophe. Spade husbandry, under the farmer's eye, is a stiff and vigorous occupation, unlike the task of throwing a shovel of gravel, or tapping a stone-hammer on the side of a *boreheen*, while the operators smoke and chat in concert. Universally, therefore, the labourers prefer this "free and easy" mode of work to the farmer's engagement of 10d. and 1s. a day, reckless of future prospects, dismal as they are, to themselves and others from the neglect of tillage.—*Limerick Chronicle*.

*State of the Country.*—There is no part of Ireland exempt from the terrible calamity by which we are now afflicted. The northern districts, heretofore comparatively free from destitution, are now suffering deep distress; and even in the manufacturing towns, Drogheda, Belfast, and Lisburn, there is a vast amount of destitution. In Drogheda, on Tuesday last, a meeting, attended by all the leading inhabitants, was held at the Tholsel, to adopt measures for affording relief and employment, until the Board of Works should be enabled to extend operations in the district. The Roman Catholic Primate, Most Rev. Dr. Crolly, addressed the meeting on the necessity of prompt exertion. "We must," said that excellent prelate, "call on the inhabitants to subscribe liberally, although it is not very long since we called on them before. But we could not, no one could foresee the greater calamity which has since befallen the country. That calamity is far more deep, and more extensively spread over the country, and we must appeal to all for aid." Arrangements were made for a general subscription.—*Correspondent of the Morning Chronicle*.

## PARACLETES.

(Extracted from the *Times and Seasons*.)

Once upon a time, the most honourable men of the creations or universes, met together to promote the best interests of the great whole. The "head" said to his eldest son, you are the rightful heir to all, but you know I have many kingdoms and many mansions, and, of course, it will need many kings and many priests to govern them; come you with me in solemn council, and let us send some of the "best" men we have had born in the regions of light, to rule in those kingdoms, and set them in order by exhibiting good, that evil may be manifest.

It was said and done, for every thing there was adopted from the "head" by common consent. As free agency gave the sons of the "head" a fair chance to chose for themselves, the most noble of the hosts came forward and selected a world or a kingdom, and a time or a season when he would take his chance at winning the heads of the multitude, a kingdom, crown, and never ending glory.

The innumerable multiplicity of kingdoms or spheres for action, with beings and animals in proportion, and time, times, eternity and eternities, for a full development of the



qualities and powers of each, would so far exceed the common comprehension of mortals, that I can only say eye hath not seen, ear hath not heard, nor hath a natural heart yet been able to calculate either. I then shall content myself for this time to sketch but one. Idumia is the one as interesting as any, and being situated at an immense distance from the centre or "head's" residence, and many eternities from the birth of the "Son of the Morning;" or even the great holy day, when the "morning stars sang together" because so many worlds had been wrought out and left "empty and desolate," as places for "all the sons" of God to multiply and replenish the earth, I select that.

Time being divided into seven parts, the following men agreed to leave the mansions of bliss, and spiritually help to *organize* every thing necessary to fill a kingdom for the space of many of the Lord's days, namely, Milauleph, Milbeth, Milgimal, Mildauleth, Milah, Milvah, and Milzah. Now after they had organized the kingdom of Idumia spiritually, then one at a time was to come temporally and open the door of communication with the spiritual kingdom, that all that would might return to their former estate; for, for this reason, all the regions created and to be created, were filled with a variety of beings—agents to themselves but accountable to the "head" for promises made, when they agreed "to go" and be born of the flesh as they had been of the spirit; that they might know the evil and choose the good; and then be "born *again* of the spirit and the water," and enter into the mansions prepared for them before the foundations of the worlds.

Milauleph being the eldest and first chosen for Idumia, came on when "there was not a man to till the ground," that is, there was not a "man of flesh" to labour temporally; and his elder brethren, who had wrought out their salvation upon worlds, or realms, or kingdoms, or ages, yea, even eternities before, formed him a temporal body like unto their spiritual bodies, and put the life of his spiritual body into it, and gave him the power of endless lives.

Now the acts of his spiritual body, while he was a child with his father and mother in heaven; and his acts while he was in the spiritual councils of the Gods for millions of years; and his acts upon Idumia, while he named, arranged, and prepared every thing upon it to fulfil the end and aim of their creation, behold they are written in "the books" of the "head," which are to be opened when the judgment comes for just men to enter into the joys of a "third existence," which is spiritual.

Milauleph had one thousand years to account for, as well as to be "archangel" of Idumia, after he laid down his temporal body. Behold, here is wisdom, he that hath ears to hear, let him hear, for Milauleph had not as yet been tempted with evil that he might *know* the good. He had not exercised the power of endless lives, that he might *do* the works that his father had done; and he had not "felt that man might be." Although he had seen his eldest brother create worlds and people them, and had witnessed the course and conduct of that world and people as free agents, "sinning and being sinned against," while "death," who held a commission from the "Son of the Morning," to end the first partnership between the spirit and the body; yet, with all this knowledge, and a liberal education in the great college of the nobles of heaven, wherein all perfection was taught, all science explained from first to last, and all that was, or is, or will be, was exhibited on the great map of perpetual systems, and eternal lives, Milauleph had to take his wife, or one of the "Queens of Heaven," and come upon Idumia and be tempted, overcome, and driven from the presence of his Father, because it had been agreed by the Gods and grand council of heaven, that all the family of the "head" that would do as he or his eldest son did, should be exalted to the same glory.

This was to be accomplished by the power of "perpetual succession" in eternal lives, wherein there was no "remission of sin without the shedding of blood;" no forgiveness without repentance; and no glory without perfect submission to the "head." The foundation was *truth*, and the continuation, perpetual succession by revelation. Milauleph, then, knew that he and his wife would sin and be troubled; but as the eternal spirit in him was the candle of the Lord, he knew also that the light thereof upon the eyes of his understanding, would show some of the way-marks to the original "truth," whereby he might work out his salvation with fear and trembling. That none of the work of the hands of the "Son" might be lost, or any souls which his Father had given him might be left in prison, angels were commissioned to watch over Idumia, and act as *spiritual guides* to every soul, "lest they should fall and dash their feet against a stone." They were denominated "the angels of our presence."

But I must stop, Mr. Editor. My story of the whole *seven*, who managed the seven dispensations of Idumia, will be too long for one communication. And let me say that I have begun this story of the Paracletes or Holy Ones, to counterbalance the foolish novel reading of the present generation. My story is not revelation, but the innuendoes relate to holy transactions, which may lead good people to search after truth and find it. If this meets the approbation of virtuous minds, I shall write more.



## CONTINUED.

To continue the history of the seven Holy Ones, who agreed to take upon them bodies of flesh, and work out a more exceeding and eternal crown of glory upon Idumia, it will be necessary to premise that Milauleph and his first companion in the flesh, knew before they left their "first estate," what their Father's will was; and that when they should begin to replenish the earth, Satan, who had been raised and educated with them in their Father's family, would descend from heaven like lightning to tempt them, that they might know to choose good and reject evil. These two, who had engaged to people Idumia, to subdue it and to return, having *kept the faith* once delivered to the chosen seed, were informed, when they agreed to go and labour their hour, that besides the comforter to bring all things to their remembrance, the angels which attended them on high, should attend them below, to preserve them from the secret or unforeseen snares of those angels who kept not their first estates, but were left in their sins, to roam from region to region, and in chains of darkness, until the great day of judgment.

It was written in the law of the Lord on high, that they that overcome by obedience, should be made kings and queens, and priests and priestesses to God and his Father, through the atonement of the eldest son; and that natural eyes should not see, nor natural ears hear, neither should the natural heart conceive the great, glorious, and eternal things, honours and blessings that were then, in the Father's dominions and mansions, prepared in the beginning for them that kept the faith to the end, and entered triumphantly into their third estates—the *eternal life*.

It was also written in the law of the Lord on high, that when the Lord punished men for their sins, he would "punish the hosts of the high ones on high," and the "kings of the earth upon earth," that spirit might judge spirit, and flesh judge flesh—for this honour have all the just, and this honour have all the saints.

Having this understanding, Idumia was placed in its space, but was "desolate and empty," and the life-organizing power of the Gods, or sons of the "head," moved over the matter, and then the land and water separated. And the Gods called "light, and light came," and they went on and organized a world, and created every thing necessary to beautify and adorn it with life, and the power of lives to sustain it, until it should fill the measure of all designed, from a mite to a mammoth—from a man to a God; and Milauleph's and his wife's spirits, clothed in heavenly garments, and learned in eternal wisdom, witnessed the creation, as the spirits of the Gods had witnessed their Father; for even the elder brother could do nothing but what he had seen his Father do in eternities before.

Perhaps this subject may excite the curiosity of some, as it will lead the mind back among the worlds that have been organized and passed away, and among the Gods and angels that have attended to execute the laws and decrees of one universe after another, from eternity to eternity, from the beginning till *now*; and to increase the curiosity of having this present world pass away with a great noise, when there is no place found for it; and of having organized a new heaven and a new earth, wherein dwelleth "righteousness;" and as our fathers cannot be perfect without us, nor we without them; and as the man is not without the woman, neither the woman without the man in the Lord, perhaps Milauleph and his wife, as king and queen to God, and all the sons and daughters of the "head" will shout for joy, and the morning stars sing together again, at the "third" entrance of Idumia and sanctified millions! Who knows?

JOSEPH'S SPECKLED BIRD.

## EXTRACTS FROM THE "AMERICAN SUN."

The following from the *American Sun*, of November 26th, shows that, at least some of the American Indians are looking to the east for deliverance. We wonder if some of our brethren in that army will not tell them about their forefathers, show them the Book of Mormon, and preach the gospel to them, that the Star of Bethlehem may dawn upon their dark and beclouded minds. We also wonder if the White Indians are not descendants of the ancient Nephites, who were never cursed with a skin of blackness, but a few were spared and made their escape into the south country. A promise was made to their fathers that a remnant of their seed should remain. The Book of Mormon declares this. May not the Munchies be this peculiar remnant? "Every secret thing shall come to light."

EDITOR.

AN ANCIENT TRADITION.—In Lieut. Emory's statement to the Union, we find some facts which are of a startling character. He says that on the 20th of August, the chiefs and head men of the Puebla Indians came into Santa Fe, to give in their adhesion to General



Kearney, and express their satisfaction at his coming. These are the descendants of the venerable Aztecs, who, at the Spanish conquest, embraced the religion of their conquerors. They said that there was a tradition with them, that the white man would come from the east and release them from the conditions which the Spaniards had imposed upon them. Three centuries have rolled away, but the descendant of the Aztec remembers his former greatness. The fact which overcame Montezuma, and caused him to yield without resistance, was that a tradition existed that another race would come from the far east; the purport of their coming became matter of dispute. Montezuma thought they would come to supplant him; the priests, that they would come as a benevolent race; but the Emperor could only fear, and his fears forbade resistance—he dared not fight against the Fates. The survivors still cherished a fond hope that the deliverer from the east was yet to come; and now the Puebla thinks he sees the restoration of his rights in the Anglo-American. We sincerely hope he will not be disappointed.

MUNCHIES OR WHITE INDIANS.—A work has been recently published, in which there is a full account of a race of white savages called Munchies, who are said to be actually existing in a valley among the Sierra de los Mimbros, upon one of the affluents of the Rio Gila in the province of Sonora in Mexico. They number about 800, are of Circassian complexion and graceful form. They are peaceable in their habits, honest and virtuous in their conduct, and have many of the comforts of life. Their place of abode is surrounded by inaccessible mountains in which their caves and houses are built. There appears to be no doubt of the fact that this colony exists, and what gives form to the opinion is the manuscripts of early travellers in America, deposited in the Vatican in Rome, describing large numbers who have for centuries inhabited the valleys of the Cordilleras. It is yet to be ascertained whether these people are the descendants of Spaniards who landed with Columbus, or descendants of those extraordinary people who built the ancient cities of Mexico and Yucatan, the ruins of which are spread all over Mexico and Central America.

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## The Latter-day Saints' Millennial Star.

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JANUARY 1, 1847.

WE praise Him who has in His hands power over all things, that we are again permitted to appear before you at the dawn of another year; and while in all humility we present our thanks at the footstool of His throne, for having hitherto spared us and carried us unscathed through the many vicissitudes by which we have been surrounded, while journeying along life's weary way, we, at the same time, offer up our orisons that He may continue to guard and protect us, and inspire our hearts with that divine spirit He alone imparts, that it may tend to the eternal honour and welfare of His kingdom; and that when, like the past year, our earthly pilgrimage has drawn to a close, and the trumpet of the archangel has sounded through the ethereal vaults of heaven, to summon the dead to awake, we may be found prepared to fill the future calling destined for us in the regions of eternal day.

When rightly considered, the dawning of a new year opens a wide field for the contemplative Saint to dwell upon. Time glides swiftly away. In one continued round, days, weeks, and months roll on the even tenour of their way. Let us, then, embrace the present important period to form anew the line of conduct we purpose to pursue—let us revert to the past, and wherever we find “we have left undone the things we ought to have done, and done the things we ought not to have done,” pray that, as far as in our power lies, we may correct those errors of which have been guilty, and endeavour for the future to avoid the shoals and quicksands by which our earthly career is inevitably surrounded. This is a duty incumbent upon us all. Before the waxing and waning of twelve short moons, many of us may be summoned to appear before his judgment seat—many of us, who are now rejoicing in our strength, and in the full glow of early manhood, may, by his omnipotent arm, be suddenly called away, to render an account of the deeds done in the flesh. Be prepared then, “for the des-



troyer may come as a thief in the night, and at an hour ye know not of." Oh, my dear readers, ponder, reflect; and let the year 1847, if ye are spared to witness its departure, be one to which, in after years, you can revert with a conscience void of guile.

But the present is a period when it is anticipated that we, in our public capacity as editor, should say something in our own behalf, or, at least, in behalf of our publication. We do not feel inclined to swerve from a customary obligation, much less when that obligation is rendered pleasing by your kindness and extensive patronage; and as we promised in our last to come strongly armed with the determination to do our duty, it would ill beseem us, in this our first number, to act counter to an assertion so confidently made. It is well known, however, to the generality of our readers, that but a very short period has elapsed since we assumed the editorial chair, yet we have every reason to feel the highest gratification at the success attending our labours; and if the past may be taken as a criterion whereby to judge of the future, we cannot but feel a strong conviction, that in a little time we shall have a great increase in the number of STARS that periodically shine for the advancement of His glory. But while we tender our heartfelt thanks for the prosperity of our publication, we are fully aware that it emanates more from a feeling of goodwill towards the STAR, than from any merits of our own; yet we trust our numerous patrons and friends give us credit for endeavouring to make our periodical as entertaining and instructive as its nature will permit; and while we continue to occupy the editorial chair, they may implicitly rely on our exercising our utmost abilities to render the STAR as interesting as its limits will allow. In return we entreat our numerous friends to use their utmost exertions to circulate it freely to the extent of their means.

It may not, however, be out of place to state here, that as our present volume commences with the opening year, so will it close with the departing year. We intend the volume, therefore, to contain twenty-four numbers instead of twelve, by which means the expense of binding one volume in the year will be saved, also render the bulk of the volume more consonant to the size of the page, and add considerably to the respectability of its appearance when arranged on the shelf of the library, or quietly reposing in the book-case. And here, too, we may further add, that in future we purpose charging the STAR at twopence to our agents, and from this circumstance we expect them to make increased exertions to circulate it more extensively. The retail price will be twopence halfpenny invariably. These changes, we confidently hope, will meet the approbation of our friends.

But while we are writing this article, or at least before it is in the hands of our readers, the gentleman who is in future to undertake the duties of editor, may have landed on these shores, and should such be the case, we shall feel pleasure in resigning our trust into his hands, well knowing, that from his extensive erudition, he is in every respect fully competent to make the STAR to shine with a brilliancy it has never yet attained; and from the gentlemanly and christian deportment of our successor, we are confident he will very soon "win golden opinions from all classes of good men."

In conclusion, dear friends, we do pray that the dawning year may be one of prosperity unto you temporally, and add additional wreaths of glory to the crown you seek to wear eternally; and although in a short time we shall again return to the land of our nativity, when we do recede from your shores, we will leave you our blessing, and the blessings of Israel's God for the spirit in which you have met our mission; and rest assured, that in all times and in all seasons, we shall ever revert with feelings of the liveliest gratitude towards you for the kindly feeling that has at all times been evinced towards us.—Our visit to your shores will have been but short, yet it has been fraught with mighty import; and when we again meet our brethren in



the wilderness, we shall convey to them tidings that will so gladden their hearts, that the welkin will resound with praises and thanksgivings for the prosperity and stability of the Church in the British Isles. We sincerely wish all our readers and friends

A Happy New Year.

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“THE HOUSE OF GOD IS A HOUSE OF ORDER.”

ORDER and regularity are two essential principles most necessary to secure the perpetuity of any system of government, either human or divine. Government, strictly speaking, is the power which one being has to rule over another. This power should consist in a superior degree of wisdom and knowledge, for knowledge is power, life, and salvation. To *know* the living God is eternal life.

In all earthly governments there are different tribunals to administer justice and to enforce the laws. These tribunals differ in the extent of their jurisdiction and powers; the greater control the less, and the less must submit to the greater. These grades of authorities, differing thus the one from the other, are wisely ordained and established in view of the great imperfection of mortal man. Were any one tribunal or grade of officers perfect, there would be no need of any other; but as injustice may be rendered by one tribunal, there is a chance for the aggrieved party to appeal to a higher court or power. But the dignity and honour of worldly powers will not allow any person condemned for crime to oppose or contradict the judge or jury from whom the sentence has proceeded, even though the judge or jury were wrong; and if, under these circumstances, the condemned one should attempt to resist the government, he might be put into prison, or if he had power to carry his opposition so far as some have done, he would be hung for treason against his government, even though he were virtually in the right.

In the kingdom of God there is imperfection, and even the laws and institutions of that kingdom are, in some respects, imperfect, from the fact that the powers of this world, who now hold dominion, will not allow the perfect law of heaven to be put in force; therefore, we must still pray, “thy kingdom come, and thy will be done, on earth, as it is in heaven.” For the hardness of men’s hearts, there was once a law given of God, that, even for very small offences, men might divorce their wives or put them away, while the original or *perfect law* of the kingdom would not allow it.

The Lord hath designed and purposed to plead with all flesh in the last days by the voice of his servants, and by the voice of mercy, and by the voice of judgments. He first sends forth his servants, without “purse or scrip,” to call upon the people to repent, and such as do repent and embrace the fulness of the gospel, he blesses, and saves from their sins. He then begins to unfold to them the law of a celestial kingdom, in part (not yet in perfection), and requires them to keep it. As they begin to act upon it, persecution begins to arise, because of this word; then some find an opportunity to take offence thereat, and, to avoid persecution, begin to persecute of themselves. Writs and processes, for treason and every species of crime, are issued to ensnare the Saints. It would not be popular now to confess that they persecuted the Mormons for religion’s sake, but for their crimes and wickedness. No; “for a good work we stone thee not,” but because thou art an evil-doer. Thus are the Saints persecuted and slain for being instruments in the hands of God to introduce something bordering upon the perfect law of heaven.

This kind of treatment provokes the Almighty to fight against the nations with the sword of his mouth. He says to them by the voice of his servants, “let my kingdom come, and let my laws be established therein.” The powers of this world say, “No! desist, or we will hang you for treason.” About this time the Lord begins to



stretch out his hand over them very gently, which makes them cry out through the public press—" *The peace of Europe in danger.*"—" *Awful and heart-rending disasters at sea.*"—" *Great loss of life.*"—" *Terrible steamboat explosion, scores perished.*"—" *Frightful state of the country.*"—" *Famine in the land.*"—" *The poor perishing for want.*"—" *Anticipated revolution.*"—" *War with Mexico.*"—" *Awful conflagration.*"—" *Great excitement about bread stuffs.*"

These are but preludes to that distressed hour that is rapidly hastening on, when the all-powerful arm of God shall be nerved with vengeance, to break the spell of worldly dominion—to make nobles and monarchs tremble—to cast down thrones and scatter the ungodly like chaff before the wind—to drench the earth with the blood of millions, and roll the full tide of omnipotent power throughout the world, while a voice from heaven proclaims, "Victory! victory!! Justice has triumphed, the law of the Most High is exalted, and the kingdoms of this world have become the kingdoms of our God." Oh, ye our partners in tribulation, ye sons and daughters of the Holy One, who are now passing the deep vale of humiliation and sorrow, look forward to the period, and greet the auspicious morn that shall open to your admiring eyes a world of deliverance and a flood of glory, while your present foe, both strong and cruel, shall come and worship at your feet, and confess that you are the seed whom the Lord hath blessed. When the Lord rises in his might to establish his kingdom, the laws of worldly kingdoms can no more resist his onward course, than the spider's web can resist the force of the whirlwind. If the Saints were permitted to establish the law of God on earth, and abide by it, the whole world might be saved thereby. But this will not be. "It must needs be that offences come, but woe to them by whom they come."

Now let every soul in the kingdom of God be subject to the higher powers—let every member of the body be subject to the head, and never dishonour that head by opposing it after it has spoken the sentence; but if you are wronged, quietly appeal your case to a higher tribunal for another hearing. No man, who possesses the Spirit of God, will ever contradict or resist his presiding officer, any more than the loyal captain will contradict or resist the words of his general, whether he be right or wrong. No man that respects the priesthood will ever rise up against his superior in office, but in all things will shew himself subject to the higher powers; for these powers are ordained of God, and he that resisteth the power, resisteth the ordinance of God; and they that resist shall receive to themselves damnation, says Paul.

If the presiding officer be wrong in his administration, none below him in office can regulate him or put him to right; neither can any one rise up against him without committing sin. The way is open for every one to get justice by appeal to a higher tribunal—if he has been unjustly dealt by previous; but never should he stoop to contention and controversy, which the Lord says are not of him but of the devil. If a presiding officer get far out of the way, it is the right of the body to withdraw fellowship from him, and give due notice of the same to the next higher presiding officer, and thus let him try the case who has the right and the power to do so. But it must be an extreme case of wickedness to justify any body of people in withdrawing fellowship from their presiding officer.—There are some who are fond of theorizing upon this subject: they will ask a thousand questions—raise as many objections—and require a definite explanation to every thing before they can be satisfied to act. Now, persons who are so very particular, will never know much nor do much; but the man whose heart is inspired with the Spirit of God, will never surmise difficulties—never ask many questions, but when circumstances require him to act, he is ready to begin, relying upon him who has said, "It shall be given you in the same hour what ye ought to say and teach."



All meetings of the Saints should be by the knowledge and consent of the legally appointed officers. There is once in a while that some persons profess to have revelations of great importance, and will privately call a meeting of a few of such as they choose to invite, &c. Any man or woman that takes this course, you may know that no good spirit is with them, but it is the spirit of darkness and of the evil one. A good heart that has conceived a good thing will not hide it under a bushel, but hold it up for every poor and needy creature to enjoy. Whenever private meetings are called, you may know that the spirit of apostacy, dissention, and rebellion has called them. There is no man fit to preside in any place in this kingdom, who will suffer his wife or children to preside over him. There are many women who are more capable of managing business than men, and they should do it; they are also more capable of governing than men, and therefore ought to govern their husbands; but we have but little use for such husbands in the kingdom of God. We have but very little use either for men who domineer or tyrannize over their wives, or that abuse them; but we have great use for men that will honour the priesthood, by obeying their presiding officers—we have great use for women who will obey their husbands, and for children who will honour and obey their parents *in the Lord*.

Although the Saints in England have suffered some temporary losses by listening to unwise counsel; yet, as that counsel proceeded from a legal source, they will be blessed and favoured of God in his own due time, in consequence of their loyalty and submission to the government of the church. They must exercise a little patience, and they will see that God will overrule all things for the good of his chosen—for the well-being of his elect, and for the eternal glory of such as are “*called according to his purpose*.”

#### STRANGE CONDUCT OF THE JOINT STOCK COMPANY'S OFFICERS.

We have been told that the officers of the Joint Stock Company have it in contemplation to enter some sort of a protest against the proceedings of dissolving the company, but we cannot for a moment believe any such thing; for if they should attempt to pursue any such course, they must stand in rather a queer light, or rather, in a queer darkness, to proceed with such a matter in the face of the following document. In consequence of certain rumours we publish it, that all parties may be satisfied that our counsel has foundation and backing.

##### COPY.

WE do hereby certify and declare, that on Saturday the Seventeenth day of October, A.D. 1846, at Manchester, a Meeting of the Shareholders of the British and American Commercial Joint Stock Company was duly held, having been legally convened; and also a Meeting of the Shareholders of the same Company on the following Monday, the Nineteenth of October of same year 1846, at which the Shareholders and Meeting expressed their full and firm desire and *resolution* that the said Company be dissolved forthwith, the numbers present, and votes taken, being superabundant to warrant its dissolution.

We do declare, therefore, in accordance with the unanimous wishes of the Shareholders, the said Company *legally* and justly *dissolved*, to all intents and purposes. Given under our hands and with the seal of our office, this Third day of December, A.D. 1846.



THOMAS WARD,	<i>President.</i>
SAMUEL DOWNES,	<i>Treasurer.</i>
THOMAS WILSON,	<i>Secretary.</i>
ROBERT WILEY,	} <i>Directors.</i>
J. A. JAMES,	
I. BROCKBANK,	
GEORGE ALLEN,	} <i>Shareholders.</i>
M. HICKS,	
H. ISHERWOOD,	



## EXTRACT OF A LETTER FROM L. N. SCOVIL.

165, *Arundel Street, Sheffield, December 22nd. 1846.*

Dear Brother Hyde,—I embrace this opportunity of writing a few lines to you. All things are going on as well as I expected when I came here. I told the Saints when I first came, to listen to counsel and to sustain the authorities of the Church, and they would see the work roll on here; and I can say that it has rolled on since that time, for we are baptizing every few days. I baptized a man and his wife a few days since, who bid fair to be very useful in this kingdom; and I expect to baptize five more on Christmas day. A good spirit is prevailing here, and much enquiry after the truth. I shall organize two new branches at our next conference (if the Lord will), one three miles from here, and the other eleven. Yesterday we opened a new place for meeting in the Odd Fellows' Hall, at Barnsley. There are no Saints in that place, but we had three discourses delivered to a crowded house (say from five to seven hundred people), who gave the best attention. Elder Ure will preach there this evening.—Yours in the everlasting covenant.

L. N. SCOVIL.

## TITHING.

This is a subject about which much has been said, and much is still being said. We feel to contribute our mite also to the general fund of knowledge upon this subject. We duly appreciate the zealous labours of some of the Elders to enforce this part of the celestial law in the churches of the Saints in this country; but at the same time, the difference of circumstances, the difference of countries, habits, and customs should have been a sufficient warrant to postpone the enforcing of this law until the wisdom and propriety of so doing, at this time, could have been determined in council at head quarters, and the result of such deliberations made known through the STAR; then it would have been sufficiently early for the Elders to attend to teaching and enforcing it. But as they desire to be forward in every good work, they are certainly pardonable for their rather premature action upon this subject.

The celestial law requires one-tenth part of all a man's substance which he possesses at the time he comes into the church, and one-tenth part of his annual increase ever after. If it requires all a man can earn to support himself and family, he is not tithed at all. The celestial law does not take the mother's and children's bread, neither ought else which they really need for their comfort. The poor that have not this world's goods to spare, but serve and honour God according to the best of their abilities in every other way, shall have a celestial crown in the Eternal Kingdom of our Father. But the rich, and such as have this world's goods which they can spare, without injury to themselves, or without bringing want upon themselves and upon their families, can never obtain a celestial crown unless they pay their tithing. They are not excluded, neither disfellowshipped from the church if they do not do it. We have no law to authorize us to do this; still, such as are able and do not pay their tithing, their light, like that of the foolish virgins, will go out: they will have no oil in their vessels, and consequently cannot be admitted. It, therefore, remains with every man to decide for himself whether he will seek for a celestial crown of his own free will and choice, without compulsion, or not. The poor will readily pay their tithing and more too, because tithing is not particularly required of them. The rich think that it is a hard law as a general thing, yet once in a while a rich man is caught in the gospel net, whose heart is open not only to pay his tithing, but even to sell all that he hath and give to the poor, and go forth and preach the gospel without purse or scrip. But we expect that not only our property will be tithed, but our life also, not one-tenth of it particularly, but even the whole.

But if any man or woman wishes to pay their tithing, they can pay the same at Head Quarters here, or at Head Quarters in the Camp of Israel in the wilderness. These two places are the proper ones for the transaction of such business, that a true and faithful record of the same in the book of the "Law of the Lord" may be kept and preserved. Any one of the Twelve Apostles travelling through the churches are authorized to receive this tithing.

Money, thus raised, is held by the presidency of the church, and applied by them to build temples, help the poor, and to devote to such purposes as they may deem proper for the good of the church, and for the advancement of the cause.

If there are any that wish to tithe themselves for the benefit of the church, there may never, perhaps, be a more acceptable time to pay it than at present. We therefore say, "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith saith the Lord of Hosts; if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."—Mal. iii. 10.



IMPORTANT FROM AMERICA.

Just as we were about to go to press, we received a note by express, from brother F. D. Richards, of Glasgow, bringing us the painful intelligence of the death of Elder Orson Spencer, our expected successor to the editorial department of this paper. But, alas! our expectations in this respect are blasted. We give an extract below of the letter.

"Dear President,—I hasten to inform you that by Samuel's letter, dated November 7th, from America, forwarded here with the 11th number of the STAR, and received last evening, we are informed that Elder ORSON SPENCER IS NUMBERED WITH THE DEAD!! The letter is from brother John Parker, of St. Louis. He is Samuel's wife's brother, and we believe its contents. He also makes mention of the death of father Bent and bishop Hale. There is no other news of consequence to you or to the Saints generally that I know of. Not a word about any of our families."

This intelligence breaks in upon our arrangements and calculations so directly, that we hardly know what to say or what to do. The church, in general, have lost three very valuable and brilliant lights in the above persons, and we may also add father Huntington, of whose death we have learned through another channel. They were high in authority in the church, high in authority before God, high in the Saints' estimation and favour, and we trust that they are now high in heaven. The Saints cannot part with four better or more worthy men. Their earthly substance was ever at the service of the needy. They were firm in the hour of peril and danger, bold and fearless amid the storms of persecution, whose heaviest blasts burst upon that portion of the church where Providence had ordered their dwelling place. They never faltered in the most trying scenes, nor turned to the right hand or left from the strict line of their duty. They were ever ready to lay down their lives for their brethren, and to sacrifice all things for the Kingdom of God's sake. "But they are gone, and we mourn their loss,"—we feel it.

The Saints in England have great cause to lament the death of brother Spencer. He was a star of the first magnitude, but is set, and set behind the western hills, to rise amid the constellations of other climes, where his glory will not be obstructed by the dark and gloomy clouds that float in the atmosphere of our fallen and guilty world.

We had fondly hoped that his name would grace the pages of the present number of the STAR as editor, but instead of that they contain his obituary! But he has gone down to his grave, leaving a memory behind him embalmed in the sweet recollection and never-dying affections of God's persecuted, but chosen people. Whose turn may come next? We cannot say; but let us all be admonished hereby to be ready to meet the call whenever it may come, having our work completed, our garments clean, and our hearts pure.

While penning this article, it has been suggested to us what we must do to supply the loss of brother Spencer. We shall consult about the matter and make it known in due season. In the meantime, we indulge the hope that we shall, in God's own due time, meet our brethren again who are prematurely taken away because of suffering through persecution. They are gone to carry our cause to a higher court, where mobocracy does not bear rule, neither the Executive wink at the shedding of innocent blood, nor authorize demons, in human shape, to oppress and kill the just.

If Governor Ford, of Illinois, does not meet the wrath and just indignation of a righteous God—if the arm of Omnipotent Power is not laid heavily upon him and his posterity (if he have any) in this world and in the world to come, it will be because his ears are deaf to the cries of innocent blood, shed within the walls of Carthage prison; because they are deaf to the cries of widows and of orphans; because they cannot hear the wailings and lamentations of those who have been recently driven out of Nauvoo upon the Iowa side without



food, sick, wounded, and bleeding; because there is no power in the keys of the eternal priesthood; and, in fine, because there is no strength in the word of the everlasting God. If he ever prays, let him remember when he asks God for mercy, that those letters to A. W. Babbitt, Esq., and to the *Warsaw Signal*, defining his position in relation to the Mormons, and to the Anti-Mormons, virtually authorized all the misery, suffering, and death, that have come upon the Saints from exposure and hardship, and even tacitly extended encouragement, and if not Executive protection, at least satisfactory assurances to the mob that they would be beyond the reach of law and punishment if they should rise up and drive the Saints. But there is no danger of his praying to God; and even if he does, "*Let his prayer become sin.*" But it is written, "Thou shalt not speak evil of the ruler of thy people." He is not the ruler of my people, and instead of protecting them as he ought to have done, he has virtually signed the bill of their exile, and suffered them to be thrust beyond the pale of his jurisdiction. He is, therefore, not our ruler, and we say in the name of that God whose we are, and whom we serve, Let evil cleave to him and to his house, and to all the champions of mobocracy, until their names are wiped out from under heaven.

If Governor Ford had cherished any desire to see the laws of Illinois faithfully executed, he never would have acknowledged his inability to preserve peace, execute the laws, and to suppress a ruthless and violent mob. Men are not apt to confess their weakness and inability to an enemy, but to their friends. If the Governor were not "hand in glove" with the mob, and favourable to their operations, why should he confess through the *Signal* any inability on his part to preserve the peace? This was the license and toleration that he gave to a set of murderers and robbers to glut themselves upon the hard earnings of the Saints. But when our people are all driven out, the mob do not cease their operations, but continue to rob and plunder the new citizens. The Governor then blusters up and says that something must be done. He raises a small force and marches to Nauvoo, and is there met by the leaders of the mob, who laugh him to scorn, and who have men enough to drive him and his posse from the field. Governor Ford was rather beside himself to march out against a force which his own unprincipled letters had invited into the field.

But we must ask pardon of our readers for pouring out our contempt and indignation upon an object so unworthy. We consider the Governor of Illinois received the highest marks of honour that he was capable of enjoying or worthy of receiving, upon his late entrance into Nauvoo; namely, the contempt of a mob. That mob is a rebellious child, but Thomas Ford is its father.

The above is severe, we know, and we intend it to be severe, even the naked and undisguised truth; and we know, also, that more than fifty thousand tongues will respond with a hearty amen, in the British Isles, to these sentiments in a few hours after they leave the press.

We understand that some contributions have been made by the people to administer momentary relief to those who have recently been driven away from their homes. This shows kindness and benevolence. To drive a family away from house and lands, worth probably from £100 to £500—then give that family five or ten shillings as a matter of charity—how much credit are such people worthy of for aiding the poor Mormons in the day of their trouble? They are worthy of just what they will get—and that is damnation. But if any man or woman has given any thing to assist our brethren in the day of their misery and sorrow, and has not participated in enforcing mobocratic law and vengeance against them, to such we are very thankful, and ask our Heavenly Father to bless them and to reward them an hundred fold.

If the United States' Government had heard our cries and redressed our wrongs, the God, whom we serve, would have saved them from a vexatious war with the Mexicans; and the lives that have been sacrificed in that contest would have been spared with millions of treasure. Oh, America! our native land, "hadst thou known in this thy day the things that belong to thy peace, but now they are hid from thine eyes!" For thy sake, as well as for the sake of brother Spencer and the others, we clothe this article in mourning.

EDITOR.



## A DREAM.

Mr. Editor,—If you think the following dream worthy of a place in the STAR, please insert it, and if any person can give the interpretation thereof, I shall be glad.

I remain, yours in the everlasting covenant,

JOSEPH CAIN.

In looking over some papers a few days ago, I found one with the seal of the late Joint Stock Company attached to it. I was puzzled, and tried hard to ascertain the meaning of the inscriptions on the seal. This signet was so impressed on my mind, that when lying on my bed it again returned to my recollection. Slumber came over my eyelids, and sleep sealed up my eyes, and I dreamed that I was in a great field, and heard the roar of a lion, as if in pain; I went nigh unto him, where he was crouched beneath a tree, and was in great agony, and beheld two snakes sucking his blood. I looked round for a white ash tree,\* to cut a branch with which to kill or drive away the snakes, but could not find one. I then went close to them and gazed upon them with a clear eye, purposing to frighten them, but they hissed, and coiled up to make a spring at me; I retired a short distance, and the snakes resumed their sucking of the lion's blood more keenly than before. I beheld, and the snakes grew big, and were filled with the blood of the lion. They were rattle-snakes, spotted all over, and were filled with poison. I was much troubled, for the lion roared more terribly, and was getting very weak through loss of blood. I looked towards the setting sun, and beheld three great eagles flying with the swiftness of lightning from the forests, to the rescue of the lion: they had heard the roar of the lion in the west. The eagles had eyes like the sun, and the snakes shrank from their gaze; I beheld that the eagles fastened their talons into the snakes, and hurled them into utter darkness; and one of the eagles had a tongue given unto him, and spake as with the voice of a man, and he cried, *that judgment had commenced, and that the sentence was passed on the snakes, and entered in the book of the law of the Lord, and sealed up to the day of righteous retribution.* I looked again towards the west, and beheld three smaller birds flying towards the lion. They were of the buzzard kind, and had heard the roar of the lion, and came to feed on his carcass; but the great eagle flew on the back of the lion and flapped his strong wings; his eyes were brighter than the sun at noon-day, because of which, the buzzards could not look upon him, and flew into the caves and hid themselves. I looked again towards the west, and behold, many eagles came, and each had meat in his mouth with which to feed the lion. He did eat the meat, and became stronger than he had been before, and when he roared, the beasts of the forest trembled, and when he found a snake in his path, he crushed it beneath his feet. I thought the snakes recovered a little and tried to bite the eagles, but the eagles sat in counsel, and placed a seal upon them, and took away the poison so that their bite could do no harm. I beheld till the greater eagles returned westward to the forests, and left the other eagles with the lion; these brought food to him daily from a place whither no other bird could go, even from the regions of light by which this noble animal, so lately oppressed, was nourished, and became stronger than he hitherto had been, and—I awoke.

\* This species of ash is said to be objectionable to the rattlesnake, and that this reptile would sooner go through fire than come near the leaves of the "white ash."

LIST OF BALANCES DUE THE OFFICE FROM THE SEVERAL AGENTS, ON DECEMBER 24TH, 1846.

<i>Manchester.</i>	—Shaw, agent	... .. £12 11 2½
<i>Glasgow.</i>	—Deducting STARS returned, Richards, agent...	.. . 19 5 11
<i>Edinburgh.</i>	—With M'Ewan's, and deducting STARS returned, Gibson, agent	36 18 3¾
<i>Preston.</i>	—Swindlehurst, agent	... 4 8 3
<i>Burslem.</i>	—Wooton, agent	... 4 16 8¼
<i>London.</i>	—West, agent ...	... 5 14 1¼
<i>Bradford.</i>	—Including brother Phelp's, Miller, agent	... 11 12 1¼
<i>Ireland.</i>	—Harrison, agent	... 1 18 0
<i>Tottington.</i>	—Parkinson, agent	... 2 4 11¼
<i>Macclesfield.</i>	—Horrocks, agent	... 3 5 2¼
<i>Clitheroe.</i>	—Lofthouse, agent ...	... 2 9 9
<i>Blackburn.</i>	—Eatough, agent ...	... 0 13 0¼
<i>Accrington.</i>	—Wright, agent ...	... 0 9 6
<i>Birmingham.</i>	—Clark, agent ...	... 4 6 5½
<i>West Bromwich.</i>	—Broomhead, agent	... 2 17 4
<i>Bedford.</i>	—Martin, agent	... 0 4 6¾
<i>Cheltenham.</i>	—Johnson, agent...	... 1 2 0
<i>Isle of Man.</i>	—Kelly, agent ...	... 1 10 5
<i>Carlisle.</i>	—Candland, agent ...	... 4 6 2½
<i>Hull.</i>	—Robins, agent ...	... 0 13 10½
<i>Sheffield.</i>	—Hall, agent ...	... 6 5 11
<i>Leicester.</i>	—Dunn, agent ...	... 2 16 7
<i>Swaddlingcote.</i>	—Cartwright, agent ...	... 0 4 5½
<i>St. Helens or Prescott.</i>	—Frodsham, agent	... 0 7 6



Newton-le-Willows.—Jackson, agent	...	...	...	...	...	...	1 18 0 $\frac{1}{2}$
Lower Tranmere.—Enion, agent	...	...	...	...	...	...	0 8 4 $\frac{1}{2}$
Crewe.—Nicholson, agent	...	...	...	...	...	...	0 0 0
Bristol.—Kendall, agent	...	...	...	...	...	...	0 8 9
North Wales.—Lorenzo D. Butler	...	...	...	...	...	...	0 7 9
Whipsnade.—Johnson, agent	...	...	...	...	...	...	1 9 0
South Wales.—William Henshaw, agent	...	...	...	...	...	...	4 0 3 $\frac{1}{2}$
Bath.—Marchant, agent	...	...	...	...	...	...	1 16 1 $\frac{1}{2}$
Leamington Spa.—Smith, agent	...	...	...	...	...	...	2 0 10 $\frac{1}{2}$
Trowbridge.—Halliday, agent...	...	...	...	...	...	...	0 7 1 $\frac{1}{2}$
Liverpool.—J. S. Cantwell, agent	...	...	...	...	...	...	0 11 2
Ledbury.—Preece, agent	...	...	...	...	...	...	9 18 0
Tedbury.—White, agent	...	...	...	...	...	...	1 19 5 $\frac{1}{2}$
Henry Campbell	...	...	...	...	...	...	0 8 9
Dalry.—M'Ghie, agent	...	...	...	...	...	...	0 10 2 $\frac{1}{2}$
George Hewitt, late of Manchester	...	...	...	...	...	...	16 4 2 $\frac{1}{2}$
Chalford Hill.—Webb, agent	...	...	...	...	...	...	1 9 10 $\frac{1}{2}$
Strangdom.—Thomas Braidwood	...	...	...	...	...	...	2 13 0
John Allen.—We don't know him	...	...	...	...	...	...	1 14 3 $\frac{1}{2}$
Bolton.—Holt, agent	...	...	...	...	...	...	0 0 0
Worcestershire.—Smith, agent	...	...	...	...	...	...	2 17 7 $\frac{1}{2}$
Leominster.—Hughes, agent	...	...	...	...	...	...	0 9 7 $\frac{1}{2}$
Granton.—Eyre, agent	...	...	...	...	...	...	0 4 6
Duckenfield.—Hulme, agent	...	...	...	...	...	...	0 19 0 $\frac{1}{2}$

Most of the above agents have some Books and STARS on hand as an offset, in part, against the above accounts. But we hope that an exertion will now be made to clear these balances off the books. We want the money. We need it.

## NOTICES.

Hereafter, in sending the STAR, we shall only send a bill of each parcel, and not include therein the old balance due the office. By preserving these bills the agents can determine at any time how much they owe.—For want of space we are compelled to leave out the list of monies received since our last.

Book of Mormon, heretofore retailed at 4s. 6d., will hereafter be sold by retail at 3s. Book of Doctrine and Covenants, heretofore sold at 3s. 6d., will now be sold at 2s. 6d. Hymn Books retailed hereafter at 1s. 6d. STARS, 2 $\frac{1}{2}$ d., by retail. To our agents we shall forward Books of Mormon at 2s. 6d., Doctrine and Covenants at 2s., Hymn Books at 1s. 3d. Parcels always sent at the expense of the agents. We shall retail all our works at this office at the same prices that our agents do abroad. But for books at these *very reduced prices*, we must have the money always in advance. The STARS will be paid for after they are received, but cash is the only order that can get books at the above prices. We would advise everybody that want books, to buy them now. We wish to raise a little money at this time, and when that money is obtained, books may cost a little more.

POETRY.—We receive many pieces of poetry, with a request to publish them and also to correct any errors that we may discover in their composition, rhyme, and measure. This we have no time to do; moreover, we would much rather, as a general thing, write poetry entire, than to correct pieces that are badly written. A tailor may cut a garment out of whole cloth without difficulty, but to cut one over to fit another person, that has been cut out before, is rather a difficult job. To correct errors in prose or poetic composition belongs not to the editor, but to the schoolmaster. If you are inclined to write poetry, write in the best manner you can, carry it to some one who knows the measure, &c., for correction, if you do not know it yourself, then send it along to us, and it may shine in the STAR.

We would say to our presiding elders abroad, that we wish them to complete the work of procuring signatures to the Petition, as soon as possible, and carefully fold them up and return them to us in a nice snug parcel, with the STARS which the agents may have on hand, and no prospect of selling. The elders will remember that a contribution should also be raised and forwarded to us to defray the expenses of this Petition, and of getting it presented, &c. The carriage of the parcels should be prepaid. Do not let this be neglected, lest the petition be left on your hands incomplete. Brother Paul Harrison can get for Ireland just such kind of sheets as he wishes, ruled to his own liking, and obtain all the signatures he can; the Irish petition can be presented by itself, which would be far the more proper. It will only require two or three words of alteration to suit Ireland, which may be very easily done.

Letters are received daily by us from all quarters, inquiring if we can explain how it is that large sums of money from various conferences and individuals, paid into the Joint Stock Company's funds, through the officers, are not at all acknowledged in the Balance Sheet, or, in some instances, only partially, as, Eight Pounds instead of Forty-four, &c. We have published, *entire*, all the money acknowledged by the officers either in their Balance Sheet, handed to us, or that we could trace in the Cash Books. Beyond this we cannot explain, nor are we responsible. Parties who feel themselves aggrieved by this neglect, and wish an explanation, will please address their inquiries to the officers—the responsible parties, viz:—Mr. Thomas Ward, 9, Castle-street, Everton.—Mr. Samuel Downes, 6, Mount-street, Everton.—Mr. Thomas Wilson, 16, Mulberry-street; all of Liverpool.

By Order.

THOMAS D. BROWN.

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## LIVERPOOL:

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 2.

JANUARY 15, 1847.

VOL. IX.

## SHEFFIELD CONFERENCE.

Dear brother Hyde,—According to previous announcement, we assembled ourselves in the capacity of a conference on the 27th instant, in our own room. The meeting being called to order, we opened with singing and prayer, after which it was moved by Elder Ure, and seconded by Elder Mitchell, that Elder Scovil preside over our conference.—Carried unanimously. It was then moved by Elder Sylvester and seconded by Elder Ure, that Elder Mitchell be clerk.—Carried unanimously.

President Scovil then addressed the conference, and said, “We have to transact business for the good of the kingdom of God; I rejoice in having the privilege to stand in your midst. When I think of the great work of God, my soul rejoices: it is just as the prophet says, the little stone cut out of the mountain would roll forward with power.” The Book of Mormon, slander, and the second coming of Christ, formed a portion of his address, and were alluded to with warmth and zeal.

It was moved by Elder Ure, and seconded by Elder Mitchell, that the Chesterfield conference be annexed to the Sheffield conference again, and that Elder Rodgers labour there, or elsewhere, as the president may see fit.—Carried unanimously. Chesterfield formerly belonged to the Sheffield conference, but at the last general conference but one, it was made into a conference of itself, but since Elder Scovil was appointed over Sheffield he deemed it would be best to have it connected with his conference; therefore, when Elders Taylor and Pratt were here, he consulted with them on the subject, and they gave him power to act as he thought best: he has done so in connexion with his conference.

The number of officers present, were, 2 high priests, 8 elders, 17 priests, 8 teachers, and 4 deacons.

The representation of the branches being then called for, Elder Sylvester represented the Sheffield branch, which numbers 239 members, including 2 high priests, 3 elders, 14 priests, 5 teachers, and 2 deacons; baptized since our last conference, 13. All in good standing, the work of the Lord is progressing, and the Saints are rejoicing in the truth.

Pilley branch was represented by Elder Travis, consisting of 20 members, including 1 elder, 2 priests, 1 teacher, and 1 deacon. This branch is doing well, with good prospects, and a good room to preach in.

Rotherham, represented by Elder Wood, consists of 7 members, including 1 elder; baptized since last conference, 1. They are rejoicing in the truth, and determined to conquer. At Wickersley, near Rotherham, there are a few Saints who have been gathered out through the instrumentality of priests Hardy and



Barker, but in consequence of their being nearer Rotherham branch than Sheffield, it was recommended that they be placed under the care of Elder Wood, and for the future belong to his branch; this was agreed to at once.

Mattersea, represented by Elder Padley, consists of 45 members, including 1 elder, 2 priests, 2 teachers, and 1 deacon; baptized 4 since last conference. Although they are held down by Gentile oppression, the Saints are rejoicing in the truth, and in good standing.

Doncaster, represented by letter, contains 41 members, including 1 elder, 4 priests, and 1 deacon; baptized 3 since last conference, 1 removed, 5 cut off.

No one being present from Gringley branch, Elder Padley was called to represent the same, which consists of 15 members, including 1 elder. Elder Walker stated that he believed there were more honest individuals in Gringley—sectarianism will yet give way.

Newhall, represented by Elder Ward, consists of 5 members, including 1 elder, and 1 priest. No prospect at present what Saints are willing to suffer persecution, but it is worthy to notice here the case of brother and sister Stables, who have been sick for a long time, and have been assisted to the utmost abilities of the Saints; in fact, relief has been given to them when it would have been best at home. Elder Wood has relieved them, (hear, hear) and now that they have got better they will not come near us, but speak evil, and try to injure us as much as possible. Inasmuch as they have sinned openly, and do not repent, it behoves us to make an open example of them; therefore it was moved that Benjamin Stables, with his wife, Maria, be cut off. Seconded, and carried unanimously.

Woodhouse, represented by elder Hall, consists of 40 members, including 2 elders, 4 priests, 3 teachers and 2 deacons; 6 removed, 1 dead, 2 cut off.

Chesterfield, represented by letter, consists of 58 members, including 2 elders, 6 priests and 2 deacons; all in good standing.

Some eight or ten members at Darnell were then represented by Priest Willden as being in good standing. It was moved by the president, and seconded by Elder Ure, that Darnell and Attercliff be organized, and known as the Darnell and Attercliff branch, and that Elder Mitchell take the oversight, in connexion with Priests Willden and Long.—Carried unanimously.

Moved by the president, and seconded by Elder Ure, that Crane Moor be organized into a branch, to be called the Crane Moor branch, and that brother S. Wells be ordained as Elder for that branch.—Carried unanimously.

The president also considered it necessary that there should be more officers, therefore he nominated that brothers Dafft, Parkin, J. Wells, Wild, Birtles, Walker, Palfreman, Robinson, Shearman, Wadsworth, and Woodhead, be ordained priests; that brothers White, Furnace, Law, Green, and J. White, be ordained teachers, and that brothers J. Moulson, Crossland, and Stubbs, be ordained deacons.

Total number of members in the Sheffield conference, 482, including 2 high priests, 13 elders, 33 priests, 11 teachers, and 9 deacons; 29 baptized since our last conference.

#### AFTERNOON SERVICE

Opened with singing and prayer. The president then stated that we should proceed with our business; he therefore moved, and it was seconded by Elder Ure, that Pilley be organized into a branch, to be called the Pilley branch.—Carried unanimously. This branch was previously known as Hoyland Common branch.

The president then stated that he had one nomination to make which he forgot in the morning, viz:—that brother Joseph Shepherd be ordained a priest.—Carried.

Moved by Elder Ure, and seconded by Elder Wood, that Elder Scovil be our book agent for the future.—Carried.

Two individuals who had been baptized, were confirmed by the president, after which the sacrament was administered.

The president said he had one thing on his mind that he wished to mention, that was, that there be a fast throughout the conference. It was responded to cheerfully. Moved and seconded that we keep a fast on the 10th of January, 1847, and that the value in money of what is saved by the Saints in fasting, be given to Elder



Scovil, for the purpose of assisting his wife and family in the wilderness.—Carried unanimously.

Seven of the brethren who had been nominated, were ordained under the hands of Elders Scovil and Ure.

## EVENING SERVICE.

After the meeting was called to order, our beloved president opened it with singing and prayer. Elder Ure was then called to address the meeting; he spoke on some of the principles of salvation, and quoted many singular expressions in the scriptures, as, "He that believeth in me, though he were dead, yet shall he live."—"Life and immortality are brought to light by the gospel." The gospel comes directly from God, and if there had been no gospel we had not had eternal life. Believers in Christ never die. The religion of the day is a gloomy thing, but the gospel of Christ is "the power of God." The Elders of Israel are making thousands rich by their instrumentality; Paul says, "we are unknown, and yet known; we are not known to the world, but the Saints of God know us; our gospel came not in word, but by the power of God." The power is not in the Bible, it emanates from Jehovah. "If ye believe in me, ye shall never die."—Thus our beloved brother, Elder Orson Spencer, is not dead, but liveth. Who were the two that appeared to Jesus on the mount? they are not dead, but living, and benefiting us. He looked on the world as being dead, but we are sent to preach the life-giving principles of the gospel. The word of God abideth for ever; take the gospel from us, and we die. Jesus is a pattern of a resurrected body.

Elder Scovil then spoke in his plain and familiar style, but, as the apostle says, "our gospel came not in word, but in power." "I know that what my brother has said is true, I know it for myself. This plan of salvation is a glorious plan, it is no new thing, it was in being before this world. When I reflect on these things it rejoices my soul. If faithful, we shall come into the presence of God. We understand that 'life and immortality are brought to light by the gospel;' yes, so it is—brother Spencer knows this—he is clothed with the powers of the priesthood—with the keys of the resurrection. It stands us to investigate these principles for ourselves; still, *onward is our motto*. In the kingdom of God, progress, grow in truth, be ready like brother Spencer, and may the blessing of God be with you. Amen."

After singing and prayer we adjourned until Monday, being well satisfied with what we had heard, seen, and felt of the good word of God. All the glory be given to him. Amen.

## MONDAY MORNING.

The meeting having met according to previous arrangement, it was opened in the usual way, after which the president made some few remarks suitable for the occasion, and then he proceeded, with the assistance of Elder Ure, to ordain those who had not received their ordination on Sunday. S. Wells was ordained an elder, brothers Dafft, Parkin, Wells, Wild, Birtles, G. Walker, and Shepherd, were ordained priests, brothers A. T. White, Furnace, and Law, were ordained teachers, and brothers Crossland and Stubbs, were ordained deacons. Some excellent remarks were made by the president on the different offices in the priesthood.

Moved and seconded, that we have our conference minutes published in the STAR.—Carried. Moved and seconded, that all who have received ordination, have a license.—Carried. Moved and seconded, that we uphold and sustain the twelve as the legal directors of this church.—Carried. Moved and seconded, that we uphold brother Scovil in his office, as president.—Carried. Moved and seconded, that brothers Berry and Hardy take Dronfield as a field of labour.—Carried.

In consequence of Elder Scovil having to go and baptize at one o'clock, our conference came to a close. At the same time Elder Scovil re-baptized seventeen, and confirmed them, after which we enjoyed ourselves at a soiree got up for our own pleasure. Amen.

LUCIUS N. SCOVIL, President.  
HEZEKIAH MITCHELL, Clerk.

Sheffield, December 28th, 1846.



## THE HANCOCK TRAGEDY.

The following is from the *Mississippian*, a paper published at Rock Island, Illinois, about 70 miles from Nauvoo. Its editor speaks the language of a patriot! Will the government of the United States suffer those women and children to perish that have been driven away from their homes in Nauvoo? Let them remember that their husbands, fathers, and brothers, many of them, are fighting the battles of their country in an enemy's land.—ED.

“We have concluded M. Brayman's report. Such is our feeling—our indignation—our burning sense of shame—of wrong—of disgrace, in regard to recent affairs in Hancock county, that we hardly know what to say—how to begin.

“To say nothing of the odium and imperishable disgrace that must for ever rest upon the escutcheon of our State for the murder of the Smiths, awaiting their trial in an enemy's land; for the burning of the houses—the trampling on the sick, the infirm, the helpless: for the flagellation, abuses, and excoriations; for the driving of the Mormons without one shadow of law to justify such a procedure. To say nothing of all these, what shall we say when we are compelled to herald forth to the world, that an armed mob, headed by a military leader, is found opposing the authority of the Executive, trampling upon the laws of the land, and marching and fighting against their own fellow-citizens of every religious creed—of every political faith? And because the new citizens of Nauvoo saw fit to defend their city, their property, and their lives, against the attacks of lawless desperadoes and an armed mob, and that too by express authority and direction of the governor; why, forsooth, they must be made the victims of their lawless and brutal vengeance. Men living in Nauvoo, unconnected with Mormonism, because they have exercised the inalienable rights of freemen in speaking against the doings of the mob, have been hauled up before a self-constituted mob tribunal in that devoted city, have been driven without one moment's preparation, at the point of the bayonet, into exile, and have been threatened with death if they should return.

“The savage will relent over an infant's wail, but these infuriated men see the haggard mother with her dying infant, nerved by despair and goaded by fear, rushing from the city, and they can laugh at her misery, taunt her as she passes, and add speed to her faltering steps by their abuse—their insults and jeers. Aye, too, and many of these helpless dying children—these more than widowed mothers, have fathers and husbands now engaged in the service of the United States—fighting for their country on the plains of Resaca de la Palma—under the walls of Monterey. And such is the protection afforded to their wives and children; turned out from their only shelter, with none but heaven's canopy, with no hope but in God's mercy! And to such a pass has mob law come in the state of Illinois. Men deliberately taken and shot, denied a trial, and their last appeal for mercy meeting no response! Men surrendering themselves under the solemn pledge and faith of the State, confined within prison walls—guarded by men under a solemn promise to protect them from all violence, basely surrendered to armed ruffians, and brutally massacred while awaiting a trial under the laws of their country! Men, unsafe even with their female companions, but inhumanly shot on the highway! Men resorting to the vilest and cruelest tortures to wring from their victims confessions of crime! Men, with their wives and children compelled to see their houses, their substance, all destroyed before their eyes, with their sick and dying around them, and then driven to the wilderness to become the prey of savages, or the victims of famine!

“We turn from this horrible picture with utter disgust and loathing. If such is to be the state of things, we, with our brethren, may next become the victims of mob violence because we are immersionists and close communionists—our Methodist friends because they shout—the Presbyterians for their infant sprinkling—the Episcopalians for reading their prayers!! It is time, at any expense, at any cost, for every citizen, for every officer to stand forward and defend, maintain, and obey the laws. They must be respected on all occasions—on no occasion set aside, otherwise there is no safety, no protection, no confidence or faith to be reposed in them.”



## ELDER J. CAIN'S FAREWELL ADDRESS.

The time having arrived for me to return to the Camp of Israel, and not having an opportunity of seeing the Saints in many of the conferences, and wishing to take a farewell of the many that I have become acquainted with since my arrival in England, I have taken up my pen to address to you a few words through the medium of the STAR. But before I proceed, I will just state that I first heard the gospel in the Isle of Man, September, 1840. Elder Taylor being the bearer of the truth to that Island. I was convinced the first sermon I heard, and from that day to this I have had no doubt of the work of God. I left England on the 5th of March, 1844, on board the ship "Glasgow," and landed in Nauvoo on the 28th of April, having the quickest passage that had been made by any ship that conveyed the Saints to America. From the time of my arrival in Nauvoo until my return to England, I was in the printing and post office, and lived with Elder Taylor, and had an opportunity of witnessing the proceedings of the prophet Joseph and his brother Hiram, also the Twelve Apostles; and as I wish to bear a faithful testimony to the work of God, which he has commenced in the last days, I have thought it best to make these few remarks, as I may have occasion to refer to them before I close.

I received a mission to England on the 1st of March, 1846, and started from Nauvoo on the 10th of the same month, having previously visited the camp, which was then situated in Sugar Creek, Lee County, Iowa, and arrived in Liverpool on the 9th of June, 1846, in company with Elder George D. Watt and family. As my business called me to Herefordshire, I visited some of the branches in that conference, and found that the Saints were faithful and rejoiced in the work. On finishing my business in Herefordshire I returned to Liverpool, where, with the exception of about six weeks, I have made my stay.

It would be useless to refer to the proceedings in Liverpool, as sufficient has been said on that subject; I therefore would say, that I have visited Birmingham, Glasgow, Edinburgh, and Isle of Man conferences, and several branches in many other conferences, and found the Saints faithful and willing to do the will of the Lord; and although a cloud has hung over the church in the British Isles, yet the Lord has worked good out of it, and I rejoice that since the arrival of Elders Hyde, Pratt, and Taylor, the work has taken a fresh start. The shackles have been cast off the church, and she is now rising from her lethargy and is progressing with unprecedented rapidity, and will continue to do so, and no power on earth or in hell can oppose it; and if the Saints in this land will stand by, and support with their faith and prayers the brethren that have arrived and taken charge of the several conferences in this land, and also their future president over England, the Lord will bless them with his spirit more abundantly, and many thousands will be able to rejoice in this work, who, at the present time, know nothing of our principles; for the work will not be retarded in the future in this land, for the power of the priesthood is in your midst. The Saints have cause to rejoice and thank our Heavenly Father, that our brethren arrived in a time so opportune, as their arrival has restored the confidence of the Saints, and made their hearts rejoice, knowing that our Father in Heaven has his eye on his children, and will send his spirit to them, and by the administration of his servants, bring down blessings on their heads.

The Saints in this land have had a trial, in which they have proven their faith in the work of the Lord, by showing their willingness to act according to the Council of the Twelve. In doing so they will not lose their reward, for the God of our fathers has at all times proven and tried his children before he gave them many blessings. If the Saints in this land expect to receive a celestial crown, they must expect also to prove to our Heavenly Father that they are worthy of it.

During the short time I was in Nauvoo, I witnessed the sufferings which the Saints had to pass through, and found that after the waves of persecution had retired, they were more firmly united than they had been before; therefore, beloved brethren and sisters, whatever may come, make up your minds to stand fast in the faith, and pray to God that he will give you his spirit, that as your day is, your strength may also be.



In conclusion I wish to say, that since I came to England the Saints have administered to my wants, and I pray God, my eternal Father, to bless them, and restore unto them one hundred fold in this world, and life everlasting in the world to come. I will also take this opportunity to say to the Saints, that when they have any of the Elders labouring among them, they should see to their wants, and they in return will bless you, and their blessing will come upon you, and you will rejoice in doing good always; for the Lord once gave a key, whereby his apostles might know his children, even such as clothed, fed, or gave his servants money. Therefore, in conclusion, I wish to bear my testimony to this work. I was well acquainted with our martyred prophet and patriarch, and from my own personal observation, and from every honest man that I have ever come in conversation with who knew them, I found that they were men that acted in everything that became gentlemen. They were men of honourable and virtuous principles, and were the friends of the poor, of which hundreds can testify that are not in this church. I know they were men of God, chosen to do a work which the God of heaven had purposed before this world rolled into existence, or the morning stars sang for joy. They laid a foundation for the kingdom of God, strong as the pillars of heaven, and although they have passed from our view, yet they are not idle but are doing a greater work than they could possibly do on this side of the veil. As to the Twelve Apostles who now are at the head of the church, I can testify that they are men of God and have the keys whereby they can roll on the work. And although there are men that have put into circulation everything that Satan and his emissaries could hatch up against them, yet I know that more virtuous and honourable men are not to be found on the face of the earth, and I also know that the men who have circulated the lies against them, are as corrupt as man can be; and a day will come when such characters will be sorry that they were ever born. I therefore say, be faithful, beloved brethren and sisters, and press forward to the mark of your high calling, for there is a crown awaiting all the faithful; and the day will shortly come when a way will be open that you all can gather to Zion and partake of the blessing laid up for the righteous. I ask one boon at your hands, that is, to pray for me that I may be kept faithful. Farewell then, beloved Saints, and may the God of our Fathers bless you and keep you faithful, which I ask in the name of Jesus Christ. Amen.

J. CAIN.

## CLOSE OF JOINT STOCKISM.

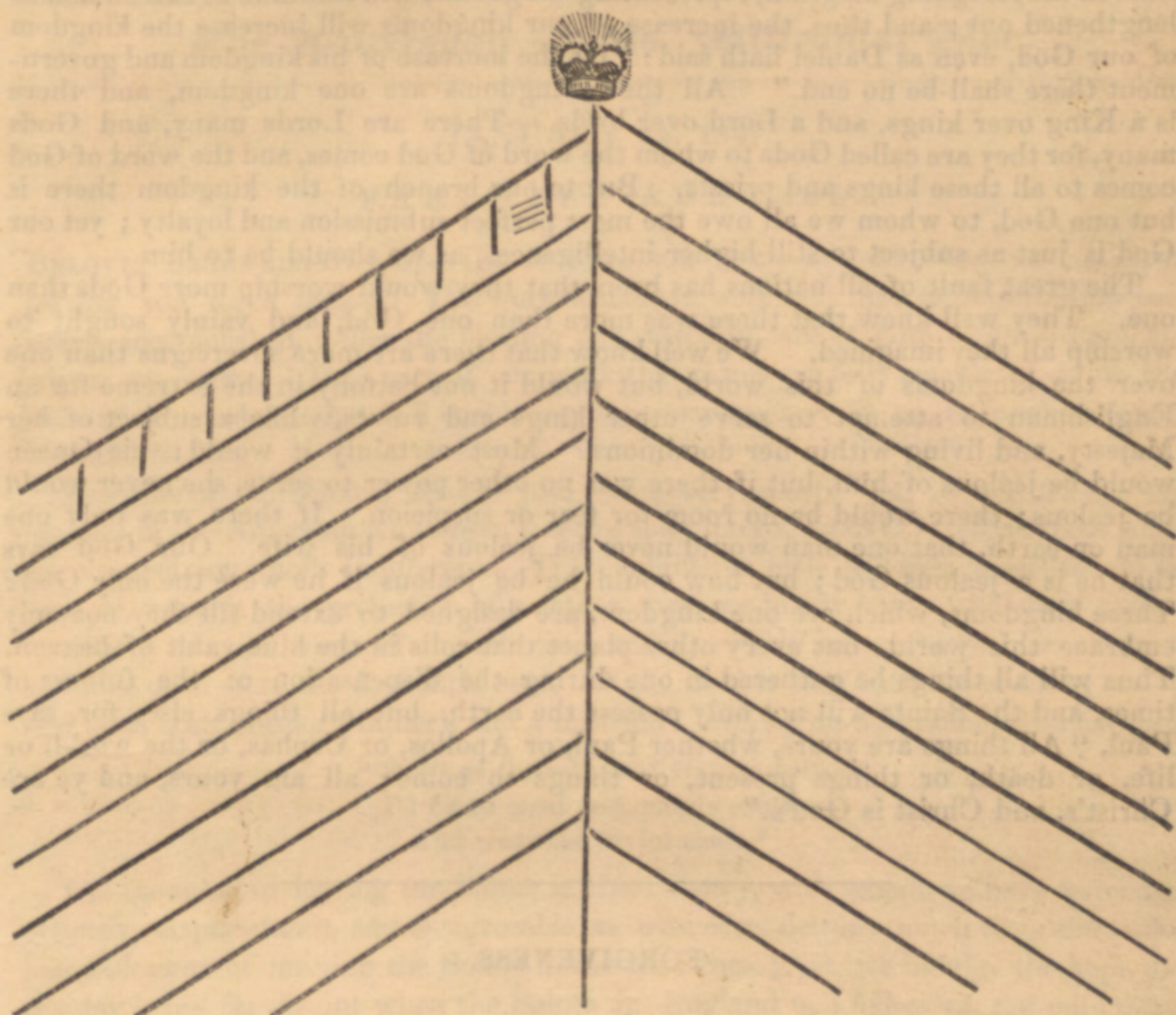
We are happy to say that brothers Samuel Downes and Thomas Wilson came before the Joint Stock Committee on the 7th instant, and made all the satisfaction for the past which the Committee required. They manifested a desire to do right, and wherein they have done wrong, they are willing to rectify the wrong, so far as in them lies. This is all we can ask; and we say, let the yoke be taken off their necks, and let them go free, with the fellowship of the church, and let them make their calling and election sure, if they will.

The Committee that were appointed to wind up the affairs of the Company, have done their duty, and completed their work to our entire satisfaction. They have done it, and have done it well; and it appears that there is a dividend in favour of the shareholders of one shilling and three-pence on the pound, of monies actually paid in. The remaining funds of the Company are now in our hands, and whoever requires their dividend, will forward their receipts for monies paid, and make their demands by the 10th day of February, next, and if there is a record of the same upon the Company's books, the said dividend will be forthwith paid over, upon the presentation of such receipts.

The money that would have gone to those who have signed off all claim to their share of the dividend will be paid out for nautical and mathematical instruments for the use and benefit of the camp of Israel in the wilderness, and such as have not yet signed off and are willing that their share should go for the same purpose, may signify it by not demanding their portion by the above 10th day of February. Such as do require their dividend will signify it to us as above directed.—ED.



A DIAGRAM OF THE KINGDOM OF GOD.



The above diagram shows the order and unity of the kingdom of God. The eternal Father sits at the head, crowned King of kings and Lord of lords. Wherever the other lines meet, there sits a king and a priest unto God, bearing rule, authority, and dominion under the Father. He is one with the Father, because his kingdom is joined to his Father's and becomes part of it.

The most eminent and distinguished prophets who have laid down their lives for their testimony (Jesus among the rest), will be crowned at the head of the largest kingdoms under the Father, and will be one with Christ as Christ is one with his Father; for their kingdoms are all joined together, and such as do the will of the Father, the same are his mothers, sisters, and brothers. He that has been faithful over a few things, will be made ruler over many things; he that has been faithful over ten talents, shall have dominion over ten cities, and he that has been faithful over five talents, shall have dominion over five cities, and to every man will be given a kingdom and a dominion, according to his merit, powers, and abilities to govern and control. It will be seen by the above diagram that there are kingdoms of all sizes, an infinite variety to suit all grades of merit and ability. The chosen vessels unto God are the kings and priests that are placed at the head of these kingdoms. These have received their washings and anointings in the temple of God on this earth; they have been chosen, ordained, and anointed kings and priests, to reign as such in the resurrection of the just. Such as have not received the fulness of the priesthood, (for the fulness of the priesthood includes the authority of both king and priest) and have not been anointed and ordained in the temple of the Most High, may obtain salvation in the celestial kingdom, but not a celestial crown. Many are called to enjoy a celestial glory, yet few are chosen to wear a celestial crown, or rather, to be rulers in the celestial kingdom.



While this portion of eternity that we now live in, called time, continues, and while the other portions of eternity that we may hereafter dwell in, continue, those lines in the foregoing diagram, representing kingdoms, will continue to extend and be lengthened out; and thus, the increase of our kingdoms will increase the kingdom of our God, even as Daniel hath said: "Of the increase of his kingdom and government there shall be no end." All these kingdoms are one kingdom, and there is a King over kings, and a Lord over lords. There are Lords many, and Gods many, for they are called Gods to whom the word of God comes, and the word of God comes to all these kings and priests. But to our branch of the kingdom there is but one God, to whom we all owe the most perfect submission and loyalty; yet our God is just as subject to still higher intelligences, as we should be to him.

The great fault of all nations has been, that they would worship more Gods than one. They well knew that there was more than one God, and vainly sought to worship all they imagined. We well know that there are more sovereigns than one over the kingdoms of this world, but would it not be folly in the extreme for an Englishman to attempt to serve other kings and rulers, while a subject of her Majesty, and living within her dominions? Most certainly it would: his Queen would be jealous of him, but if there was no other power to serve, she never would be jealous; there would be no room for fear or suspicion. If there was only one man on earth, that one man would never be jealous of his wife. Our God says that he is a jealous God; but how could he be jealous if he were the only God? These kingdoms, which are one kingdom, are designed to extend till they not only embrace this world, but every other planet that rolls in the blue vault of heaven. Thus will all things be gathered in one during the dispensation of the fulness of times, and the Saints will not only possess the earth, but all things else, for, says Paul, "All things are yours, whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours, and ye are Christ's, and Christ is God's."

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### FORGIVENESS.

When I against the Lord transgress;  
And none but he can know my secret sin,  
Then I'll repent, and strive his love to win;  
By *doing all* that I've forgot to *do*,  
And more devoutly, righteousness pursue;  
Then shall I have forgiveness.

And should my folly cause distress,  
To father, mother, sister, brother, friend;  
I'll run with speed, confess to each, and mend  
The sinful breach, by new obedience;  
All loss restoring, through the vile offence;  
Then shall I have forgiveness.

Should love demand that I confess,  
For open sin a public sense of grief;  
I'll humbly yield, if this should bring relief,  
No matter what may be the penance; still,  
I'll strive the law of trespass to fulfil,  
To gain from all, forgiveness.

Then shall my brethren love, and bless,  
The penitent with heartfelt joy again,  
While the recording angels sound the strain  
Through brighter spheres: the sinner is forgiven,  
And mercy, radiant with the smile of heaven,  
Exults in God's forgiveness.



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## The Latter-day Saints' Millennial Star.

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JANUARY 15, 1847.

### F A R E W E L L   A D D R E S S .

BELOVED Saints and friends,—The time has now nearly arrived when we anticipate leaving you for a season. The work which we were sent here to perform, has been nearly accomplished, under the blessing and watchful care of Him whose we are, and whom we serve. That part of our work that is not yet fully completed, is in that state of forwardness that will enable our successor to carry it on to perfection with ease and facility.

The time of our sojourn here, to you, seems very short; yet, to our friends and families in the American wilderness, it seems *long*, LONG, LONG! Upon these points we also feel not wholly indifferent. The thoughts of little children being left among savages, without the protection of a father, awakens in our bosom the most restless anxiety to take the wings of the morning, and fly swiftly across the pathless ocean, to embrace once more the dear little ones, and the mother that hath borne them, and to seal upon their cheeks a father's and a husband's love, by an affectionate and holy kiss.

“ Swift as the wheel of Nature rolls,  
I'd fly to meet and mingle souls,  
And wear the joyful chain.”

The thoughts of leaving the Saints in this country, with whom we have formed an extensive acquaintance, and as agreeable as extensive, detracts much from the anticipated pleasure of meeting the Saints in the wilderness; yet, we indulge the hope that the day is not far distant when the Saints in England will follow us, not only to the American wilderness, but even to the celestial courts on high. While we remain in this world, our hearts are torn and rent asunder, the tenderest cords are often severed, if not by death, by the changes and fluctuating scenes through which cruel fate frequently compels us to pass, and after having encountered the cross currents of life, the whirlpools of sorrow and tribulation, the fatal reefs of death lie hidden just beneath the surface, awaiting our weak, careworn, and sea-beaten barques to wreck upon. But everlasting thanks are due to the Virgin's Son; he has conquered our foe, and led the king of terrors captive, bound in chains. He encountered the monster in his own dominions—he attacked him in his own citadel—he was victorious—he ascended up on high, leading in his train captivity captive. Rejoice then, ye children of earth; shout aloud for joy, ye sons and daughters of Zion's King. The morning star has risen upon you, and sheds a friendly ray through the parting storm-clouds upon your rugged path. The hope of immortality is yours, the sceptre shall be put into your hands, and crowns upon your heads. The tyrant and the oppressor shall be your menials, while the persecutor and the shedder of innocent blood shall be removed far away.

Since our stay here it has been our pleasure to see the church rise from a worse than lukewarm state, to a lively zeal—to an unshaken confidence in the work of God in the last days, that is destined to gather together the honest in heart, with many that are dishonest. We have seen the fetters broken that bound the Saints in drowsy slumbers; we have seen the work of God break forth in the salvation of precious and immortal souls, that before had been supplanted by the God of this world; and as we



sail westward from your shores, we shall catch the rays of the sun of prosperity that is just rising upon the Saints in the British Isles.

Brother Franklin D. Richards, a worthy young man, who has received the fulness of the priesthood in the Temple of God, will be our successor to the editorial department of this paper, and also will take the presidency of the whole church in the British Isles under the direction and instruction of the Council of the Twelve Apostles. With all confidence we resign our trust into his hands, being satisfied of his competency and ability to perform the work assigned him; and what is still better, we know that God is with him. We leave our blessing upon him in the name of the Lord, and say to the Saints, listen to his counsel and instruction; in doing so you shall be blessed with life and salvation. He that blesseth him shall be blest, and he that curseth him shall be cursed. Whomsoever he blesses shall be blessed, and whomsoever he curses shall be cursed.—We are happy to introduce him through the medium of the STAR to the Saints, and we can assure them that the more they become acquainted with him the better they will like him. Uphold him by your faith and prayers, by your love, and by your good will, and heaven will bless you.

We now feel to tender to the Saints our kindest regards for the spirit in which we have been received. We came to do you good, and you have seconded our wishes and the Lord hath blessed our exertions. Your kindness to us is remembered, not only in our hearts, but also in heaven. We leave our peace and our blessing with you in the name of the Lord God of Hosts, and say to the Saints, “lift up your heads and rejoice, for your redemption draweth nigh.”

We now throw the mantle of authority upon the shoulders of brother Richards. The spirit of wisdom and knowledge shall be with him, and his word shall be an end of controversy to them that are saved, and a law to the upright in heart.

Finally, brethren, farewell. Remember us, and if you have seen any folly in us, we pray you to forgive us. As to our official course we know of no error that we have committed. Our conscience is clear and the peace of God rests upon us, and under that influence we bless you in the name of the Lord, and say also to our American brethren, be faithful and true to the end of your calling, and you shall come in due time, bringing your sheaves with you, laden with honour and with glory, preparatory to immortality and eternal life.

Receive brother Richards as you have received us, and hearken to his counsel as you have to ours. Henceforth, all letters on business of the church, will be addressed to Franklin Dewey Richards, 6, Goree Piazza, Liverpool. Amen.

ORSON HYDE, President of the American Deputation.

#### SUPPORT OF MINISTERS.

Whenever an Elder in our Church begins to lay a foundation to get a salary for preaching, though it should be but a penny a week, it may be known that the spirit of faith or confidence in God has left him, or is about to leave him.

A man that preaches this gospel should live by the gospel, and if he preach by the spirit of God, that spirit will open the hearts of the people to give him what he really needs. But if he get full pay for his services here, he cannot expect a reward hereafter. We would recommend to the Elders, if they get reduced to very low circumstances, to invite some of their wealthy brethren home with them. Set out your table—put on the dishes—knives and forks—then say to them that you have gone to the extent of your means to provide a dinner, and if they will make up the deficiency, you will enjoy a comfortable meal together. If you do this, you will be very apt to get something handsome.



Again, we say to the Saints who have means, let not a faithful man of God who is sent among you to labour, want for the necessities of life. Hold up his hands and his head and make his heart light and he will bless you and do you good. The worthy will say but little about the god of this world—which is money, but they will have much to say about the God of the next—who is Jesus Christ. We say to the Elders, look well to the interests of the Saints and build up the church, and trouble yourselves about little else. We say to the Saints, take care of your preachers and do them the good they need. Fulfil your duty towards them, and if they do not fulfil their duty towards you, notify the presiding officer of your conference, or the president of the whole church in Liverpool. Go to with your might—both ministers and people—do your every duty in the fear of the Lord, and you shall see of the travail of your souls and be satisfied.

#### A WORD OF COUNSEL TO THE SAINTS.

As we have appointed a worthy and well qualified person to preside over the church in England, we wish all the Saints and Elders to honour and respect his counsel as they have ours. Let no one say, after we are gone, that he has received his instructions from us, and will be subject to those instructions, yet reject the counsel of brother Richards. He that honours him honours us, and he that dishonours him dishonours us. He that will receive our word will receive his also.

We would counsel all the Elders who wish to publish any work to get the sanction of the presidency here to their publication before they issue it, not but that there are many capable of writing and setting forth the doctrine of the Saints in good order. But respect should be paid to the powers that be, that order and regularity may prevail in the church of God.

No Elder should be admitted to preach among the churches who has come from abroad, without first submitting his papers to the presidency here, and obtaining his sanction and signature, and thus enter into the field of labour by the door. Let all the Elders that labour in the different conferences, act under the sanction of their respective presidents, and not run from conference to conference without being sent.

The presiding Elders over conferences are at liberty to exchange with one another to suit their own convenience for the time being. This may prove a blessing to the Saints; but presiding Elders are not to interfere with the government of any conference except their own, unless legally called to counsel and assist another. No Elder should suffer himself to create any party feeling, but sincerely employ all his powers and lend all his influence to support and uphold his presiding officer. So long as he does this he is safe; but when he becomes cool or indifferent about upholding his presiding officer, the spirit of God is about leaving him, and he begins to build up a little party to himself and to create a separate interest and feeling preparatory to his overthrow and expulsion from the church. Lucifer was hurled out of heaven for the very same cause, and they who gather not with their presiding officer scatter abroad.

Brother Brigham Young is our presiding officer, and the president of the whole church of God. His quick and penetrating mind—his untiring zeal—his noble and generous disposition, will not fail to secure to himself the love, confidence, and good will of all the Saints who know him. The mantle of power from the martyred prophet has fallen upon him, and the spirit of Joseph and of Joseph's God burn in his bosom and blaze out of his mouth. Rigdon, Strang, and others have claimed to stand in Joseph's place, yet none but President Young speaks by the spirit and



power of Joseph. We look to him as the prophet, seer, and revelator of the church, and to the rest of his quorum as his counsellors. He is the centre post around which the whole influence and faith of the Saints should be rallied. He is worthy, and God has given him the key of power. Uphold him then, ye Saints of God throughout the British Isles. Let your prayers for him ascend up on high, and for the others of his quorum; and if your eye be single here, your whole body shall be full of light.

## LINES,

BY ELDER JOHN TAYLOR.

*Written while proceeding by the train from Edinburgh to Glasgow, December 17th, 1846,  
and sung by him at the Glasgow Soiree, December 18th.*

TUNE—"Auld Lang Syne."

Ureka! now we've found the tree;  
The balm—the heavenly boon;  
That will the Saints and nations bless,  
And perfect them in one.

CHORUS.—Then since our God has made us one,  
And planted freedom's tree,  
We'll taste its bud, but eat the fruit,  
In California.

The day—the auspicious day has dawned:  
The day of liberty;  
When tyrants shall oppress no more,  
And Zion will be free.

Then since our God, &amp;c.

What matter though we've suffered much,  
As Saints in days of yore—  
We'll not complain, with them we'll reign,  
On Zion's heavenly shore.

Then since our God, &amp;c.

Ye British Saints aloud rejoice,  
And sound the jubilee:  
Strike! strike the lyre, with living fire,  
For you shall all be free.

Then since our God, &amp;c.

And if we to Vancouver go,  
And dwell on Britain's isle—  
We'll visit those we used to know,  
On Zion's heav'nly hill.

Then since our God, &amp;c.

For there upon the mountain's top,  
The house of God shall stand:  
And to it all the nations flow,  
From every sea and land.

Then since our God, &amp;c.

The shamrock, thistle, leek, and rose,  
That bloom so fresh and fair,  
Shall planted be, around the tree,  
And of its fragrance share.

Then since our God, &amp;c.

Then hail Columbia's happy shore,  
And hail the British laws:  
God save the Queen, and every King,  
Who favours Zion's cause.

Then since our God, &amp;c.



## A NIGHT VISION.

Dear brother Hyde,—I take the opportunity to drop these few lines to you.—I am not in the habit of relating dreams or visions, but in consequence of the heavenly impression that a certain dream or vision left on my mind, I thought that I would relate it to you. I preached in Bolton on the evening of the 16th of December, on the resurrection of the dead. After meeting I went to the house of one of the brethren, and retired to bed at about eleven o'clock at night. I had not been in bed long before this singular occurrence took place. I viewed myself travelling in company with two or three of my brethren in the ministry, and we were conversing on the principles of the kingdom of God, when, all at once, a very fine looking man fell in company with us. He said, "well brethren, how do you all do?" We looked at him, and said, "you have got the advantage of us, for we do not know you." He said, "if you will keep it to yourselves whilst I am with you, I will tell you who I am." We told him we would. By this time we had arrived at a brother's house, where we intended to stay all night, for it was then getting evening. We all went in, and were seated in a private room, when the following conversation took place. Said the stranger to us, "my name is James, I am one of the twelve apostles that was on this earth in the days of our Saviour, and you now see my resurrected body. Handle me, and see; for a spirit hath not flesh and bones as you see me have." We then viewed him very closely, but, oh, the beauty and glory of that body; would to God that I had language to describe it. His flesh and skin looked so beautiful and pure, and his cheeks bloomed like the rose. I then took my hand and laid it on his cheek, but he said to me, "be careful, do not handle me too much, for I am very choice of my immortal body." Said I, "brother James, how did the people treat you and the rest of the Saints in that age of the world." Said he, "very much the same as they treat you and the twelve at the present time; they mocked and derided us, our names were cast out as evil; the priests contended with us, they told the people we were false prophets, impostors, and not fit to live on the earth, just as the people say at the present day about the twelve that God has sent in this dispensation. The truth is, continued he, the people are the same now that they were then, and the pure principles of Christ they will not receive, any more at the present day than they would when we told them the truth; and in that day only a few believed our testimony, and but few will receive the truth at the present day." Said I, "brother James, the people have got a chapel reared to your name in this country, I wonder if they would let you preach in it." "Oh no," said he, "they would not let me preach in their chapel any more than they would one of the twelve of the present age; for if I should, my preaching would come in direct opposition to all their false traditions. You know my writings. What little of them they have, they do not practice, although they are not half so plain as when I wrote them, for the plainest part of my writings they have taken away, and if I should go and tell them of it they would not believe me. So all that can be done is to preach where you can get an opportunity, and gather out the honest, then the rest will be cut off from the earth, for all the Lord does is to warn people, and when they reject his warning, he cuts them off from the earth by his judgments." I then said to him, what do you think of P. P. Pratt's poem that he has written to his wife and family at Council Bluffs, Missouri? He replied that it was very good; it expresses the feelings of his heart in a plain and forcible manner. He further added, that there once lived a sister in Rome who wrote a piece of poetry on the persecutions that we past through, which I think full as good as brother Pratt's: she was a faithful sister, had great faith in the twelve apostles, for I taught her myself the pure principles of the gospel. I then asked him what he thought of the twelve apostles that we had now with us, that are the leaders of the Church of Jesus Christ of Latter-day Saints. Said he, "they are good men, and if the Saints will follow their counsel they will be exalted in the kingdom of God." Said I, "they have learned many great and glorious principles since the organization of the church." "Yes," says he, "but they are all but babes yet to what they will be when they get their immortal bodies, as you now see me have." Said I, "how long have you had your resurrected body?" He did not answer me definitely, but said it had been some time. Said I to him, "I wish that I had my immortal body, as I see you have, how glad I should be." Says he, "it will not be long, if you are faithful, before you and all the rest of the Saints will have just such a body as you see me have." By this time I thought that supper was ready, and we were called into another room. He said, "if you will not tell who I am, I will take supper with you." At this I awoke, and behold, it was a dream. Some may think that it was nothing but a phantom of the brain, but to me it was something glorious and tangible, and which I never shall forget in time nor in eternity; for it is verily true, just as I have related it, and it makes my heart rejoice every time I think of it. Oh, the beauty and glory of that body!



—language cannot describe it, therefore I feel willing to pass through sorrow and affliction whilst in this mortal body, that I may obtain a glorious resurrection. Even so, Amen.

I remain, as ever, your friend and brother in the gospel,

M. SIRRINE.

Manchester, December 24th, 1846.

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### LETTER TO ORSON HYDE.

The following letter was received from Boston by the last steamer, but it is without date:—

Dear brother Hyde.—We have just received two numbers of the STAR, and the faithful rejoice in the glad tidings from England. The branch in this place I consider as being in good condition after so much sifting from time to time, and I am fully convinced that the wheat is more easily distinguished now than ever. I was never more convinced of the greatness of this kingdom and its governing principles; I mean that power by which it is borne to the nations of the earth. I recollect a statement made at a certain time by our martyred prophet Joseph, whilst I was engaged in placing the oxen beneath the font; he said to those to whom he was showing the beauty and order of this kingdom, "See this representation of the strength and power of the twelve apostles." I then said to him, they are looking towards the four quarters of the earth, He answered, "Yes. I am glad the foundation is laid so that no man can overthrow or uproot it." This is a subject I love to dwell upon. The church in Boston has been visited by a slight touch of *Strang-Adamsism*; you may depend it is a weak animal. The main object of Adams seems to be "the Dimes and Dollars," but even in this it is confidently believed he will fall a *little* in the rear. He seems wonderfully concerned about the abuses of the drama, and the disrespect shown to Mr. Strang, his prophet. His proclamation seems to be that James J. Strang is the prophet of God, and the Drama an excellent thing. There seems to be some novel performances in many of their acts with now and then a tragedy—making their religion rather *tragicomical*—neither this nor that, nor the other thing—yet, upon the whole, we are very grateful for their services. I never saw so much the necessity of men by whom offences come, but woe to them by whom they come! I would tell his course, but I don't wish to disturb the peace of your mind by writing such nonsense; I will, however, give you a little of the comedy. They have started a paper called the *Star in the East*, but I suppose they never dreamed that a brighter one shined farther east than theirs. In one of Mr. Strang's revelations, he says the Lord showed him a city built of stone, yet a FEW houses of brick, and LESS of wood. He also said the Lord strengthened him, but his faith was WEAK. He has been in Boston, and he is truly weak—his arguments in particular. Now, dear brother Orson, allow me to close, after giving you an account of the loss of the steamer "Atlantic," on the New York line. She was wrecked on Fisher's Island, November 27th, with about seventy-five souls on board, nearly one-half of whom perished; among them was brother Lawson Eames, of Farmington, Massachusetts, his wife formerly Miss Smart, of Boston, Mary Jordan, and Captain Dunstan, lost. Please receive these few lines written in haste, to be conveyed by the steamer. Remember me to the brethren with you. I now subscribe myself a fellow labourer and companion in the gospel of Jesus Christ our Lord, with sentiments of the highest esteem and fellowship,

ALEXANDER BADLAM, President of Boston Branch.

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### ON HOME.

Can this be home, where day by day,  
Oppress'd, I wear the hours away?  
Can this be home, where lonely night,  
Prepares me for the toils of light?  
Does ought this land possess, endear,  
Or fond remembrance chain me here?  
Midst all thy scenes I lonely sigh;  
Brethren, you can answer why,  
The home of Saints is home to me;  
And home without them cannot be.



—language cannot describe it, therefore I feel willing to pass through sorrow and affliction whilst in this mortal body, that I may obtain a glorious resurrection. Even so, Amen.

I remain, as ever, your friend and brother in the gospel,

M. SIRRINE.

Manchester, December 24th, 1846.

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Dear brother Hyde.—We have just received two numbers of the STAR, and the faithful rejoice in the glad tidings from England. The branch in this place I consider as being in good condition after so much sifting from time to time, and I am fully convinced that the wheat is more easily distinguished now than ever. I was never more convinced of the greatness of this kingdom and its governing principles; I mean that power by which it is borne to the nations of the earth. I recollect a statement made at a certain time by our martyred prophet Joseph, whilst I was engaged in placing the oxen beneath the font; he said to those to whom he was showing the beauty and order of this kingdom, "See this representation of the strength and power of the twelve apostles." I then said to him, they are looking towards the four quarters of the earth, He answered, "Yes. I am glad the foundation is laid so that no man can overthrow or uproot it." This is a subject I love to dwell upon. The church in Boston has been visited by a slight touch of *Strang-Adamsism*; you may depend it is a weak animal. The main object of Adams seems to be "the Dimes and Dollars," but even in this it is confidently believed he will fall a *little* in the rear. He seems wonderfully concerned about the abuses of the drama, and the disrespect shown to Mr. Strang, his prophet. His proclamation seems to be that James J. Strang is the prophet of God, and the Drama an excellent thing. There seems to be some novel performances in many of their acts with now and then a tragedy—making their religion rather *tragicomical*—neither this nor that, nor the other thing—yet, upon the whole, we are very grateful for their services. I never saw so much the necessity of men by whom offences come, but woe to them by whom they come! I would tell his course, but I don't wish to disturb the peace of your mind by writing such nonsense; I will, however, give you a little of the comedy. They have started a paper called the *Star in the East*, but I suppose they never dreamed that a brighter one shined farther east than theirs. In one of Mr. Strang's revelations, he says the Lord showed him a city built of stone, yet a FEW houses of brick, and LESS of wood. He also said the Lord strengthened him, but his faith was WEAK. He has been in Boston, and he is truly weak—his arguments in particular. Now, dear brother Orson, allow me to close, after giving you an account of the loss of the steamer "Atlantic," on the New York line. She was wrecked on Fisher's Island, November 27th, with about seventy-five souls on board, nearly one-half of whom perished; among them was brother Lawson Eames, of Farmington, Massachusetts, his wife formerly Miss Smart, of Boston, Mary Jordan, and Captain Dunstan, lost. Please receive these few lines written in haste, to be conveyed by the steamer. Remember me to the brethren with you. I now subscribe myself a fellow labourer and companion in the gospel of Jesus Christ our Lord, with sentiments of the highest esteem and fellowship,

ALEXANDER BADLAM, President of Boston Branch.

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Can this be home, where day by day,  
Oppress'd, I wear the hours away?  
Can this be home, where lonely night,  
Prepares me for the toils of light?  
Does ought this land possess, endear,  
Or fond remembrance chain me here?  
Midst all thy scenes I lonely sigh;  
Brethren, you can answer why,  
The home of Saints is home to me;  
And home without them cannot be.



I find no home in Babel's pride,  
 With wealth so great, and fame so wide,  
 With scarlet beast, and whore's attire,  
 Which kings and courtiers so admire;  
 Her daughters, who with harlot grace,  
 Abound so much in every place,  
 Have lost the charm they had on me,  
 With saints alone I wish to be;  
 The joy, the bliss, their presence give,  
 Is home, in which my heart can live.

Will God observe my anxious sigh,  
 And answer prayer bye-and-bye?  
 Will he to me this blessing give,  
 The home in which I long to live?  
 Zion is where I sigh to be,  
 The home of Saints is home to me.

There shall the past and future meet,  
 Angels shall Saints as brethren greet,  
 God shall blessings on us shower,  
 And render blissful every hour;  
 Yea, resting, spread his guardian shade,  
 To bless the home that Saints have made.  
 Zion indeed a home will be,  
 With plenty, holy, glorious, free.

E. H. WEBB.

## NOW IS THE DAY OF ISRAEL.

BY P. P. PRATT.

Hark, ye mortals. *Hist!* be still,  
 Voices from Cumorah's hill  
 Break the silence of the tomb,  
 Penetrate the dreadful gloom.  
 Gently whisper—"all is well,"  
 Now is the day of Israel.

Now the Gentile reign is o'er,  
 Darkness covers earth no more;  
 Now shall Zion rise and shine,  
 Fill the world with light divine.  
 Angels join—the tidings tell,  
 Now is the day of Israel.

Thrones shall totter, Babel fall,  
 Satan reign no more at all;  
 Saints shall gain the victory,  
 Truth prevail o'er land and sea.  
 Gentile tyrants sink to hell,  
 Now is the day of Israel.

Jesus soon shall come again,  
 Saints with him shall rise and reign,  
 Heaven and earth in songs combine,  
 All the worlds in chorus join.  
 Every tongue the music swell,  
 Now is the day of Israel.

Ghastly death shall conquered be,  
 Zion reign and Saints be free,  
 Priests and kings shall join in love  
 Fill the worlds below—above—  
 Singing anthems—"all is well,"  
 Now is the day of Israel.



LIST OF MONIES RECEIVED SINCE THE ISSUING OF THE 11TH NUMBER OF VOLUME EIGHT TO JANUARY NINTH.

William Broomhead.....	£5 17 4	Brought forward.....	£49 2 11½
John Swindlehurst .....	4 6 0	John Ennion .....	0 7 2½
William Clark.....	2 0 0	David Candland .....	1 19 2
William Hulme .....	1 14 0½	George Robins .....	0 13 4
Thomas Smith, Leamington .....	2 0 0	Francis Jackson .....	0 14 0
George Kendall .....	1 16 1	L. N. Scovill .....	4 9 0
Charles Miller.....	7 0 0	James Hughes.....	0 9 7½
Joseph Wooton .....	1 0 0	Edward Horrocks.....	1 8 0
Thomas Nicholson.....	0 11 4	Wliliam Gibson .....	8 0 0
Robert Holt.....	2 3 8	Richard Eatough .....	0 16 3
William West.....	2 17 2	William Frodsham .....	0 2 0
Robert Martin.....	1 6 1	Benjamin Wright .....	0 9 6
William Cartwright .....	1 16 0	Anthony Lofthouse .....	1 16 8
F. D. Richards .....	14 7 3	Thomas Smith, Kidderminster.....	3 2 8
John Halliday .....	0 8 0	John Parkinson .....	1 9 5
Carried forward .....	£49 2 11½		£74 19 9½

NOTICES.

Our farewell Tea Party comes off at the Music Hall, in this town, on Thursday afternoon, the 14th instant.

Elders Pratt and Taylor it is expected will sail in a day or two for New Orleans, but we think of remaining a little longer to attend to some necessary business which they cannot do.

Our sincere thanks to Elders Pratt and Taylor for their indefatigable exertions to promote the interests of of this office, and to extend the circulation of the STAR throughout the various conferences which they have visited.

We are told that West Bromwich has only about 106 members of our church, and they take and pay for 100 STARS regularly. If all would do likewise the spiritual horizon of the Saints would be in one general glow of Star light. Our agents will please accept our thanks for their prompt exertions.

A friend of Simeon Carter, Franklin D. Richards, Samuel W. Richards, Cyrus H. Wheelock, Moses Martin, E. H. Davis, M. Sirrine, Lorenzo D. Butler, Crandal Dunn, John Halliday, George D. Watt, L. N. Scovill, Henry B. Jacobs, and O. B. Huntingdon, has left in our hands £2 10s. for each one. We hold the money subject to them or to their order.

Elder Samuel Richards will now take the presidency of the church in Scotland, in place of his brother Franklin D. Richards, called to another station. In case money orders should be sent to brother Richards, the persons sending them will have to insert his name in full in the order. His full name is Franklin Dewey Richards.

When we first received brother Sirrine's "Night Vision," we looked upon it as a thing made up and told as a dream or vision ; but we have since seen him and conversed with him, and he assured us it was no tale or fiction, but a reality—just as he has stated it. Joel says, "It shall come to pass in the last days that your old men shall dream dreams, and your young men shall see visions ;" and the wise man says, "Where no vision is, the people perish." Heaven grant that the veil may be taken away from before all our eyes that we may see as we are seen, and know as they are known.

Brother T. D. Brown has completed an arrangement with Elder P. P. Pratt, author of the "Voice of Warning," for the copyright of the present edition, which is now in the press and will soon be ready to be issued. We have received some money for the "Voice of Warning," and handed the same to brother Brown. Those who have subscribed and wish copies delivered as soon as ready, will please send their order and cash to T. D. Brown, 6, Goree Piazza. He will send them out to the various conferences in the parcels containing the STARS.

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LIVERPOOL:

EDITED AND PUBLISHED BY ORSON HYDE, 6, GOREE PIAZZA.



# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 3.

FEBRUARY 1, 1847.

VOL. IX.

## MINUTES OF THE EDINBURGH CONFERENCE.

This Conference assembled in Mary's Chapel, in High Street, on Sunday morning, at the usual hour of worship, January 10th, 1847.

Elder Samuel W. Richards called the meeting to order, and after singing offered prayer, when another hymn was sung. He then stated that as his brother had been called to Liverpool by the Presidency on business, he had the duty to perform at present of superintending the affairs of the church in Scotland, and wished to know if the Saints who were present, felt to accept and sustain his brother Franklin and himself as the presidency of the work of the Lord in Scotland.

Elder William Gibson proposed that elders Franklin D. and Samuel W. Richards be accepted and sustained by this Conference as the presidency of the work of the Lord in Scotland, and that brother Samuel W. Richards preside over this meeting, which was seconded and unanimously carried.

The President called for the number of officers present, when it was ascertained that there were 1 high priest, 1 president of the seventies, 10 elders, 8 priests, 4 teachers, and 2 deacons. The President spoke of the necessity of having a record book, and a clerk to keep the Conference register and minutes, also to give licenses to those who may be from time to time ordained to the Priesthood, and proposed that such a book be purchased, and that elder George P. Waugh be appointed clerk of this Conference, to keep its records in the book, &c., which was carried by a unanimous vote.

The different branches composing the Conference were then represented.

	E.	P.	T.	D.	MEMB.
Edinburgh, by President Gibson.....	7	8	4	1	139
Wemys by brother Mowbray.....	1	0	1	0	28
Pathhead " Gibson.....	1	2	2	1	36
Falkirk " Calder.....	3	1	0	0	20
Crofthead " Letter.....	1	1	1	0	13
Sterling " Gibson.....	1	1	0	0	17
Hunterfield " Nibble.....	0	3	2	1	43
Dundee " Findlay.....	2	2	0	0	26
Biggar ".....	0	2	0	0	5
Perth ".....	1	0	0	0	5
Dunfermline " Dunbar.....	2	6	1	1	39
Scattered Saints.....	2	0	0	1	7
Total.....	21	26	11	5	378

By the above representation it appears there have been 36 added by baptism, 5 cut off, and 3 have died since last Conference; the churches are generally in good condition in this Conference.



Moved and unanimously voted, that brother Robert Christie be the book and STAR agent for this Conference, the Conference being responsible for the faithful performance of his duties in pounds, shillings, and pence, if necessary, to the office in Liverpool.

Moved and unanimously voted, that Elder William Gibson be sustained as President of the Edinburgh Conference.

Moved and unanimously voted, that Elder Robert Menzies preside over the Edinburgh branch instead of Elder Gibson, who has had the care of both the branch and conference.

Conference adjourned for one hour.

#### AFTERNOON.

The Saints assembled and partook of the Sacrament of the Lord's Supper. The president addressed the Saints concerning their duties to each other, and Elder George D. Watt bore record, and related a portion of his experience in the work of the Lord.

Moved by Elder Watt, and seconded by Elder Gibson, that this Conference accept, uphold, and confide in the counsel of the Twelve Apostles, as the presidency of the Church of Jesus Christ of Latter-day Saints in all the world.

Moved and unanimously voted, that this Conference be adjourned until Sunday, March 21st, 1847, and that the representatives of branches meet in Mary's Chapel, at six o'clock, on the Saturday evening previous.

The good spirit of our God prevailed throughout the day, and no dissenting voice was heard to break that enjoyment of peace which union brings to the Saints of God.

At half past six in the evening, Elder Richards delivered an interesting discourse upon the organization and power of the Holy Priesthood, to the edification of all present, showing the necessity of being subservient to those powers and principles which existed before the world was, in order to inherit eternal life in the world to come; and the hearts of the Saints were made glad in the light of those truths so plainly illustrated by the speaker.

SAMUEL W. RICHARDS, President.

GEORGE P. WAUGH, Clerk.

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#### MINUTES OF THE GLASGOW CONFERENCE.

This Conference assembled, by previous appointment, in the Odd Fellows' Hall, 175, Trongate, Glasgow, on the 3rd day of January, 1847, and was opened by singing, and prayer offered by Elder William Gibson, of Edinburgh.

Elder Franklin D. Richards then stated that his brother Samuel and himself had been labouring some time among them, and they could now perceive what manner of men they were; and as they had been sent here to preside, they wished to know if the conference accepted of their labours, and acknowledged them as their presidency.

Elder Graham Douglas moved that the Conference accept of the appointment and labours of brothers Richards, and that Elder Franklin D. Richards preside at this meeting, which was carried by a unanimous vote.

The President then stated the importance of appointing a clerk, whose business it should be to keep the books and records of the Conference, give licenses to such as may from time to time be ordained; and keep a record of all the names of persons baptized, ordained, and to what offices ordained; also the dates and places of baptism and ordination, and proposed brother Robert Watson as a fit person for that office, which was carried by a unanimous vote. Brother Walter Thompson was called to assist brother Watson for the day.

The President then wished to know the number of officers present, which was ascertained as follows:—2 high priests, 1 president of seventies, 23 elders, 24 priests, 19 teachers, and 10 deacons.



The President then called for a representation of the different branches composing the Conference.

	E.	P.	T.	D.	MEMB.
Glasgow, by president Douglas .....	5	11	13	5	367
Airdrie                   " Carruthers .....	8	5	7	2	108
Paisley                   " Bell .....	5	5	4	3	53
Lanark                   " Crosby .....	3	5	3	2	68
Greenock, by brother Smith .....	2	5	4	3	53
Bonhill,                   " Allison .....	1	2	1	1	14
Johnstone               " Craig .....	3	3	1	2	44
Bridge of Weir, by president Ure .....	2	1	0	1	31
Kilbirnie               " Baxter .....	2	3	2	2	45
Dalry                   " Rennie .....	1	1	1	1	26
Kilmarnock             " Lyon .....	1	5	3	2	34
Girvin, by brother Shiels .....	1	3	1	2	43
Campsie, by president Scott .....	2	1	2	3	16
Toll-cross               " Mc. Fadyen .....	2	2	5	2	38
Thornlie Bank & Pollockshaws, Russell .....	4	4	3	2	47
Balfron, by letter, per elder Drummond .....	1	1	2	1	5
Cambuslang, by president Gillespie .....	0	1	1	1	7
Knightwood & Kelvindock, by president Taylor .....	1	3	2	1	22
Busby                       " Burnside .....	1	2	2	1	15
Rutherglen             " Barr .....	0	2	1	1	19
Scattered members, 4 in Ayr, 10 in Irvine, and 5 in the West Highlands .....	0	0	0	0	19
Total .....	45	65	58	38	1074

By the representations it was manifest that since the last Conference 63 had been added to the church by baptism, 17 have been excommunicated, and 3 have fallen asleep by death.

Most of the branches are in good standing, and renewing their diligence in their duties, with brightening hopes of eternal life; many renewing their covenants by re-baptism.

Brothers Peter Gillespie, of Cambuslang, Matthew Watson, of Busby, and W. Mc. Ghie, of Dalry, priests, having been called to the office of elder; George Steel, Dalry, and William Carruth, of Johnstone, to be teachers; John O'Neil, Dalry, to be a deacon; by instruction of the president, retired with Elders Samuel W. Richards, James Ure, and William Gibson, to another room and were ordained.

The President then spoke at some length upon the importance of keeping a conference record book; also that each branch should have a faithful record of all the names of its members, date and place of their birth; date, place, where, and by whom baptized; the same also of their various ordinations, the blessing of their children, marriages, and deaths that might occur; also the necessity of members removing, taking letters of commendation, &c., and instructed the presiding Elders to teach the members of their branches their duties in these things.

It was moved and unanimously carried that a book be purchased to contain the conference records.

The President stated that he found a debt upon the Conference of £17, which had been incurred by repeated calls for their former presidency to attend convention and conference in England, house rent, &c., which it was useless to detail, being now unavoidable; that it would be necessary to liquidate the most of it by the next quarterly Conference, and the whole of it by the 15th of May next; and submitted the same to the presiding Elders of branches to accomplish as they thought best.

The President next called upon the Conference to appoint an agent for the STARS and books, whom they would be responsible for in pounds, shillings, and pence, to the office in Liverpool, in case of his delinquency, and proposed brother William Mc. Keachie, which was carried unanimously.

Prayer by Elder James Ure.—Meeting adjourned for 30 minutes.



## AFTERNOON.

Meeting being opened by singing and prayer, the Sacrament of the Lord's Supper was administered. Elder Samuel W. Richards delivered a short discourse upon the temporal condition and circumstances of the Saints, and their duties one towards another, that those who have, bestow to those who have not, that all may rejoice together and be one in Christ.

Elders Ure and Waugh followed in continuation of the same subject.

Elders William Gibson and Graham Douglas spoke with feelings of kindness and sympathy of the situation of our brethren and sisters in the wilderness of America, and especially of the *families* of those who have come among us to visit us in this in our time of need, and who have been the means of saving us from destruction, and the duty that rests upon us to minister to their wants.

Elder Samuel W. Richards moved that this Conference sustain the Twelve Apostles in their offices as the presidency of the church on earth, which was seconded by the president, and passed by the general vote of the assembly.

Elder Matthew Carruthers then read the following memorial and resolutions.

Memorial of the Glasgow Conference, expressive of their feelings relative to the present position and future prospects of the Camp of Israel, now in the wilderness of America, together with the benefits derived by ourselves from the judicious and wise administration of the deputation sent to this country.

Having heard of the cruel conduct of the citizens of Illinois and surrounding country, in murdering, mobbing, and driving our brethren from the State to seek an asylum in the wilderness, also the procedure of the authorities in withholding protection from our brethren and refusing redress for the wrongs they received.

It was resolved,—

First,—We hereby record our detestation, abhorrence, and indignation at such unrighteous conduct, and express our feelings of sympathy with our brethren who have suffered by their ungodly deeds; and inasmuch as they have been persecuted and driven from their homes, we deeply sympathize with them in their present condition, in being doomed to live in tents, exposed to the inclemency of an American winter; we pray God our eternal Father to ameliorate their condition, that their lives and health may be spared, that they may be enabled to lay a foundation for the kingdom of our God, to be built up and never more pulled down.

Second,—And as our salvation depends upon their being able to build up a kingdom to the God of heaven, that we through them may receive a knowledge of the principles of life and salvation, we pray God our heavenly Father to open the way, and safely escort them to the place of their destination, desiring that we also may speedily be gathered to assist them in laying the foundation of that kingdom which shall stand for ever.

Third,—We hereby express our gratitude to the quorum of the Twelve for sending the deputation to aid us in this our time of need, in order to remove spiritual wickedness from high places, like the sun in his meridian glory to dispel the clouds and mists that lately obscured the horizon and darkened our vision; and we truly feel thankful for those bright luminaries sent to us, viz., Brothers Franklin D. and Samuel W. Richards, by whose bright influence we have been able to see light and rejoice.

WILLIAM GIBSON,  
MATTHEW CARRUTHERS, } Committee.  
DAVID DRUMMOND,

The President then proposed that the Conference adjourn till the last Sunday in March, which was unanimously agreed to, and the meeting closed by prayer from the president.

Our usual meeting took place in the evening at half-past 6 o'clock. A number of our country brethren remained and heard an able and instructive discourse delivered by our president, brother Franklin D. Richards; the Saints were much refreshed, and went home rejoicing in the glorious truths which emanated from his lips.

The union and fellowship of the spirit of God prevailed in all the business of the day—not one dissenting vote or voice, the negative being called for on every question. Joy and peace seemed to abound in every heart. The Priesthood of the Son of God bore rule, and the Saints felt that it was good to be there.

FRANKLIN D. RICHARDS, President.  
ROBERT WATSON, Clerk.



## REACTION IN PUBLIC FEELING.

(Extracted from the New York Sun.)

"Considerable interest and sympathy begin to prevail in favour of the Mormons. For a long time their peculiar religious tenets, the strange origin of their faith, the singular personages selected for their prophets and temporal guides, and the books published against them, produced in public opinion a most unfavourable impression. They were represented to be utterly unmoved in their habits and dishonourable in their practices, and it is a remarkable circumstance that the Mormons themselves never opposed to these charges any serious remonstrance. When a lawless mob broke into prison and murdered Joe Smith their leader and his brother Hiram, the act shocked the community for a while, but it was soon forgotten. A number of persons in the state of Illinois subsequently organized themselves into bands under the name of Anti-Mormons, to drive them out of the State, and compel them to abandon their farms, their homes, and the costly temple which they had erected. For this purpose the Anti-Mormons armed themselves, obtained cannon and munitions of war, and marched into Nauvoo for the purpose of attacking and driving the people out of the city. The position of the Mormons attracted the attention of the citizens of other States, but as the State of Illinois itself did nothing for their protection, on the contrary rather permitted the outrages to be perpetrated upon them, it was believed that their characters were so bad and their morals so impure as to justify the determination to drive them to seek some other place of residence. The Mormons defended themselves and their homes as well as they could, but being overpowered by numbers, having the State against them, having public opinion to contend against, and no aid and no protection, they said "We will go;" and they did go into the wilderness, leaving a few friends to take care of their property, their farms, and their temple—to sell all at a sacrifice. Men, women, and children, some on foot, some in wagons, carrying with them the remains of their household furniture, left their homes and took to the wilderness. Part entered the army bound to California, and another body went west of the Mississippi. Thus some 12,000 or 15,000 persons, from a state of comfort and prosperity, were driven from their homes to lie down on the banks of sickly rivers, or to encounter the more savage Indians on the vast prairies of the West. It now appears from the testimony of persons worthy of credit—from those who are intimate with the Mormons, and have closely observed their habits and pursuits, that great injustice has been done to the character of those unfortunate people, so treated, so wronged, and so abandoned by a sovereign State which was bound to protect them. The late Capt. Allen of the U. S. Dragoons, who had a body of 500 under his command, not only represented them as spirited and patriotic, good and faithful, but describes them as "wonderfully pure and unexceptionable in their moral conduct; frugal, industrious, and self-denying; manifesting patient heroism in the endurance of suffering, worthy the noblest christian character." And a correspondent of the United States Gazette, of character and veracity, who has travelled and lived among them, declares that the "virtues of the family, chastity, affection, and the spirit of united effort for the advancement of family happiness, form absolute characteristics of this outcast people, together with temperance, frugality, industry, energy, and constancy of purpose." If this be so, words are inadequate to portray the gross injustice and cruelty practised towards them in the State of Illinois. Some excuse can be found for the religious and personal outrages of the Goths and Vandals, or for the cruelties and persecutions of the darker ages; but in these enlightened times, in a country of laws and free institutions, where the largest liberty is secured to every citizen—that a community of 12,000 or 15,000 people, without having been charged with any legal delinquency, should be driven by force of arms from their homes and property as outcasts, and that the strong arm of the State should not be held forth for their protection, is a stain on our annals and on our country at large, which we apprehend will take years to wash out. We have no parallel to it in the history of our country. But the tale does not end here. *Riot, drunkenness, and crime, signalized the victory of the Anti-Mormons!* A reckless body of men seized upon the Mormon property, took possession of their farms, desecrated their temple, and the poor, the sick, the aged, and the infant, were driven half famished into the woods, and the safeguards of domestic and social life were thus outraged and broken down.

"If recent statements respecting their condition and character be true, the State of Illinois is bound in honour and in law to restore them to their homes and property, and the Legislature, for the sake of justice and humanity—for the character of the State and the institutions of the country, should direct the governor to issue a proclamation inviting the Mormons to return to their homes, and offering to guarantee their safety against every attempt to injure or molest them. They are now, by the injustice of the State, dying in the wilderness of sickness and starvation—a prey to savage Indians and beasts of prey.



Many are lying on the bare earth opposite to Nauvoo, while *brigands* have possession of their property. Let Illinois move in the good work, before public opinion everywhere unite in demanding for the Mormons indemnity for the past and security for the future."

We feel thankful for the kind feeling manifested by the Editor of the *Sun*, in suggesting the propriety of the Governor of Illinois issuing a proclamation, inviting the Mormons to return; but should the Governor and the Legislature of that State offer us every thing which they can constitutionally control, it would be no temptation to the Mormons to return.

They have once felt the *virtue* of the plighted faith of that State, and they know just what it is worth. They know it is not worth their confidence. Their prophet and patriarch were basely murdered at Carthage, after the faith of the State was plighted for their protection. The Mormons have not forgotten this, neither will they ever forget it in time nor in eternity. "It must needs be that offences come, but woe to them by whom they come." The Saints have gone out of that country, and we are glad. When they left, they shook off the dust of their garments against the state, and cursed it in the name of their God, and this curse is sealed upon it by the tears of the afflicted and distressed, who have groaned and cried unto God under the weight and enormity of its injustice and oppression.

They will not return to the State from which they have been exiled to inherit the curse which they have placed upon it. But if they must perish in the wilderness, because there is not spirit and sympathy enough in the people, nor in the government, to administer to them relief under the peculiar circumstances which now attend them, then let an additional stain come upon the nation, and let the nation be driven to as great extremes as the Mormons now are. Hear it, O America! And let it be registered in your journals, that the cries of the Mormons have reached up to God, and he has decreed and sworn that he will feed the nation with speedy judgments that suffers them to perish.

In time of any great calamity by fire, by flood, or otherwise, the people and government rise up to aid the sufferers. But here is a whole community burned out, robbed, plundered, killed, wounded, without house and without home, and none have laid it to heart. Their sick and dying have breathed their last on the banks of a sickly river, under the burning rays of a scorching sun, driven away from their peaceful homes by an accursed MOB, in the face of law, justice, government, and every principle of humanity. Will the nation and people look on and see them perish without offering them some aid? If they will, let them no more complain against Illinois for her mobocracy.

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#### GOOD NEWS FROM AFAR.

\* \* The Californians have still much national feeling respecting the change of flags yet are perfectly sure that there were no hopes of protection from Mexico, and every sign of the times pointed out to them that this country could not remain unknown and in the state it was, while the whole world was fast advancing beyond them. Therefore, whether they are pleased or not, they are satisfied there was no remedy. The whole state of trade is on the change—goods falling in price—produce rising. Domestics, that four months ago paid six dollars a-piece duty, can now be purchased from a whale ship at the same price. In June, Mr. Thomas O Larkin purchased a cargo of N. E. domestics, and paid two hundred per cent duties on the cost. This day this cargo could not be sold for money sufficient to pay the duties. A piece of Lowell blue drill, in May sold in this town for sixteen dollars, it can now be purchased for eight dollars.—A house lot of 100 yards square worth in May 100 dollars, sold in August for 400 dollars. Ranchos worth, six months back, 100 dollars a square league, are now five times that sum. More available Ranchos were worth something more, and are now worth 1000 dollars per league.

A newspaper has already been published in Monterey. A sloop and schooner built in this vicinity are now coasting under the United States flag. Mills are building—Yankees stirring—schoolmasters sought for, and the whole of California looking up. You may believe, that under this pleasant state of affairs, Californians will in time bless their conquerors, and that Commodore Stockton, now governor and commander in chief, must feel much pleasure in knowing how large a part he has taken in these great changes.



✓ The *Brooklyn*, from New York, has landed her passengers in San Francisco. Part of the emigration from the States have reached the Sacramento, many more are within a few days travel.—The very bears, elks, and antelopes are starting from their feeding ground, and thousands of wild horses are snuffing the air to see so many of their kind on the road.

Purser Fauntleroy, of the *Savannah*, has lately had charge of a company of men in the interior. One day his company were driving about eighty horses one hundred yards a-head, when a drove of wild horses ran in between and carried off every horse, even some with baggage on them. Captain Fauntleroy was some hours getting his own again, and finally lost two or three tame saddle horses. \* \*

The Californians begin to see, and they are not so headstrong as not to acknowledge, that they have for a long time past been oppressed by a set of idle rascals, who were too proud to look for an honest livelihood, and desired nothing more than a good horse and a few silver buttons and gold lace, at the expense of the public, that they might, under the authority of a stripe on their shoulder, avoid the stripes which they deserved to have on their backs.

✓ There has lately arrived at the Sacramento, three thousand emigrants from the United States. They are expected to settle around the beautiful bay of San Francisco, where they will find immense quantities of the finest land in the world, with a climate where sickness is unknown. \* \* \* \*

In making some extracts relative to the Mormons, from the *Friend*, a paper published at Honolulu, we feel it our duty to state some facts which have occurred within the circle of our acquaintance. We lived in Illinois, not far from the Mormons. At the time of the last Mormon war there were a great many hard things said against them, probably, much of it true, though many things have been highly coloured. At all events, they have landed here, this is to be their home: those of us who preceded them have not the right to prevent their settlement, but we must join heartily with the *Friend*, in wishing, that whatever errors of government or of conduct may have led to their former troubles, will be corrected here; that they may see the vital importance of pursuing such a course as to ensure their harmony with others. May God rule their councils in wisdom.

✓ THEIR PRESENT CONDITION, AND PROSPECTIVE PLANS.—As has been already stated, they estimate their numbers by hundreds of thousands, very many of whom have come off from other denominations. This is true of the company on board the *Brooklyn*; some have come from the Baptists, others from the Methodists, a few from the Presbyterians, while almost every denomination has its representative among them. So far as we are able to learn, California is now to be their grand central rendezvous, while the beautiful region around San Francisco Bay is the chosen spot where the Latter-day Saints propose to settle. Abating much from the highly coloured description which we have always heard respecting that region, it must still be regarded as a most enchanting spot, and the most desirable location for a colony to be found upon the long line of the North and South American sea coast. The natural facilities of the country and bay, conspire to render it certain that many years cannot elapse before flourishing cities and villages will diversify the scene. The watchword of the Mormons now is, "California." The few scores of emigrants on board the *Brooklyn* are but a fraction of the immense number on their way thither. The difficulties in which these people found themselves at Nauvoo, and other parts of the States, have led to the resolution to break up, and be off for California. From the various reports, we conclude that about 25,000 have left Nauvoo and other parts of the States, for California, while the report has reached us, that a vessel with Mormon emigrants has already left Liverpool, and that others will soon follow, all bound for California.

Whatever views different classes of christians and politicians may form of the dogmas and tenets of this people, one thing is certain, that this general movement in the four quarters of the globe, and rush for California, opens a new chapter in the colonizing and peopling of a sparsely inhabited and fruitful region of our globe. The influence which their arrival and settlement must have upon the present condition of California, is quite uncertain, but should the tide of emigration continue to flow in, (as it undoubtedly will) California must very soon become a very different country from what it has been, civilly, socially, morally, and religiously. We cannot but hope for a brighter day, and most certainly we are far from taking a dark view of the subject.

Before closing our remarks, we feel ourselves in duty bound to give publicity to the testimony of Capt. Richardson, master of the *Brooklyn*, in regard to the general character of the emigrants, as it has been developed during a long voyage round Cape Horn. Of their general behaviour and character he speaks in the most favourable manner. They have lived in peace together, and uniformly appeared to be quiet and orderly. They are going with the full determination of making a settlement, and have brought ploughs, carts, scythes, and all kinds of husbandry implements, and tools for ship and house building. They have not lost sight of the means of promoting education and schools. Many of the



emigrants coming from New England, and the middle States, are inclined to transplant some of the noble institutions of their native regions. Capt. R. informs us, that during most of the passage they have maintained orderly and well conducted daily religious exercises, which still continue while lying in port.

During the passage of the *Brooklyn* there have occurred ten deaths (four adults and six children) and two births. A male born before doubling the Cape, was called Atlantic, and a female born this side is called Pacific.—This numerous company of emigrants are soon to leave for their new home. May it prove more peaceful than the one they left. So far as their minds may have been led to embrace error may it be renounced. That we differ upon many essential points of doctrine and practice is clearly manifest, yet our best wishes and prayers go with them. May the fostering smiles of a benignant Providence rest upon them. They are to lay the foundation of society and institutions, social, civil, and religious. Oh, may they be such that coming generations shall rise up and call them blessed!

NOTICE.—Whereas, the authorities of the United States, deeming it of the first importance to maintain order and quiet, and to give security to all persons, and to prevent any riot or disturbance in the town of Monterey and its jurisdiction—an order was published prohibiting the sale or disposition of any ardent spirits. Notwithstanding the order, the sailors and soldiers of the United States, as well as persons of this place, frequently become intoxicated. It is, therefore, evident that persons are still indirectly disposing of liquors. It is hereby ordered that no one is to sell or dispose of any intoxicating liquors whatever, and all persons that have formerly vended liquor, and all store and shop keepers and keepers of public houses are prohibited from keeping any liquors or wines of any kind or description in their shops or stores; so doing will be considered a violation of this order and will be looked upon with the greatest severity, and punished by forfeiture of their liquors, fine and imprisonment at the discretion of the magistrate.

*Monterey, August 13th, 1846.*

We take peculiar satisfaction in laying before the readers of the STAR, the foregoing account of the arrival of the ship *Brooklyn* at the place of her destination, namely, the Bay of San Francisco, in Upper California. Of the date of her arrival we are not definitely informed, except that it was prior to the 18th Sept., 1846. It will be recollected that the *Brooklyn* sailed from New York in the latter part of January, 1846, having on board 230 souls, and most or all such things as are necessary for such a body of people to found a settlement in a new country, cultivate the earth, build houses, mills, &c., with which to supply their numerous wants.

We feel that the Saints throughout the British Isles will offer a tribute of praise and thanksgiving to Almighty God for his kind and Fatherly care, which has been manifested to them and us all in guiding them safely over the pathless deep, and although their voyage was rather a protracted one, still, even in their detention, we are enabled to discover the wisdom and blessing of Him who causes all things to work together for good to them who love God, and are the called according to his purpose; for had they landed a little sooner, their vessel would have been liable to a seizure by a foreign power, or at least an exorbitant duty upon her precious cargo of 200 per cent. upon its first cost; but by their detention, until the United States Government had taken possession of California, they were permitted to land under the stars and stripes of their own native country, and what is still better, they are hailed with a general welcome on the part of the citizens, through the prints of that country; and instead of cursing and bitterness, a short and devout supplication, "May God rule their councils in wisdom; may the fostering smiles of a benignant Providence rest upon them. They are to lay the foundation of society, and institutions, social, civil, and religious. O may they be such that coming generations shall rise up and call them blessed."

Had the State of Illinois breathed such a spirit, and manifested such a feeling towards the Latter-day Saints, and not stained her executive garments with the blood of their prophet and patriarch, the Saints would have been an everlasting blessing to her; they had already furnished a market in the city of Nauvoo, for the produce which was raised for sixty miles around, and we have known those who came eighty miles to get their wheat floured at the steam mills in the city; their taxes had already amounted to some thousands of dollars per annum, which were being paid into her treasury, and were yearly increasing at a very rapid ratio, while, as a State, Illinois was on the very verge of bankruptcy, with repudiation staring her full in the face, and could scarcely sustain her credit by repeated promises to her creditors; indeed, to such an extreme was she driven, that the Governor convened a



special session of the legislature to devise measures for the payment of an instalment of the interest on the State debt, and the legislature, after a lengthy deliberation upon the matter, rose without making provision for its payment; yet, in the face and eyes of all these embarrassments, instead of holding out every inducement, which she lawfully could, for emigrants to come and settle upon her lands, and by their taxes assist to liquidate her immense obligations, she, with a blind infatuation, has expelled 30,000 loyal citizens from her borders, depriving them of houses and lands, and the multitude of comforts connected therewith; taken from them by the cruel hand of violence, the lives of their two prophets—for whose lives they were ready to offer their own—and in their last extremity, by the fierceness of an accursed mob, forced them from the temple of their God, to find if they could, an asylum among the savages of the forest.

During the outrageous course of those who surrounded them, the Saints diligently, but vainly, sought in “meekness to instruct those who opposed themselves,” if peradventure their eyes might have been opened to their own interest, till now it is too late for them to be benefitted by the exertions of a people who all the day long have sought to benefit and not to injure their fellow men. We might detail many points of light in which the Latter-day Saints were already benefitting the State, and contemplated benefitting, not only that State, but all people, as far as they should be enabled to extend their influence by means of the wisdom which the Lord of the whole earth has bestowed upon them, not in the superlative blessings of the Kingdom of God, which, to the natural eye, appear so far in the future, as to forbid the exercise of faith in the creature of ever enjoying them, only; but in temporal blessings of this life also, for it is written, “blessed are the meek, for they shall inherit the earth;” and why should not the wisdom of a God and Father be employed in providing ways and means to feed and clothe perishing millions who bear the likeness of his image. Let Illinois and the world know, that while the prophet Joseph was gathering together the humble poor to a country unoccupied, or but thinly settled, that he was acting in the wisdom of a God, as a general benefactor to his fellow man—that the poor might have a home wherewithal they might rejoice in the Lord in the good things of this life—that the state treasury might be replenished with funds wherewith to sustain its credit abroad and its honour at home; but because, forsooth, he did it in the name of the Lord, as men are taught by the word of God to do all things, his labour of love could not be appreciated and accepted in the benevolent spirit of kindness in which it was offered, but was reciprocated by malignant persecution, and consummated by the *shedding of his and his brother's blood, and the expulsion of the Saints from their borders.*

During the period of their severest persecution and expulsion as a people, a company of Saints in the Eastern States of America, who constituted the passengers on board the *Brooklyn* united their efforts, and after much diligent exertion, effected to sail from New York for California, humbly hoping to find a more peaceful abode than they had the prospect of, should they go to Nauvoo. For the safety of their ship and its precious contents, many humble and fervent supplications have been offered up to the throne of Him who can control the winds and waves, not only in the various parts of the British Isles and the United States, but within the more sacred walls of the “House of the Lord,” for the peaceful answer of which will our Father in Heaven please accept of our most grateful acknowledgements in the name of our Lord Jesus Christ, and we feel to respond a hearty amen to the pure sentiment. “May God rule their counsels in wisdom; may the institutions social, civil, and religious, which they are about to establish, be such as future generations may rise up and pronounce them blessed;” and we are happy to observe the attention of the authorities in that region directed to the subject of temperance; may that be a prominent trait in the character, course, and conduct of not only the Saints who have gone, and may go, to that country, but of all people who shall be favoured with an inheritance in that choice and healthy land.

Our mind reverts with feelings of sorrow to the state of things as they existed in the “City of Joseph” when most of the saints had left the place, where for years scarcely was a man seen overcome with the influence of intoxicating drinks—when not a grog-shop, ball alley, or public house in the city afforded the intoxicating draught by which to brutalize the noblest workmanship of God. There to see a distillery



in active operation, six public houses retailing the poisonous beverage, four or five grog-shops with ball alleys attached to them, and one within a stone cast of the temple, where was continual drunkenness and fighting; and at the same time it was published in the Quincy paper, that peace and good order was beginning to prevail, and the prospect was, that Nauvoo would soon be inhabited by a more enlightened people. To see and read these things where peace and brotherly love had filled our hearts—where we had sat and taken sweet counsel together in our Father's Holy House, awakened feelings in our bosom which we know not how to describe. And while the State of Illinois has thus treated the people of God, we say, let the cup which they have caused the Saints, as a people to drink of, be placed to their own lips, and let them drink it to the dregs, well wrung out, till they realize the *tender mercies* which they have tendered to the Latter-day Saints. For they are a religious people, and had a preacher in the mob camp, who said prayers before going to the slaughter, and, of course, *did to the Saints as they wish to be done by*; therefore, let the same spirit of mobocracy burn till it shall become a flame and consume, by civil broils, that power which has fostered it in shedding innocent blood; and while this is having its natural course may the Camp of Israel be led to a place of peace and rest from their persecutions, and perform the labours of love which are appointed them to do for themselves, their children after them, and their dead, that they, with all the honest in heaven and on earth, may rejoice in the blessings of the celestial kingdom which were revealed unto Abraham, Isaac, Jacob, Joseph, and Hyrum for the Church of Jesus Christ of Latter-days.

FRANKLIN D. RICHARDS.

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## The Latter-day Saints' Millennial Star.

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FEBRUARY 1, 1847.

### ADDRESS.

It now becomes our duty and privilege to address a few words to the Saints in the British Isles, through the medium of the STAR.—On account of the supposed decease of our worthy brother, Orson Spencer, we were called from our field of labour in Scotland, to act in our present calling and station, as appointed and published by our beloved president, Orson Hyde, in the last number of the STAR; but it affords us superlative pleasure to advise our readers, that Elder Spencer is *alive and in our midst*, enjoying excellent health and buoyant spirits, as is also our beloved brother Elder Andrew Cahoon, who accompanied brother Spencer from the Camp of the Saints to this land. They landed in Liverpool on Saturday evening, the 23rd instant, after a protracted voyage of about forty days, encountering storms and gales; but by the kindness of a Father's care, they were preserved from any serious disaster. Few men in the 19th century possess that degree of longevity which enables them to read in the public prints their own obituary notice, but it has been Elder Spencer's privilege to read the feelings of his brethren concerning him, when they expected never to see him again in mortality; and we speak with great confidence, when we say, that he enjoys an ardent and a faithful place in the affections of thousands upon these islands, that can say of him, "Whom not having seen, we love;" and we feel that every faithful Saint will bestow upon him their confidence and most cordial and hearty support and co-operation, giving diligent heed to his counsels in all things. For ourself, we have to say, (and we speak knowingly) that Elder Spencer's appointment was by the counsel of the Quorum of the Twelve Apostles in the land of Zion, to take the presidency of the church, and charge of the publishing department in this country,



and we gladly surrender to him the responsibility and honour of that important trust, for we are deeply sensible that where much is given, much will be required; and we feel to say, let the same rich blessings which president Hyde so freely bestowed upon ourself in the last number of the *STAR*, rest in all their richness and fulness upon our beloved brother Spencer, and may he realize joy and blessing in the performance of those duties which are before him, and have great satisfaction in seeing the work of the Lord prosper under his hands; and it will still be our studious aim to render to the uttermost our mite of influence and exertion, subservient to the cause of our Lord Jesus Christ, under the direction, and according to the dictation of Him, and them who are appointed to preside over the Church, in the kingdom, ever mindful, that

“Honour or fame, not from condition rise.

Act well your part, there all the honour lies.”

We feel to tender to the Saints our thanks and blessing, in the name of the Lord, for the kindness and favour which we have at any time experienced at their hands, especially our brethren in Scotland, among whom our labours have hitherto been for the greater part bestowed, and remain, your brother in Christ, and fellow-servant in the kingdom of God,

FRANKLIN D. RICHARDS.

*January 27th, 1847.*

N.B.—Henceforth all letters on business to this office, should be directed to Orson Spencer, 6, Goree Piazza, Liverpool.

F. D. R.

#### TO THE BELOVED SAINTS AND PATRONS OF THE “STAR.”

THROUGH the protecting care of a kind Providence, after a long detention in the Camp of the Saints, from family sickness, and a protracted voyage across the Atlantic, I am permitted to set my feet upon the land of my forefathers, under the ample banner of the parent of a great nation, and of many populous provinces and tributary dominions. The descendants from this kingdom, after the manner that ancient Joseph went into a distant land, to prepare the way to escape the evils that should come upon his father’s country and kindred, are permitted to come to the land of their father’s nativity with messages of far greater importance and gladness. Salvation is not now proffered to us in a scanty ark; but the vast land of Zion, rich in products and treasures, and the dews of heaven has spread a wide lap to all nations, kindred, and tongues. For the Almighty knew that a time of famine, pestilence, war, and tribulation such as never had been should come upon the earth; and the children of Joseph, by the voice of truth, and by the inflexible judgments of God, should push the people together from the four corners of the earth. What then must be the emotions that swell my bosom when brought to stand upon this ancient and venerable land—not to admire her antiquities, or trace the genealogy of her nobles, but to woo her sons and daughters to flee to the promised inheritances, where “though a thousand may fall at their side, the plague shall not come nigh them, and their bread shall be made sure,” where, too, the word of the Lord shall go forth to gladden the hearts of congregated millions from all nations.

In taking the Presidency of the Church, and the Editorial charge of the *STAR*, I have some pleasing assurances of my being cordially welcomed by the Saints of the United Kingdom of Great Britain, and that my services will be less onerous, because that President Hyde and his counsel, P. P. Pratt and J. Taylor, have, by much wisdom and diligence, made the rough places smooth, and the crooked straight, and set in order the things that were wanting. I trust that integrity of purpose and diligent application to the interests of the Saints will tend to secure a charitable



indulgence for errors and deficiencies that may appear. And if the STAR does not shine as brilliant as it has done a few months past, in consequence of its proximity to "the Twelve" other stars, still it has a place in the same moral firmament—established by the same high authority for the illumination of such as may read, and the less light it may emit the more reason why every family should have one at hand.

All contributions from Elders and other patrons of the STAR, written in brevity and plainness, shall be studiously directed, so as not only to enhance the usefulness of the paper, but also the ultimate reward of the contributors.

ORSON SPENCER.

*Liverpool, Jan. 27th, 1847.*

### ADDRESS TO THE BOOK OF MORMON.

BY W. E. SHAW.

Record of records, book of books divine,  
Thy heavenly precepts and thy truths sublime,  
The pure injunctions which thy leaves unfold,  
Prove thou wast wrote by holy men of old.

The prophets long since wrote and spoke of thee,  
And of thy power in causing men to see;  
When midnight darkness reign'd through ev'ry clime,  
'Twas said that God would cause thy light to shine.

'Twas also said that thou wouldst spring from earth,  
While righteousness from heaven came bursting forth,  
To free from error those who would obey,  
And them prepare for an eventful day.

Isaiah, *wrapt in vision*, could behold  
A time when human creeds would be extoll'd  
When seers and prophets all would cover'd be,  
And God provok'd men's wickedness to see.

He view'd men drunk with folly, not with drink;  
Want of true priesthood made them wrongly think,  
Their thoughts of God, man, heaven, and hell,  
To reason, truth, and scripture bade farewell,

Sect after sect arose, exclaiming thus,  
"All these are damnable, come, join with us;"  
And thus men built up churches to get gain,  
And starv'd the poor, their priesthood to maintain.

The prophet saw this state of things, but knew  
Of *Joseph's land*, its *hidden treasures* too,  
He knew that nothing dark would lie conceal'd,  
Nor ought be hid that would not be revealed.

He viewed a land which symboliz'd great wings,  
Beyond the flow of Ethiop's august springs,  
Which yet would yield this glorious book of truth,  
To cheer the hearts of hoary age, also of smiling youth.

Now I behold thee, open to my gaze,  
The *Stick of Ephraim* sent in these *last days*,  
To warn the nations, gather Israel in,  
Bring Christ to earth, and make an end of sin.

*Lennextown, Campsie, November, 1846.*



## ELDER TAYLOR'S FAREWELL ADDRESS.

Brethren and Sisters,—At the request of Elder John Taylor, I now put down the following suggestions, which he would have written himself ere he left this country, but for the press of business and the short time he had to prepare for his departure. Said he, at two a.m., on the day of his departure, which was the third or fourth time we had sat up till far past midnight, “I wish you, brother Brown, to tender my thanks and love to all the Saints in England, Scotland, and Wales, for their kindness to me during my labours and journeyings among them. Say that we have finished our work here, for the present; that I have found ALL WELL, and the Saints increasing in numbers, union, and love. I promise them, in the name of Israel's God, they shall be gathered, and have the desires of their hearts in righteousness, and I shall remember them on the deep. Brethren, uphold us by your labours of love, and by the prayer of faith, and heaven will bless you.” Amen.

FOR JOHN TAYLOR,

T. D. BROWN.

## FAREWELL.

Elders Pratt, Taylor, Davis, Cain, and others, brethren and sisters, in all fourteen in number, sailed on board the ship *America*, bound for New Orleans, on Tuesday the 19th instant, clearing the dock at about one o'clock, p.m. Brothers A. Fielding and T. D. Brown accompanied them thirty-five miles to sea where the steamer left them, standing before a fair breeze, all in good health, and very happy in having so propitious a start upon the long journey before them. May they be favoured with fair winds and a speedy passage across the mighty deep, and haste to the bosoms of their families in the midst of the camp of Israel; with great peace and joy in reflections of their heroic deeds, for they have assisted in accomplishing a mighty revolution in the spiritual condition of the Saints in Britain. Through their instrumentality the dark clouds which but a few months ago hung low and heavy, obscuring the light of truth from the minds of the Saints, have been dispelled by the radiance of eternal truth flowing from their lips, and to multitudes who mourned sitting in darkness, is light now sprung up, and smiles play upon their cheerful countenances, indicative of the joy which they feel within their hearts as the fruits of the Holy Spirit imparted to them through the ministry of the servants of God from the land of Zion.

May the angel of the Lord go before them and preserve them from every evil, and enable them speedily to realize their anticipations of pleasure in the society of those most dear to them.

FRANKLIN D. RICHARDS.

## ELDER DAVIS.

We are happy to say that this worthy minister of Christ has gone to America with his wife, on board the same ship with Elders Pratt and Taylor. He was removed from the London Conference in consequence of ill health, and appointed a mission to visit the various conferences and churches whithersoever he desired to go, thinking that perhaps a change of air and a little travelling might be beneficial to him. He had shown himself approved in his ministry before God and before his brethren, and we felt to say to him, go and visit the churches, and get a little help from them to go home to America. He complied with our instructions and visited the Saints, and inasmuch as any have ministered to his wants, they have our blessing upon them in the name of the Lord. And inasmuch as any have withheld their



## ELDER TAYLOR'S FAREWELL ADDRESS.

Brethren and Sisters,—At the request of Elder John Taylor, I now put down the following suggestions, which he would have written himself ere he left this country, but for the press of business and the short time he had to prepare for his departure. Said he, at two a.m., on the day of his departure, which was the third or fourth time we had sat up till far past midnight, "I wish you, brother Brown, to tender my thanks and love to all the Saints in England, Scotland, and Wales, for their kindness to me during my labours and journeyings among them. Say that we have finished our work here, for the present; that I have found ALL WELL, and the Saints increasing in numbers, union, and love. I promise them, in the name of Israel's God, they shall be gathered, and have the desires of their hearts in righteousness, and I shall remember them on the deep. Brethren, uphold us by your labours of love, and by the prayer of faith, and heaven will bless you." Amen.

FOR JOHN TAYLOR,

T. D. BROWN.

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aid from him, because he shaved himself or cooked his dinner on a Sunday, they have "*strained at a gnat and swallowed a camel.*" We would advise such persons to stop the chickens from laying eggs on Sundays, and cork up the beer and whip it so that it should not violate the traditions of the fathers by working on the sabbath day. Or if these are too small matters for such noble and generous minds to condescend to, let them prevent the winds from blowing, the birds and lambs from playing, the rivers from flowing, the grass from growing, the moon and stars from rolling on in their courses, &c., &c. But after all we think that our Saviour knew best, when he said that the "sabbath was made for man, and not man for the sabbath."

Brother Davis wished us to tender his thanks through the STAR to all the friends in England who have aided him, which we most cheerfully do; and we assure them that their benefit has not been bestowed upon an unworthy object. May our heavenly Father bless the hand that hath blessed him.

### MARRIAGE EXTRAORDINARY,

But not in heaven, neither on the earth, but on board the ship *America*, hence to New Orleans, in lat. 48 degrees, 29 minutes, north, and long. 17 degrees, 34 minutes, west. Wind fresh on the starboard quarter, under full sail at the rate of ten and a-half knots an hour. At the conclusion of the afternoon service, on Sunday, the 24th ult., Mr. Joseph Cain, and Miss Elizabeth Whittaker, should have been (if they were not before) united in the holy ordinance of matrimony, by Elder John Taylor. It was a general time of mirth and hilarity among the guests, and they all joined (no doubt) in singing the following sentimental hymn.

When Adam was created,  
He dwelt in Eden's shade,  
As Moses has related,  
Before the bride was made.

Ten thousand times ten thousand,  
Of creatures swarm'd around,  
Before that Eve was form'd,  
Yet man no mate had found.

But finding it unseemly,  
That man should be alone,  
Holding so wide dominion,  
Without twain being one.

God caus'd a sleep on Adam,  
And took from him a rib,  
Then made of it a woman,  
And closed up his side.

Great was his elevation,  
When first he saw his bride,  
Great was his exultation,  
To find her by his side.

He spoke as in a rapture,  
"I know from whence you came,  
From my left side extracted,  
And woman is your name."

This woman was not taken,  
From Adam's head, we see,  
So then she must not rule him,  
The meaning seems to be.

Indeed she was not taken,  
From Adam's feet, we know,  
So he must not abuse her,  
'Tis evidently so.

But truly she was taken,  
From near to Adam's heart,  
By which we are instructed,  
That they should never part.

The bride, she is commanded,  
Her husband to obey,  
In ev'ry thing that's lawful,  
Until her dying day.

The bridegroom is required,  
Always to love his bride,  
Live as becomes a Saviour,  
And for his house provide.

Go, multiply, replenish,  
Increase the powers of life,  
These are the solemn duties,  
Of both the man and wife.

The way the pigs, chickens, and ducks suffered on Saturday night, preparatory to the celebration of this ever memorable event, (to say nothing of the great quantity of fish that contributed to the richness and variety of the repast) exceeded the suffering of the newly married couple, upon a sudden squall springing up directly after the ceremony. Wind dead a-head, forced to tack ship, These dear creatures were so sick that they were unable to hold each other's heads, and when our carrier pigeon left the ship, the whole party were so sick that they could eat none of the pigs, ducks, nor chickens, but all were in a sad mess, and the commencement of the honeymoon, with them, was any thing but what it had been represented. But we would say to them, cheer up, there is a calm at hand, followed by a gentle breeze, to waft you safely over the sea of time to the haven of eternal bliss.



## LETTER TO THE EDITOR.

Sir,—Elder John Goodfellow, President of the Macclesfield Conference, was this day ordained a High Priest in the Church of Jesus Christ of Latter-day Saints, under my hands, by counsel and dictation of the Holy Spirit.

P. P. PRATT.

*Manchester, January 14th, 1847.*

## LETTER TO THE EDITOR.

Sir,—I am authorized by Elder M. Sirrine to inform you, that William Leech (Elder) was cut off from the Church on the 19th of January, 1847, and that he refused to give up his license. Therefore, as he has expressed his resolution to teach his views on certain points of doctrine, it is desirous that the following paragraph be inserted in the STAR:—

“That William Leech, of Duckinfield, who was lately a travelling Elder in the north, is cut off from the Church for declaring false doctrine, and sowing dissension.”

I am, yours &c.,

WILLIAM HULME.

## ADDRESS TO A FLOWER.

BY MRS. MARY ANN DAVIS.

Pretty flower, wilt thou tell me who made thee,  
Cloth'd thee so gaily, and made thee so free;  
Freed thee from labour, from toil and from pain,  
And gave thee contentment—that bright shining gem.

Ah! dost thou not say, though in accents most mild,  
“Behold me, and see, I am nature's fair child,  
By God I am made happy, lovely, and free,  
I am innocent too, and a pattern for thee.”

Sweet flower, I inspect thee; oh, how do I see  
The wisdom of God manifested in thee;  
Oh, when I survey thee how oft do I find,  
Lessons of virtue to store in my mind:

How brilliant thy colours, how rich thy perfume,  
But, oh, how unconscious art thou of thy doom;  
To-day thou art blithesome, fragrant, healthy and gay,  
To-morrow, thou'rt faded and wither'd away.

How plainly thou showest the frailties of man;  
And sayest, tho' softly, “thy life's but a span;  
My season's soon o'er—thy life's but a day;  
Prepare then to die, time's winging it's way.”

Adieu, lovely flower, like thee may I shine  
In glory's bright bower, in a robe wrought divine,  
In a garment made clean by Jesus's blood;  
I then shall be like thee in the garden of God.



## LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 27TH OF JANUARY.

Robert Holt.....	£0 16 8	Brought forward.....	£17 11 1
John Kelly .....	1 1 2	Charles Miller.....	0 7 10
William West.....	0 13 6	Crandal Dunn.....	1 0 0
Cyrus H. Wheelock .....	1 0 0	Lucius N. Scovil.....	2 4 0
William Broomhead.....	1 2 4	John Halliday .....	0 5 8
Abraham Merchant .....	1 0 0	Robert Martin.....	0 16 3
Samuel L. Lees .....	1 6 10	William Hulme .....	1 2 9
John Price .....	5 0 0	John Johnson .....	0 16 0
Joseph Wooton .....	1 0 0	William M'Keachie .....	4 1 4
William Frodsham .....	0 9 6	John Swindlehurst .....	1 7 0
Henry M'Ewan .....	3 0 0	Francis Jackson .....	0 6 8
Lorenzo D. Butler.....	0 7 9	Alfred Shaw .....	7 10 0
James Bond.....	0 13 4		
Carried forward.....	£17 11 1		£37 8 7

## NOTICES.

We must inform applicants for STAR number one, that they are now out of print, and it is out of our power to accommodate them.—ED.

Elder Sirrine wishes us to give notice, that a Conference will be held in Manchester on the first Saturday and Sunday in February, commencing on Saturday, at two o'clock, p.m.

Owing to a press of matter on hand, we are obliged to lay over some communications till our next. We also find that some have been mislaid till too late for this number of the STAR, from the confusion attendant upon the change of the office into our hands, and just at the time when our brethren were taking their departure for the Camp of Israel; for all which we believe our readers will excuse us.

A Tea Party of the Saints came off on the evening of the 14th instant, at the Music Hall, in this town. There was a large and respectable company present, nearly as many as could be accommodated. Elders Hyde, Pratt, Taylor, and most of the Elders from America attended, and offered sentiments bespeaking the joy they all seemed liberally to partake of on that occasion. Much instruction was given by the Twelve, as well as many spicy remarks from them and others, not forgetting a spirited song, adapted to the occasion.

I would recommend to the Saints in Britain a little work by Elder Moses Martin, President of the London Conference, entitled a "Treatise on the Gospel," originally published in America, and now re-published in this country. It is a clear and succinct statement of good news—even the Gospel—and towards the close, is finished in brother Martin's own peculiar style. I am the more earnest in this recommendation because of the peculiar position of brother Moses Martin's family. He left them in charge of brother Anderson, who, with his son, were lately killed in the skirmishing at Nauvoo; and since her protector has been cut off, and while her husband is far, far away, sister Martin has been cast out by the mob, and was robbed of the little she then possessed—in short, left destitute. Let this appeal meet your cordial response in the purchase and sale of this good little work, and God will bless you.

JOHN TAYLOR.

I have agreed to dispose of these for the benefit of brother Martin and the Saints. Retail price 6d. each, but to the agents 4d., and the price being advanced as with the other books in the office, and they shall be sent as ordered with the STAR. They may also be had from the author, Moses Martin, at No. 1, Fletcher's Row, Vineyard Gardens, London.—I have also some hundreds of "The Visitor," written by Elder David Candland, President of the Carlisle and Newcastle Conferences. Of these, a stranger enquiring by whom they are edited, says "*they are very cleverly written*," and as we wish to dispose of them, and settle the printer's bill promptly, numbers 1 and 2 shall be sold at 4s., and number 3 at 7s. per hundred, at 6, Goree Piazza.

THOMAS D. BROWN.

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## LIVERPOOL:

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 4.

FEBRUARY 15, 1847.

VOL. IX.

## MESMERISM.

The following article on *Mesmerism* or Animal Magnetism, was commenced by Elder John Taylor while in Wales, but the greater part hurriedly sketched just before his departure to America, to join the Camp in the wilderness—and left unfinished, or in outline, with the request that I should fill it up. The subject is comprehensive, and the principles laid down are his; but, it may be, some of these are obscured or injured by my language. Give Elder Taylor all the merit due for the excellent thoughts contained in it, and place the blame to my account for any faults you may discover therein.

T. D. BROWN.

*Liverpool, 23rd January, 1847.*

## TO THE EDITOR OF THE STAR.

*Merthyr Tydvill, Wales, December 2nd, 1846.*

Sir,—Having a few moments leisure, I have thought good to write an article on the subject of mesmerism or animal magnetism, to guard the Saints against the frauds and impositions of men, and the power and influence of Satan.

I have noticed in my travels through England and Scotland, in company with Elder Pratt, that some of the Saints have entertained erroneous notions in relation to this, so called, science. To prevent those opinions spreading, and to guard against the influence of *false spirits*, and the *power of Satan* in disguise, is the object of the following remarks.

It is not my intention to enter into a critical disquisition on animal magnetism, nor into an elaborate examination of mesmerism as a science; for that would be too tedious and lengthy for a communication of this kind—nor shall I only abruptly assert, as I have heard some, that it is altogether an imposition, and a fraud practised upon the community, and that it is got up by designing persons for the purpose of deception.

That many, otherwise enlightened and intelligent persons, seeing a manifestation of power, and a development of peculiar influences, attribute to magnetism what ought to be attributed to another power and influence, and unwittingly and undesignedly become the aiders and abettors of a cause, which is deceptive and injurious, is evident; and while they, in their foolish imagination think they are doing good, they are laying the foundation of principles which must ultimately result in misery, destruction, and ruin.

That there is a power manifested in mesmerism is evident to every unbiassed mind; but to say that the power is purely magnetic, would be assuming too much, and would require a little investigation. The laws of magnetism, as a science, are



clearly defined, as also the laws of electricity; and the study of the needle, the magnet, the galvanic battery, and the electric machines and telegraph, have become matters of interest and useful science. And it has become a matter of fact that we can draw the lightning from the heavens, and govern this powerful agent at our pleasure; that through the power of magnetism we can navigate the boundless ocean with certainty; and by electricity convey our thoughts with the rapidity of lightening to any remote distance. All these sciences are good, together with astronomy, and every branch of natural science and philosophy, and ought to be studied and known by the Saints, inasmuch as they are within their reach, and it is well to know every true principle both on the earth and in the heavens.

Animal magnetism is called a science, and is professedly conducted on scientific principles; yet, without impugning the motives of its advocates, I would state that its very name is a misnomer, inasmuch as it would attribute to the animal or corporeal body, what belongs to the agency of an invisible influence or spirit. And here I would not wish to attach any undue influence to terms or words, further than they represent certain ideas; and to give the ideas themselves a full and fair representation, for I believe myself that the spirit of man is material, that it is matter—but more subtle, elastic, and refined than that of our corporeal bodies—and not subject to disease, decay, corruption, and infirmity, nor to the influence of the same laws that affect our natural bodies; and that although the corporeal body cannot handle spirit, yet that spiritual intelligences can commune with and handle each other, and operate upon matter; for we are told that Jesus created all things by the word of his power, though he had not then received a corporeal body; and Satan, who has not a corporeal body, influences men and leads them captive at his own will.

The views, as I understand them, of the professors of animal magnetism are, that the system of man is corporeal; that the mind is contained in certain organs of the body, or developed through them—that as the retina of the eye receives the shape of the object looked upon, through the exquisite fineness and susceptibility of the nerves, and imparts the impression through the optic nerve upon the retina—its flattened extremity—to the sense—as in the daguerrotype process, the image is transferred to the prepared plate: and as, through the principles of vibration, sound is conveyed to the drum of the ear, and through the nerves to the senses; and as the fine and minute particles of matter which come in contact with the nasal organs, give us the sense of smelling, so it is through a magnetic influence that the natural senses are operated upon, in the same manner as the ear, the eye, and the nose—all by the touch; and that the brain is the seat of intelligence; and hence phrenology is brought forward as the handmaid of mesmerism, and the various phrenological developments touched by the mesmerizer to prove not only his system true, but the other also.

As I stated before, I cannot follow this subject at present in all its meanderings, but will simply state, that what they ascribe to matter, in their sense of the word, I should ascribe to spirit, and say with the scripture, “there is a spirit in man, and the inspiration of the Almighty giveth it understanding.” And that spirit which is in man, may be operated upon by the spirit of God, or the Devil, according to whom they yield themselves servants to obey—or to the spirit which is in another man, if they yield themselves to it. Hence, in former days, while some were led by the spirit of God, and were the sons of God; others sold themselves to the Devil to work wickedness, and this wickedness was developed in the shape, and under the various names of soothsaying, witchcraft, necromancy, magic, and familiar spirits. And those several persons were not destitute of a supernatural power and influence, for they had very great gifts, and performed great miracles.

The body and spirit constitute the soul; hence, when God made man, he breathed into his nostrils the breath of life, and man became a *living soul*. Before this he was only a lifeless lump of clay, inanimate; and before the breath of life was breathed into him you could not magnetize him, nor can you, when the breath of life is withdrawn, consequently there is something more than the animal frame to be acted upon. This is one argument I adduce to prove the term animal magnetism a misnomer. The organs of the body exist just as much after the spirit is withdrawn as they did before, until they are impaired by decomposition or decay. The body is of itself only part of the soul, and when the body and spirit are separated the spirit returns to its own element, and the body to the dust. The question



here would arise, By what power was the spirit imparted to man? By the power, spirit, or breath of God. By what power will the body be raised and re-united to the spirit? The answer is obvious; by the power and spirit of God. Can another power do it? No; magnetism cannot do it! By galvanism you can produce a momentary movement of the body after the spirit has left it; but by this power you can neither impart intelligence nor life. God, then, is the giver of life and intelligence, when he takes these away they cease to exist in the body, and thus the body and spirit continue or remain apart until he again restore life, and re-unite them; and if he do not, no earthly power can.

We have here shewn that animal magnetism cannot operate upon the body separated from the spirit. The next question that would naturally arise is, by what power or principle do magnetizers act or operate? When the thing is neither fictitious nor exaggerated, it is the operation of spirit upon spirit; and the spirit operated upon, having power over the body that it inhabits, produces the various effects that are developed through the power of what is called animal magnetism; for the spirit has power over the body, and the body moves as the spirit wills. The Spirit, under these circumstances does not think or act for itself, but is acted upon, and stands in the same relation to the body as steam does to the engine. But, says the objector, if this is the case, why is it that when any of the organs are impaired, connected with the head or brain, people do not retain their intelligence? I might here ask, why (if steam is the principle of power in an engine) does not the engine work, when some of its parts are out of order? The mechanic would answer, that it takes a perfect engine, as well as steam, to produce the effect; and I should say, that as the spirit is only part of the soul, it requires a perfect body and spirit, and all the functions to be correct, to make a perfect man. When the machine or body is perfect, it then can be acted upon by this invisible agency or spirit. I repeat the comparison,—just as a perfect engine is acted upon by the steam.

The scriptures say, that formerly many spirits had gone forth into the world, and the discerning of spirits was given, as a gift, to enable the church to recognize true spirits, and detect those that were false.

Devils exercised formerly what would now be called a magnetic power over men and women; hence, when the woman of Thyatira cried out, "these are the servants of the most high God, that shew unto us the way of salvation," she was under the influence of a spirit of that kind, which had power over the organs of her body, and made her speak the words which it desired; this she did, following the apostles many days. But by the power of the spirit of God in Paul, which was stronger or more powerful than that of the spirit which possessed her; she was commanded, in the name of Jesus Christ, to hold her tongue, and the spirit to come out of her; it did so, and her exhibitors no doubt found fault with Paul and felt their loss. This is called a spirit of divination, which possessed her, and brought her masters much gain by soothsaying.

"There were seven sons of one Sceva, a Jew, and chief of the priests, called vagabond Jews—exorcists, who took upon them to call over them which had evil spirits the name of the Lord Jesus, and who wished to exercise the same power as Paul did, saying 'we adjure you by Jesus whom Paul preacheth;'" but neither being expert at magnetizing, nor so powerful as those they sought to dispossess, they were discomfited, and brought into difficulty by their more powerful magnetizer, who, through the man, exclaimed, "Jesus I know, and Paul I know, but who are you?" And here let it be observed, it was the Devil in this person that flew on them—so say the scriptures; yet, it was in reality the man himself who leaped on them and overcame them, being operated upon through the organs of his body, magnetized by, or possessed of, the Devil. Those men were exorcists, or miracle workers themselves.

There was also another man, Simon, a sorcerer, in Samaria, who worked miracles, bewitched, or magnetized the people, who thought like some at the present in regard to magnetism, that it was "the great power of God;" but when he saw that the apostles possessed a power also, he wished to have that power, that he might yet be more expert; but he was given to understand, that if the Devil disposed of his gifts for money, God did not. There may have been, and no doubt there were, and are, different gifts or manifestations, but these all proceed from the



same source—the father of lies, who was, and is, a deceiving spirit, and the head of the powers of darkness.

There are different powers on the earth whereby miracles are wrought, and some of them perhaps according to the science of heaven, yet not acknowledged of God, because they are illegal, unauthorized, and in some instances, sought to be exercised against the sons of God. As Balaam, whom Balak sought to divine against Israel sending the gift of divination; but Balaam could not curse whom the Lord had blessed. Twice did he seek for enchantments, as at other times, to divine, after Balak had as often built him seven altars, and offered seven oxen and seven rams on them; but on the third occasion, feeling that his usual enchantments failed to procure Balak's desire—a curse on Israel—Balaam lifted up his eyes and the spirit of God came upon him, and he again blessed Israel. Had Balaam's prophecies and divinations been legitimate, he would not have met with the opposition of the greater powers, as he did in the way while riding on the ass.

Again, there were witches and wizards, who, having this power, were not allowed to live in the days of Israel, when the law of God prevailed; yet one was spared, and Saul sought a manifestation of her power and of the familiar spirit and divination by which the witch of Endor called Samuel forth from the dead, illegally, to answer Saul, when the Lord would no longer answer him by dreams, Urim, or prophets.

There is no *legitimate* power but the priesthood, or the authority of God conferred upon man: it holds the keys in heaven and on earth; has power to bind, loose, remit, retain; sees into the future, has visions and prophecyings. Any information obtained by an illegitimate power, is revealed unlawfully by the spirit of Satan, through the knowledge he has of spiritual things and subjects, which he possessed aforetime, ere yet he was hurled from heaven, drawing the third part of the hosts thereof with him. The persons employing knowledge so obtained, to the power and influence of that spirit whose they are, or may become; for his servants ye are to whom ye yield yourselves to obey, have like some sold themselves, according to scripture, to work wickedness, and that too, perhaps unwittingly. I have met with some who were Saints that had been magnetized by unbelievers, and they partook of their spirit and have fallen from the simplicity of the gospel. Again, I have met with Saints who have magnetized others, not knowing that they were doing wrong, and the persons have received no material injury, because the magnetizer himself had not a bad spirit; but let him continue to do it and he would loose the spirit of God, and so would those who were operated upon. God does not require the aid of the Devil to support his work; if it cannot stand by his own power, let it fall. We do not need the power of the Devil unless we have become corrupt, and then we are of course his subjects. We shall not ourselves go to magnetizers, nor suffer ours to go to them, to be benumbed for amputation, excision, or healing; if anything is the matter with us, we shall call for the Elders of the church, and let them pray for us, and anoint us with oil in the name of the Lord, and lay on hands, that we may be healed and strengthened to endure, as good soldiers and faithful sons; and then if we have not faith to be healed, we shall die in the Lord; and it is better to die in the Lord than live by the power of the Devil, if indeed, we could thus be kept alive; but if God does not heal us, the Devil cannot.

Saul became corrupt and wicked; he sought by the Urim, &c., (see 1st Samuel xviii. chap., before referred to), God did not hear him, he then sought, through the divinations of a familiar spirit, in a witch, how he might live and escape the Philistines, but he had to die.

We must not be deceived by power; Satan has power, and can use it in all forms and under every disguise; he lent it to the wise men, and sorcerers, and magicians of Egypt, who had power to imitate the power of God, made manifest through Moses—to make “frogs, turn water into blood, and rods into serpents” by their enchantments. But the power of God through Moses, was greater than that of the Devil through the magicians, as is manifest by the serpent made from the rod of Moses swallowing all those of the magicians, and these could neither make lice, nor be healed of the boil. But God's power was, is, and ever shall be, greater than the Devil's, though he could aid the astrologers, soothsayers or magicians, who had books written, such as the vagabond Jews read and practised from, using curious arts, even those of the same school as the seven sons of Sceva, but many of them having believed and



obeyed the gospel, burned these books before all men. He can come as an angel of light, and come with all deceivableness and lying wonders, great pretensions, manifestations, &c. Nor is his power yet ended, he will accomplish great things in the last days, and exhibit some most marvellous and deceptive powers. "Three unclean spirits, like frogs, will come out of the mouth of the dragon, of the beast, and of the false prophet; these are the spirits of devils, working miracles, which go forth unto the kings of the earth, and of the whole world. They will gather the kings and nations together to the battle of that great day of God Almighty," through the influence of those miracles, and lead them to destruction at Jerusalem, and all the world shall wonder after the beast. The nations go up to Jerusalem. Then they meet with the two prophets, witnesses of God, and the agency of these three spirits, or the lesser power shall be overcome by the greater power and be overthrown—even by the power of these two prophets, which is the power of God (see xi Revelations, 9 verse). Again, after the thousand years, Satan is to be let loose for a time; he again goes forth to deceive, and does deceive, gathers the people against the Saints, and fire comes from heaven and destroys them. There has been a continual warfare from the commencement, between the spirit of God and that of Satan; it is carried on to the last, we can join which standard we please, and yield ourselves subjects or servants to which we think proper.

I said Satan deceived; this is his peculiar characteristic and province: the magicians, soothsayers, and many others, were believed to be men of God, to have power from God, and men, princes, and kings sought to them. The people believed Simon Magus had the great power of God. Many suppose that the oracle at Delphos, the ancient Egyptian, Babylonish, Roman, and other oracles were worked upon by this power, and all those powers sought to *exhibit* their power and make it manifest—see the whole from the magicians of Egypt to the last in Revelations, and in modern times. God's prophets never manifest their power or the power of God, merely for an exhibition of the same; they have used it for deliverance and defence, as Elijah who slew several by fire who came to take him. The two witnesses in the last days shall cause fire to come out of their mouths to consume their enemies, but that is in defence. When Jesus was on the earth he made no ostentatious display of his power, but frequently said, "tell no man, and give glory to God," &c. &c. Nor has any of the men of God any thing to boast of, but the mercy, grace, and power of God; he has no exhibitions to make, nor trials of his skill—no boasting; he uses the power given him of God, and gives God the glory. Jesus said, the "words that I speak, I speak not of myself, but the father that dwelleth in me, he doeth the works."

Whenever there is an exhibition of this kind, set it down as from the Devil, he likes to exhibit his powers, God does not; or if it is made manifest it is in goodness, mercy, healings, and salvation.

It is not enough to say magnetism is not an influence of this sort or from this spirit; for the schools of Egypt, the sorcerers among the vagabond Jews and other places, were organized, kept their own secrets, and could easily perform many ceremonies, and deceive people by their incantations and mummeries, thus drawing aside their attention from the true influences at work, by more ostentatious manipulations; whilst it might, in reality, be by the principle now practised, or the magnetic power they possessed. If the knowledge of animal magnetism was confined to a few, they might now do the same things, and keep secret to themselves, the processes by which bodily stupor and mental activity are induced. Have nothing to do with the "unfruitful works of darkness." Believe not every spirit, try all the spirits, and seek from God the gift of discerning of spirits. Receive not every power as from God; but having received the fulness of the gospel, the gift of the Holy Ghost, and the spirit of revelation in the knowledge of God, be content, and seek WISDOM from that source where it abounds—it is high as heaven, deep as hell, wide as the universe, has no beginning nor end, bottom nor shore, extends from eternity to eternity, worlds without end.

That the Devil had scientific knowledge, and power to exhibit and display the same (not for salvation) but for destruction, is evident in the plentiful and powerful discharge of God's electric battery upon Job. Satan is the prince and the power of the air, and the Lord said unto him, "all that he hath is in thy power, only upon



himself put not forth thy hand," and speedily a messenger adds, "the fire of God" but not *from* him, nor by his power, on this occasion, "is fallen from heaven, and hath burned up the sheep and servants and consumed them, and I only am escaped alone to tell thee."

Finally, I would entreat you, study first to know yourselves, to keep the commandments of God, to recognize, honour, and uphold the delegated power of God—the priesthood, whose acts will always be for the benefit and salvation of the creature, and to become acquainted with matter in all its forms, organizations, and laws: and I pray that you may be guided into ALL TRUTH by the spirit of God, worlds without end. Amen.

For JOHN TAYLOR,

T. D. BROWN.

### NIGHT OF MARTYRDOM.

Twenty-seventh of June, 1844.—Eventful period in the calendar of the 19th century! That awful night!! I remember it well—I shall never forget it! Thousands, and tens of thousands will never forget it! A solemn thrill—a melancholy awe comes o'er my spirit! The memorable scene is fresh before me! It requires no art of the pencil, no retrospection of history to portray it. The impression of the Almighty Spirit on that occasion will run parallel with eternity! The scene was not portrayed by earthquake, or thunderings and lightnings, and tempest; but the majesty and sovereignty of Jehovah was felt far more impressively in the still small voice of that significant hour, than the roaring of many waters, or the artillery of many thunders, when the spirit of Joseph was driven back to the bosom of God, by an ungrateful and blood-guilty world. There was an unspeakable something, a portentous significancy in the firmament and among the inhabitants of the earth. Multitudes felt the whisperings of woe and grief, and the forebodings of tribulation and sorrow that they will never forget, though the tongue of man can never utter it. The Saints of God, whether near the scene of blood, or even a thousand miles distant, felt at the very moment the prophet lay in royal gore, that an awful deed was perpetrated. O, the repulsive chill! the melancholy vibrations of the very air, as the prince of darkness receded in hopeful triumph from the scene of slaughter! That night could not the Saints sleep, though uninformed by man of what had passed with the seer and patriarch, and far, far remote from the scene; yet to them sleep refused a visitation—the eyelids refused to close—the hearts of many sighed deeply in secret, and enquired why am I thus. One of the twelve apostles, while travelling a hundred miles from the scene of assassination, and totally ignorant of what was done, was so unaccountably sad, and filled with such unspeakable anguish of heart, without knowing the cause, that he was constrained to turn aside from the road and give utterance to his feelings in tears and supplications to God. Another apostle, twelve hundred miles distant, while standing in Fanuel Hall, Boston, Massachussets, with many others, was similarly affected, and obliged to turn aside to hide the big tears that gushed thick and long from his eyes. Another, president of the high priests, while in the distant state of Kentucky, in the solitude of midnight, being marvellously disquieted, God condescended to show him, in a vision, the mangled bodies of the two murdered worthies, all dripping in purple gore, who said to him, we are murdered by a faithless state and cruel mob.

Shall I attempt to describe the scene at Nauvoo on that memorable evening? if I could, surely you would weep, whatever may be your faith or scepticism, if the feelings of humanity are lodged in your bosom; all prejudice and mirth would slumber, till the eye of pity had bedewed the bier, and the heart had found relief in lamentation. Before another day dawned, the messenger bore the tidings into the afflicted city; the picquet guards of the city heard the whisper of murder in silent amazement, as the messenger passed into the city. There the pale muslin signal for gathering the troops hung its drooping folds from the temple spire (as if partaking of nature's sadness), and made tremulous utterance to the humble soldiery to muster immediately. As the dawn made the signal visible, and the base tone of



the great drum confirmed the call, fathers, husbands, and minor sons all seized the broken fragment of a dodger, or a scanty bone, for the service that might be long and arduous before their return, or swallowed some thickened milk (as might be the case) and fled to the muster ground; the suspicious mother and children followed to the door and window, anxious to see the gathering hosts emerge from their watch posts and firesides, where rest and food were scant to the utmost endurance. The troops continued to arrive, and stood in martial order, with a compressed lip and a quick ear. They waited with deathly but composed silence, to hear the intelligence that *mournful spirits* had saddened their hearts with during the night. The speaker stood up in the midst, not of an uniformed soldiery of hirelings, for they had no wages; their clothing was the workmanship of the dilligent domestic—the product of wife and daughters' arduous toil; their rations were drawn from the precarious supplies, earned in the intervals between preaching to the states and nations of the earth, and watching against the intrusions and violence of mobs. The speaker announced the martyrdom of the prophet and patriarch, and paused under the heavy burden of the intelligence.

But here I must pause; my pen shall touch lightly as it must feebly, that hallowed—that solemn and ever memorable hour! The towering indignation; the holy and immutable principle of retribution for crime that dwells eternally in the bosom of God, insensibly impelled the right hand to half draw the glittering sword, and feel the sharpness of the bayonet's point and its fixedness to the musket's mouth. But the well planted principle of self-command, and also of observing the order of heaven and the council of the priesthood, soon returned the deadly steel to the scabbard; and the victorious triumph of loyalty to God, in committing evil doers to Him that judgeth righteously, and who hath said, "vengeance is mine and I will repay," prevailed over the billows of passion; and in the transit of a fleeting moment the holy serenity of the soldiery, depicted by an occasional tear, showed to angels and men, that the tempest of passion was hushed, and wholly under the control of the spirit of wisdom and of God. It was the most unearthly and morally sublime scene that I ever witnessed. Contemplate a city and community of 20,000 people, whose love for their leader, the prophet of the Lord, was warm and abiding as the love of David and Jonathan, in an evil moment betrayed by a sovereign State! Under his instructions they had been taught the ways of truth and salvation—they had been gathered from remote parts, even distant islands and continents, that they might hear the word of the Lord from his lips, and build up a city where *gambling* and *lewdness*, *theft* and *drunkenness* should have no admittance! And the life of Joseph was considered so necessary to the work of God and the welfare of the human family, that many thousands could readily have died in his stead, if that could have preserved his life. But the governor of Illinois, the Commander-in-Chief of 80,000 organized militia, threatened the speedy demolition of the whole city of Nauvoo, if Joseph was not delivered up to him for trial on the *antiquated charge* of treason! He made the most solemn assurance, and pledged the sacred faith of the State that he should be kept safe and unharmed until he could have a fair and impartial trial. But oh! the cruel perfidy of that modern Nero, the governor! and the bloody butchery of the soldiery (some of whom had been disbanded and others had not), that could deliberately murder innocent and helpless men, that had surrendered at discretion, after all the strongest assurances of protection! The soldiery in Nauvoo numbered near four thousand, while those in alliance with the bloody perpetrators in the country, were not more than one half the number. They would have been an easy prey to the merited revenge of the outraged force at Nauvoo; but that force bore the outrages with coolness and wisdom that has never been equalled by uninspired men. They governed themselves under circumstances the most extraordinary, and hearkened calmly to the voice of wisdom, when their pain and grief were almost insupportable. The soldiery on the Temple square heard, but felt that there was no adequate victim for vengeance in the county, or even in the destruction of the whole State. Some, least tender in their hearts, found relief in tears. In the houses of the Saints, aside from the soldiery, females, less competent to bear the news than husbands and fathers, in some instances lost their sanity of mind for a season; but as the sun arose and the people congregated on the green, after being exhorted to give their



enemies into the hands of Him that judgeth righteously, tranquillity and order ensued. But not so with the mob. During all the bloody night their houses were hastily deserted by men, women, and children. So great was the consternation and so precipitate the flight, that even females fled in their night clothes, almost naked, and continued their flight amid imprecations and shrieks for the distance of even fifty miles, where, exhausted and frightened, they alarmed villages and the city of Quincy to the ringing of bells, and the speedy gathering of every person that could bear arms for their defence; but no man pursued, though "the wicked fled."

*To be Continued.*

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## The Latter-day Saints' Millennial Star.

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FEBRUARY 15, 1847.

### AMERICAN PROJECT FOR IRISH EMIGRATION.

The *Belfast Vindicator* contains the following:—"We are enabled to state, on the authority of private letters from respectable parties in New York, that a plan for enabling the destitute Irish to emigrate, on an extensive scale, from their present wretched habitations to the delightful valley of the Mississippi, is in contemplation in that city. The outlines of the project are these:—A large moneyed company is to be formed in New York. By this company ten good ships, at the least, will be provided to bring out Irish families for the purpose of forming a colony in the valley of the Mississippi. The company will have its own responsible agents both in Ireland and America; it will supply every family so brought out 100 acres of land, implements of tillage, and everything necessary for their new condition during the first twelve months. The remunerations from the colony to the company would be by yearly instalments extending over several years, in order to make the repayment of the expenses easy to the settlers. It is believed that by this means of transit, 10,000 souls would be removed from the shores of Ireland to the banks of the Mississippi in a year."

We are by no means adverse to the foregoing method of aiding the poor, if it shall be carried out on principles of equal justice to the operatives and employers. Any thing of the kind is better for the indigent sufferers of Ireland, and the Island of Great Britain, than to be for ever bowed down as a bulrush under feudal institutions and usages. By this means the poor may get into a land that is not scantied in dimensions and narrowly hedged in by impassable seas. They may get to a "goodly land." Let such as have the offer improve it; and may capitalists of the United States be moved upon by the spirit of the living God to facilitate the emigration of thousands, yea, millions (for there are now three or four millions in this enlightened christian kingdom ready to perish for lack of bread). The famine is sore in this land; the most so of any that has been felt for several centuries past. Scores are actually dying daily. Now is the time to become acquainted with the vast resources of the land of promise. The rich and the noble must turn preachers and publish salvation to the poor. We mean they must, from interest or policy, set forth the natural facilities of the continent of America for securing a livelihood to the poor; and they must and will help to populate that land. God has one ruling motive in this, while men may have various motives. If they mean it for gain—He means it for the deliverance of the righteous. Capitalists in the states, and in the old countries, can employ labourers in America far more profitably than in the old countries; and every annual swelling tide of emigration throws the balance of interest into the scale of further and increasing emigration, and it will continue so to do until an entire change in the political aspect of both nations will be effected.

It is not for us now to tell what will be the effect of that change upon the destinies of the two nations, but it is now recorded, and the wise shall understand,



and many already do understand. We say the tide of emigration has begun, and it cannot stop. The kingdom of heaven is set up, and it "gathers good and bad." It is a day of gathering, and after that the burning comes. Every emigrant helps to make another emigrate. The enterprising son will return from America in order to bring his wife and children, and father and mother into that goodly land, and save them from penury, and plant them among the voters and commoners of that land. Thus one emigrant often quadruples his number. And the poor and labouring class that remain at home, look upon their oppression and vassalage with the leaven of indignation swelling in their breasts. They are less contented with antiquated institutions, and raise the signal for reform in government. The axe is raised against the law of primogeniture and entailment of estates, and against supporting any longer a lame religion on the crutches of government.

The spirit of emigration is breathed upon the face of christendom. The inhabitants are agitated by it. The nations (though perhaps unwittingly) are helping it on, and God, the Great and Terrible God, is helping it on by famine and pestilence—and national vanity and pride of dominion—and by individual cupidity and lust of power—and by the love of the truth and the covenants of promise—and by the hopes of eternal life and final glory! The government of Great Britain has set the example of aiding emigrants to Canada and other parts; like the good Samaritan taking the emigrants into her own ships to the very place of destination without charge. They have seen and tasted the grapes of the promised land, and brought back a good report. The result is, that their neighbors have an hankering for some of the same fruit, especially at this time when there is a sore dearth and scarcity in their own land. But the government is alarmed lest the emigration increase and become too multitudinous. In the late popular speech of Lord John Russell, fears on this subject are explicitly avowed. His words are, "there had been in consequence a large increase in the amount of emigration during the years of 1845 and 1846, and affirmed *that under such circumstances he should be afraid of giving a stimulus to further emigration.*" What is the matter? Does his lordship fear that there will be but few men left if this tide of emigration increases? Surely his fear cannot arise from the apprehension of their coming to want, for they return after a little with sovereigns enough in their pocket to remove their friends and kindred with them, to the same land or to the States. His lordship must then fear, that in case of a continued *swarm* of emigration, *the old hive* shall fail to receive its usual deposits which feed the aristocracy of the nation.

Truly we must confess that this is a dilemma from which we do not know how to extricate his lordship, only by letting it take its course. The time *was* when government might have perpetuated its prosperity by undoing the heavy burdens, and loosening the shackles of oppression, and giving the "hireling his wages that have been kept back by fraud." The fetters have been drawn so tight that it is difficult to heal the wound, though they may be removed from the sufferer. If emigration is now stopped, so far as the patronage of government is concerned, the middling and industrious classes that have a sufficient pittance to set them on a foreign shore, will still emigrate, and these are the bone and sinew and support of any government. While on the other hand, the exceedingly poor and disorderly, indolent and disquieted, will remain as thorns in the side of the nation, ready to execute the mercenary and aspiring purposes of insurrectionists, and prove a cancer to the body politic. The best policy then, is doubtless to let them emigrate under the benign patronage of government, with all their prepossessions in favour of her Majesty's government, and the endearing ligaments of patriotism, and ties of lineage and tradition are unsevered and unsinged. Let them go, not merely to one part of



her Majesty's provinces, but divers provinces and dependencies, where they can bring the product and growth of every climate and soil to the land of their birth, and the home of their fathers. While a portion may go to the Canadas, let other ships be freighted with this species of living wealth to Oregon, and the eligible and commanding locality of Vancouver Island.

The greatness of the tree, and the capacity of its trunk, is known by the length, and multitude, and fruitfulness of its branches. That nation is truly great that employs her utmost resources for the greatest prosperity and enlargement of *all* her citizens. Her Majesty's Government is eminently a maritime power, and thereby fitted to carry and plant her subjects into every eligible part of the globe. There her surplus subjects will not only magnify the name of Britons, but increase the tide of her wealth and glory. Lord John has justly and wisely said, that it would be inhuman to send off vast numbers of paupers to uninhabited lands to perish in a helpless condition. We are no advocates for such a measure. Our plan is to send off such a number of *absolutely destitute*, in company with a savory number of such as have a competence, that the whole may prosper. The physical energies of those *absolutely destitute*, constitute a capital of the *first order* in importance. And that portion of emigrants who have a monetary competence, or even abundance, can turn the capital of the former class to the best account in an early settlement. But lest the competent class should not have an abundance to encounter the difficulties of actual settlement in a distant province, let the gratuity of Government come timely to their aid. We say *gratuity*; no, we will not even ask the aid as a gratuity. We will only ask such a loan, or benefice, as his Lordship has proffered to Ireland, to purchase seeds, and to the guardians of the poor, and for the drainage of rivers and streams, with its proposed extension to the improvements of waste lands in Ireland, and the sale of embarrassed estates. Neither will we ask it for the long period of "22 years, at the reduced price of 3½ per centage." Less favourable terms, we believe, will put her Majesty's subjects in a prosperous condition in Oregon or Vancouver, than they would be in Ireland according to his Lordship's plan.—According to our plan the poor might become freeholders, and in the high-road to affluence, and the sinews of national strength be augmented. But in the other alternative, it is conceived that a mere temporary relief to the poor, would increase the wealth, and consequent power of oppression, of the landlord, and leave room for starvation to revisit the abodes of the poor after a little season. After all that are disposed to emigrate to foreign parts have gone away, there will still remain enough at home to need the aid of Government, and the benefactions of the liberal and charitable. Nor is there any danger of EMIGRATION becoming so great as to have a sinister effect upon either the wealth, or peace, and strength of the nation at home. By no means. The redundant population will be removed to fertile provinces, where instead of being as a sickening tumour upon the national body, they will not only become self-supporters, but fruitful contributors to the national treasury, enlarging her commerce, and multiplying the bounties of her agriculture. The productiveness of her Majesty's possessions in both the Indies will support this position. But when provinces are secured to a nation by the emigration and settlement of her own sons, and not by bloody conquest, a greater revenue may be expected, and the principles of loyalty supposed to be more abiding.

On the other hand, the population at home having experienced barely a *wholesome pruning by the emigration of her redundant and impoverished members*, will become more productive, loyal, and peaceful. And the restoration of home prosperity, by this means, will prove an effectual antidote to *excessive* emigration, which his Lordship has inadvertantly surmised, with some show of fear as to the



consequence. The attachment of home, country, and kindred, will always bind a people to their native land, other things being equal.

In conclusion, we humbly trust that the avowed predilection of many thousands of her Majesty's loyal subjects, in favour of emigrating to some of her Majesty's provinces, in preference to any Foreign Government, combined with the voice of Providence, heard in the famine and pestilence, will not fail to obtain a candid hearing. The enterprising capitalists of other Governments are already on the alert in planting some ten thousand of her Majesty's loyal subjects under the banner of the American eagle. Will not Britain colonise her own subjects on her own territories? We wait for the answer.

## LETTER TO THE EDITOR.

*Cheshire, February 5th, 1847.*

Brother Spencer,—If you have room in the next *STAR*, please insert this communication therein, if you deem it of sufficient importance to the Saints to merit their attention.

I am extremely glad to hail you on the shores of Old England; almost as one from the dead. It seems that it was your brother that died, and you were spared to come here according to your appointment, and take the part in this great and important work that was assigned you. God Almighty bless thee and make thee a true and faithful watchman and shepherd unto this great people. They are a good people, and a people whom the Lord delights to bless and honour. They will listen to your voice and obey it—they will love you for the sake of your priesthood and appointment; and when they become acquainted with you, they will love and honour you as the servant of God in deed and in truth, because you point them to the fountain of all good.

Now, therefore, on your shoulders rests the responsibility of directing the affairs of the Church in the British Isles, under the directions and instructions of the Council of the Twelve Apostles in the American wilderness. Brother Franklin D. Richards is duly appointed your counsellor and assistant. "His word must stand as a law to the just, and an end of controversey to them that are saved," and your word must stand as a law unto him, and an end of controversy upon all matters pertaining to the kingdom of our God, and to the duties of his calling. His voice is your voice wherever you are not. This is the order of your callings—the authority of your priesthood, and the spirit, power, and wisdom of our God.

This solemn obligation now rests upon you to guide this people in wisdom—to direct their course in truth, and to spread abroad the light of the glorious gospel of the Son of God, by all lawful and prudent means, both among this nation and other nations also, so far as the Lord shall put it into your power to accomplish. "He that is faithful over a few things shall be made ruler over many."

To our American Elders I would say, that on my return to the camp (if God permit), I will make a faithful representation of your circumstances, health, and condition, and also the wishes and desires of the people here to emigrate, and obtain their counsel and advice, and either send it to you myself for publication in the *STAR*, or get the Council to write officially.

It would not be proper, under existing circumstances, for any people to make their calculations to emigrate to the camp or wilderness until after you get an official communication from the council as an answer to the representation that brothers Pratt, Taylor, and myself shall make on our return, unless the Queen should listen to our prayer, and prepare the way for emigration to Vancouver. In that case let the emigration begin just as soon as government may open the way.

As you, brother Spencer, had the misfortune nearly one year ago to lose your wife, a very interesting and valuable woman, I counsel and advise you to marry again in this country. This will be for the honour and good of the cause, and also for your own comfort and well being. In this you shall be blessed before the Lord.

My peace and blessing I leave with you, and with brother Franklin in the name of the Lord God of Hosts. Amen.

ORSON HYDE.



## OBITUARY.

"BLESSED ARE THE DEAD THAT DIE IN THE LORD,"

Said the martyred Joseph, as he was about to go to the place of his assassination, "Who, that knows anything of eternity, is afraid to die?" Jesus, the King of Saints, made but a short though a glorious work on the earth; but he was not idle or indifferent to the welfare of our race after his death. The apostle Peter tells us that he pushed his benevolent enterprise of salvation, immediately after his death, among the abodes of departed spirits. Others, who hold under him the keys of the same priesthood, are suffered to be removed as he was, to the same field of labour. "I go to prepare a place for you." Departed Saints are doubtless co-workers with Him in preparing places for those that follow. Many of the Latter-day Saints have changed their sphere of labour; the writer of this article has been bereaved, during the last twelve months, of the friends and companions of early days, with whom he often took sweet counsel, and with whom he fondly hoped to pass through the rugged vicissitudes of time. But they are gone, and he is left for a little season, bereaved of the counsel of his senior brother, Hiram, and of the companion and wife of his youth, Catherine Curtis Spencer. The former died in the latter part of July last, near the age of forty-seven, at Soap Creek, and was buried at Pisgah. The labours incident to, and consequent upon the expulsion of the Saints from Illinois, brought him to the grave. But he had lived long enough in the church to prove his fidelity to the cause of righteousness, and diligence in building it up. Of him the prophet Joseph once said, in view of his willingness to be used in the service of the Saints at all times, "Brother Hiram is always ready."

His death doubtless gave occasion to the report of the death of the writer of this article, which found its way into the first number of the STAR, volume nine.

Catherine C. Spencer died on the 12th of March, 1846, at Indian Creek, near Keosauqua, Iowa territory, at the age of thirty-five years, wanting nine days. In one month from the time of her departure from Illinois to the wilderness, she fell a victim to the cares and hardships of persecution. The youngest daughter of a numerous family, brought up in affluence, and nurtured with fondness and peculiar care as the favourite of her father's house; her slender, though healthy frame, could not endure the privation of sleep and rest, and the inclemency of the winter season (the thermometer below Zero for ten days). The change from the warm rooms of brick and plaistered walls, to that of mere canvas ceiling and roof, floored with snow and icy earth, was too much for her fragile form to endure. When, through unforeseen hindrances in travelling, there was no place where sleep could visit, or food suited to the demands of nature could be administered to her or her six little children (from the age of thirteen and under), she would cheer her little innocents with the songs of Zion. The melody of her rare voice, like the harmony and confluence of many virtues in her mind, contributed on that memorable epoch of the church, to render her the glory of her husband, and the solace and joy of her children. When asked if she would go to her distant friends that were not in the church, who had proffered comfort and abundance to her and her children, she replied, "no, if they will withhold from me the supplies they readily grant to my other sisters and brothers, because I adhere to the Saints, let them. I would rather abide with the church, in poverty, even in the wilderness, without their aid, than go to my unbelieving father's house, and have all that he possesses." Under the influence of a severe cold, she gradually wasted away, telling her children, from time to time, how she wanted them to live and conduct themselves, when they should become motherless, and pilgrims in a strange land. To her companion she would sometimes say, "I think you will have to give me up and let me go." As her little ones would often enquire at the door of the wagon, "how is ma? is she any better?" She would turn to her husband, who sat by her side endeavouring to keep the severities of rain and cold from her: "oh, you dear little children, how I do hope you may fall into kind hands when I am gone." A night or two before she died, she said to her husband, with unwonted animation, "A heavenly messenger has appeared to me to-night, and told me that I had done and suffered enough, and that he had now come to convey me to a mansion of gold." Soon after, she said she wished me to call the children and other friends to her bedside, that she might give them a parting kiss, which being done, she said to her companion, "I love you more than ever, but you must let me go. I only want to live for your sake, and that of our children." When asked if she had anything to say to her father's family, she replied emphatically, "*Charge them to obey the gospel.*" The rain continued so incessantly for many days and nights, that it was impossible to keep her bedding dry or comfortable; and, for the first time, she uttered the desire to be in a house. The request might have moved a heart of adamant. Immediately, a man by the name of Barnes, living not far from the camp, consented to have her brought to his house, where she died in peace, with a smile



upon her countenance, and a cordial pressure of her husband's hand about an hour previous.

Many tributes to her memory, from the Twelve, and other distinguished friends, expressive of her worth and the amiableness of her life, have been communicated to the writer, which conjugal relationship forbids *me* to insert, but which are still a comfort to the bereaved in his pilgrimage through mortality. Though prepossessing in her manners, her confiding and generous mind always made permanent the friendship that she once obtained. Her unceasingly affectionate and dutiful bearing to her husband, and her matronly diligence in infusing the purest and loftiest virtues into the minds of her children, not only exemplified the beautiful order of heaven, but made the domestic circle the greatest paradise of earth. Said a member of the high council, after her death, who had often observed her in the temple of the Lord, where she loved to linger and feast on the joys of that holy place, "I never saw a countenance more inexpressibly serene and heavenly, than hers."

"O! she was young who won my yielding heart,  
Nor power of genius nor the pencils art  
Could half the beauties of her mind portray,  
E'en when inspired; and how can this my lay?  
Two eyes that spoke what language ne'er can do,  
Soft as twin violets moist with early dew.

In sylph-like symmetry her form combined,  
To prove the fond endearments of the mind,  
While on her brow benevolence and love  
Sat meekly, like to emblems from above,  
And every thought that had creation there,  
But made her face still more divinely fair."

Her remains were conveyed to the city of Nauvoo, and there, after a few neighbours had wept, and sung, "Come to me; will ye come to the Saints that have died," and expressed their condolence to the deeply afflicted husband, buried, in the solitude of the night, by the side of her youngest child that had died near six months before.

The writer does not mourn for his dead as those that die without hope, knowing they are taken from many evils to come. He desires to dedicate the above faint sketch to his children, now in the wilderness, for the testimony of Jesus, lest time should obliterate from their young and tender minds the recollection of her person and some of her virtues, and thereby perpetuate the memory of the just, while that of the wicked shall rot. He desires the prayers of all Saints for himself and his children, and may the blessing of Almighty God rest upon all who love our Lord Jesus Christ in sincerity. Amen.—ED.

## TO THE SAINTS IN GREAT BRITAIN.

Beloved Brethren,—Having been crowded with business and care on my late departure from your shores for my home in the distant wilds of western America, I had no time to say, *farewell*, or to leave my blessing with you in a formal manner, as a whole, although expressed frequently in our farewell meetings. I have, therefore, providentially returned to your midst after nine days of seafaring life, in order to take a fair start, and to say farewell through the medium of the STAR.

I feel the most perfect satisfaction with the manner of our reception and entertainment among you as men of God. I also feel that we have, as far as time would permit, accomplished the work for which we came, and that the utmost success and prosperity has attended our labours. The Church universally has manifested a spirit of confidence and obedience to the instructions we had to impart, and the measures we were sent to propose for their prosperity and deliverance, both temporally and spiritually.

We have also been received and entertained in the most kind and hospitable manner in every place we have been permitted to visit. We have been lodged, fed, comforted, and cheered as if we had been angels of glad tidings, and we feel the utmost satisfaction in expressing our most grateful thanks for all the kindness and assistance rendered unto us while in your midst; and, in the name of Jesus Christ, and by authority of the holy priesthood and apostleship vested in us, we bless the congregations of the Saints throughout this land, with all the officers and members thereof, with the blessings of time and eternity in all their fulness. We also bless the Queen, ministers, magistrates, and people of this realm, while they continue to administer equal justice for the protection of every subject, without respect of persons; and we pray that Heaven's choicest blessings may rest upon the Saints, and upon all that fear God and work righteousness in this land. Ye sons and daughters of Zion, be of good cheer, for God will deliver you in due time, and gather in one the children of God. Pray for us and for the Camp of the Saints in the wilderness, Farewell.

P. P. PRATT.

Liverpool January 29th, 1847.



## TO THE SAINTS IN GREAT BRITAIN, GREETING.

It is with inexpressible satisfaction that we hail Elder Orson Spencer and Elder Cahoon, and congratulate the Church on their safe arrival in your midst. They are men of God, worthy your utmost confidence, and well calculated to co-operate with those already in your midst, in carrying out and perfecting all those measures for your future prosperity and deliverance as a people, of which the foundation has been laid.

Elder Spencer has been long and intimately known by us in the councils of the Lord, and will, through the blessing of God and his brethren, and the prayers, confidence, and assistance of the Church, be able to preside over the affairs of the Church in this realm, in a manner well calculated for their prosperity and peace. And as such we hail him welcome to your midst; we bless him and his fellow-labourers, and bless all who bless them, and say to the Saints, receive him even as ourselves. Amen.

P. P. PRATT.  
JOHN TAYLOR.

*Liverpool, January 29th, 1847.*

## STATE OF IRELAND.

QUOTATION FROM LORD JOHN RUSSELL'S SPEECH IN THE HOUSE OF COMMONS ON MONDAY THE FIRST OF FEBRUARY.—There was another subject—emigration—on which he intended to make no proposition, though extravagant expectations, which never could be realized, were entertained respecting it in Ireland. Pauper families could not be removed so as to produce any sensible effect on the population either by public or by private means. This point was to be considered. If you were greatly to assist emigration, and to convey a million of men beyond the ocean, what funds and means are there in the countries to which you remove them. If by a large addition to the burdens of the country we were to remove hundreds of thousands of men to the United States, they would complain, and justly, that we were casting upon them paupers whom we ought to maintain ourselves. If we were to remove them to our own colonies, the same complaints would be made by them—we should reduce them to ruin, and create beggars in abundance where we now had industrious and happy settlers. He then described the measures which he had adopted when he held the seals of the Colonial Department to promote emigration by taking charge of the emigrant at the port of his disembarkation, and by conveying him thence to the field of employment. He showed that there had been in consequence a large increase in the amount of emigration during the years of 1845 and 1846, and affirmed that under such circumstances he should be afraid of giving a stimulus to further emigration.

This is an extract from the best speech, on a subject the most important, before the British Parliament, viz :—the state of Ireland—the present crisis—famine—starvation, and death, not only among the Irish, but felt more or less throughout the world, in the vegetable and animal kingdoms, and by man.

While there is much in this statesmanlike speech that is true, bold, and philanthropic, we cannot help feeling, that in the portion copied above, there is some little that is not true in reality, but highly coloured, unintentionally, to prove that emigration would be injurious, rather than a benefit; and much that seems to dash the cup of hope from our lip, just as we began to sip.

We are sorry our memorial to the Queen, and a copy of it to each M. P. (now mailed), were not despatched before Lord John Russell gave utterance to his opinions on emigration; but we are hopeful that these are not his *final* sentiments on this great measure of relief, and that by command of her Majesty; yea, and of his own accord, he may take up our cause, advocate our scheme, and procure for us all that we seek, temporary assistance, which we shall virtually consider as a loan, and never rest till we have cancelled this liability, and thus become, not only wealthy, but free.

I admit, that large expectations are entertained respecting emigration, not only among the labourers in Ireland, but by the tax-oppressed, half naked, and hungry mechanics and artizans in England, Scotland, and Wales, (as well as by some of the middling classes, who now have some small means, but feel they too are sinking,) and I think their hopes and expectations are built upon justifiable premises.

Here labour cannot be procured, consequently, the people suffer from hunger and cold. In America, and in the colonies, there is abundance of both labour and food, the latter being the partial reward of the former; here, the industrious man has no hope of ever owning more of the soil than the breadth of his father's grave, if ever he gain even this much; there, if a working man exert himself half as much as he must necessarily do here to live, he will soon be lord of large possessions, and receive the just reward of his industry from the teeming, the generous earth.



The effect that the removal, even of pauper families, would have on the labourers and consumers of food left behind, would just be relatively, and in the same proportion, as the number removed stood to those left; for instance, if one be removed from a family of eight, whose scanty supply of food costs forty shillings per week, there would be one-fifth less consumption, or five shillings worth more of food to be divided among the remaining seven, and these, I apprehend, would be able to do all the work the eight formerly did, inasmuch as all are only partially employed, and some of them, in reply to the question, "Why stand ye here all the day idle?" might in truth reply, "Because no man hath hired us."

To Lord John Russell's question, "What funds are there in the countries to which you would remove millions of men?" I reply, the best of all for paupers—FOOD in abundance, the reward of labour, and plenty of employ. The sinews of men, practical and theoretical intelligence of the sources of raw material, and the various modes of manufacturing the same, are the only powers by which wealth and abundance are created and increased.

The universal testimony of settlers, both in the colonies, and from western America is, "Labour is high, for labourers are few; no sooner does an industrious family arrive, than, after a short time of servitude, they learn that land can be had on easy terms, and they speedily set up for themselves, as food producers, and become in their turn the employers of emigrants on hire, as they themselves were employed but a few weeks before."

The United States will never complain of our sending them our surplus population, even though paupers before they are sent; for they know full well the advantage of population to a country so vast as theirs, the greater part of which is yet uncultivated. Spots that now bloom as the gardens of England, were but a short time ago, like millions of acres, the wilds of the west, disturbed only by the wild song of the wood birds, fanned by the genial air, or the insensible recipients of the perfumes from a thousand odoriferous flowers.

The same remarks apply to the colonies as to the states; both are in want of labourers, and there is an inexhaustible field for the reward of industry, above and beyond what is already under cultivation.

Lord John Russell proceeds to prove the arguments I have just advanced, for says he, in effect, "when I had the charge of the Colonial Department I paid a little more attention to the emigrants than had been usual, by taking charge of them at the port of disembarkation and conveying them thence, or assisting them to the field of employment, and that in consequence a great increase in the numbers emigrating had taken place in 1845 and 1846." He then goes on to affirm that "under these circumstances he should be afraid of giving a stimulus to further emigration!" What! afraid to get quit of a surplus pauper population! afraid to benefit the circumstances of the oppressed poor! afraid to send labourers to the places where they are so much wanted—the colonies and the western wilds! Lord John afraid to give the industrious poor a chance of improving their circumstances, and of becoming *bona fide* owners of the soil—their legitimate inheritance! No, it cannot be; he is the descendant of a house too ancient and noble to oppress the poor, or refuse a little temporary assistance in the shape of a loan, for which they would give good security, and in a few years repay. This must never be said of a scion of the House of Bedford—so nobly descended; he is the poor man's friend. Has not the whole course of his political career tended to befriend the poor, by supporting every liberal measure that has presented itself in Parliament and out of it.

The fear of encouraging emigration too much, to which Lord John has just given expression, is based on false premises, viz.—The supposition that there are already more than enough going out as emigrants,—a greater supply of labour than the demand for labourers; and thus we might beggar, both the United States and Colonies. I have conversed extensively with colonists and American farmers from the west lately, and I repeat fearlessly *the fact*, that there "the harvest truly is plenteous but the labourers few," in consequence of which, "much corn has never been removed from the ground in the valley of the Mississippi and elsewhere." And I am prepared to produce evidence to prove these statements before the House of Commons if called upon.

There are some thousands of our friends now on their way, at their own expense, to the Oregon Territory and Vancouver's Island, and bearing seeds and implements with them; and there are now twenty-five thousand British subjects ready to join them as soon as they can receive a free passage thither, and a temporary loan on the conditions expressed in our memorial, now presented to Her Most Gracious Majesty, viz., to repay any advances now made to them in full, which they consider only as a loan. May God incline all high in state to favour the industrious poor, that they may be twice blessed.

THOMAS D. BROWN.

Liverpool, February 8th, 1847.



## LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 10TH OF FEBRUARY.

Samuel James Lees .....	£0 11 9	Brought forward.....	£7 10 8
William Broomhead.....	1 15 2	Joseph Wooton .....	0 18 0
John Parkinson .....	1 1 2	George Eyre.....	0 13 6
Thomas Nuttall .....	0 9 6	William M'Keachie .....	1 13 0
Crandal Dunn.....	0 10 0	David Candland .....	0 7 6
John Ennion .....	0 3 4	Thomas Smith.....	1 5 0
William West .....	1 0 0	Charles Miller.....	2 16 0
Robert Christie .....	1 17 9	Lucius N. Scovil.....	2 4 0
William Frodsham .....	0 2 0		
Carried forward.....	£7 10 8		£17 7 8

## DEATH.

On July 23rd, 1846, Franklin Snyder Richards; also, September 14th, of the same year, Wealthy Louisa Richards; the former an infant son of Franklin D. Richards, and the latter a daughter of the same, aged two years, ten months, and twelve days. They died while on the journey to the wilderness in the absence of the father on his way to England. What an account will persecutors have to render when their deeds are made manifest at the bar of final justice.

## NOTICES.

Payment of the Dividend on the Joint Stock Company will cease after the 10th instant, agreeably to former notice.

Many communications for the STAR are necessarily deferred, and our friends must patiently and quietly allow us to judge when and what to publish. The mechanic likes to have a variety of good tools in his tool chest, but it may be months before he will have occasion to use *all* of them.

We have received several requests from Agents, for books, without advance payment. As good and loyal stewards, under those who have committed to us a talent, with explicit directions for the use of the same, we are constrained to "obey, rather than sacrifice."

ORDINATION.—We are happy to notice the ordination of Elder William Gibson, of Edinburgh, to the holy office of High Priest, under the hands of President Orson Hyde. "The faithful shall go from strength to strength and from glory to glory in the Lord."

EXCOMMUNICATION.—We understand that a brother by the name of Whitton, a Priest, of the Panherage Branch (Birmingham Conference), has been disfellowshipped for gross immorality. "For he will thoroughly purge his floor and gather the wheat into the garner." Let iniquity be so promptly rebuked by those whose right it is to administer discipline, that it will hide its head in merited shame and oblivion, and men who profess to turn others to righteousness profit by the reproof.

MEMORIAL TO THE QUEEN.—This instrument, measuring 168 feet in length, and containing near 13,000 names, has been forwarded to her Majesty, together with a copy to each Member of Parliament, and also to other distinguished individuals. Tens of thousands await the issue with prayerful solicitude and hope. May He who holds the hearts of Sovereigns and the destinies of Nations in his hands, graciously incline her Majesty to favor the Memorial.

We have already been honoured by receiving two letters on the subject of our Memorial to the Queen, one from the Prime Minister, Lord John Russell, acknowledging receipt of a copy of the same, and one from Dr. Bowring, M.P., requesting further information on the mode of finding funds to carry so many to the western coasts of America. May the great God, our eternal Father, induce and over-rule the great men of this great empire to forward the views of all the honest in heart.

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## LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 6, GOREE PIAZZA.



# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 5.

MARCH 1, 1847.

VOL. IX.

## IMPORTANT CONCERNING THE UNITED STATES OF AMERICA.

Mr. Editor,—When I reflect that the above country is my native land—the home of my fathers, and the resting place of my mothers—my feelings, under existing circumstances, are raised to a pitch that language cannot describe; add to this fact, that my fathers not only fought and bled to obtain emancipation from under the yoke and dominion of a foreign power, but boldly faced their nation's foes at Chippewa, Londies Lane, and Waterloo, to maintain the honour of their country's flag amid the thunder of cannon and the clash of arms. These patriots of '76 and of '12 and '14 drew the deadly steel, not only to obtain their country's freedom, but to transmit to their posterity that rich and inestimable boon, THE LIBERTY OF CONSCIENCE, AND THE RIGHT TO WORSHIP ALMIGHTY GOD ACCORDING TO ITS DICTATES. The prize for which they fought was more precious than the wealth of India, more reviving than the spicy breezes from Ceylon, and more glorious than kingdoms, crowns, or empires. Their arms were not nerved in vain. Victory perched on their banner, and the war-cry was still under the rainbow of peace, whose broad arch spanned Columbia's shores, and shed its golden tints upon her brave and gallant sons. But how, oh, how! must the spirits of our noble sires feel, when they look down from their high and exalted stations and behold mobocracy triumphant in the land, and whole communities forced from their homes, from their fire sides, and from the place rendered dear to them on account of the graves of their fathers and friends—on account of their Temple, their religion, and their God? Methinks I see them veil their faces, resign their commission as guardians of that liberty for which they bled, and turn away in disgust from such scenes of inhumanity, cruelty, and blood; declaring their sentiments in words not to be misunderstood—that a government that will be silent when such deeds are perpetrated before their face—that will not stretch out an arm to save them that are struggling for life, especially when they are ready to devote that life to the service of their country (as the Latter-day Saints have proven by sending more men into Mexico, according to their numbers, than any other sect, party, or people), are unworthy the guardianship of "*the spirits of just men made perfect*," and should be abandoned to the fates until they learn obedience by the things which they suffer, and until their woes equal in measure those which have been dealt out to the Mormon people; for, saith the inspired man, "When thy judgments are abroad in the earth, the people learn righteousness."

The story of the Mormons' wrongs I need not rehearse. The tale is told. It speaks for itself. It is written in lines of blood; and the flames ascending from our once peaceful and happy dwellings, have shed a light upon the gory page which causes Heaven to blush with indignation, and hell to tremble for fear. This tale is also written in the book of fate, and sealed up by the tears and cries of mothers



and children, whose husbands and fathers are in the public service of their country in an enemy's land. "Such protection do vultures give to lambs."

Is there not some man in America that will read this communication to his Excellency the President, and tell him that Elder Orson Hyde, once a citizen of the United States, but now an exile for the word of God, and for the testimony of Jesus—who is one of the Twelve Apostles of the church of Jesus Christ of Latter-day Saints—was in the spirit, on the 6th day of February, A.D. 1847, in the county of Cheshire, England, and was directed to write this article; and blessed is he that with good heart and good mind towards the suffering Saints of the Latter-day, shall seek to lay it before them that are in high places, and before them that rule in the nation that gave me birth. I hope they will not provoke the anger of God against themselves, neither suffer their minds to be insensible to its contents, by saying that it is the production of a poor fanatic, a deluded Mormon, or of an intriguing and wicked Mormon leader.

Whenever a great calamity comes upon any people, by fire or by floods—by tempests or by famine—the people and government, in some way, are ready to rise up and help them to bear the loss. The wants of the suffering Irish even meet with a response in dollars and cents in the United States; yet strange to tell, a whole community of her own citizens may be driven out and spoiled of all their earthly substance, by the flood and fire of mobocracy, and they left in a land not their own, without house, or home, or food to eat, and no public demonstration of relief extended to them.

But it is urged that the Mormons are a bad people, and are not entitled to the sympathies of the public—that they are not American citizens at heart, but are enemies to their country; therefore, they should perish without mercy or pity. But is it not possible that the public may be in error with regard to their views of us? Some of the best men that we read of in olden time had as few friends in their day as the Mormons have now. They were cruelly treated, and suffered death in the most horrid and forbidding manner. Yet few were ready to say that they suffered for their goodness; but the great mass could cry out, "Let him be crucified! let him be crucified!! He is not fit to live, and moreover if we let him thus alone, the Romans will come and take away our place and our nation." The men who perpetrated these deeds of ignoble daring, were just as confident that they were rendering to their country and their God an especial service at that time, as the murders of Joseph and Hyrum Smith, with the other persecutors of the Latter-day Saints, now are, that they are serving their country and their God by the cruel deeds which they have committed. But the former were mistaken, and may not the latter be also? Would not the persecutors of the Latter-day Saints shudder at the thought of killing the good old prophets, Jesus Christ and his apostles? Yes, they would. They would say, "If we had lived in the days of our fathers, we would not have killed the prophets and persecuted and slain the just." But in this, who has embraced the most wicked delusion? the Mormons, or their persecutors? Let every reasonable man answer. But if the Mormons are wicked and in error, have they no rights? Has not the Turk, the Jew, the Greek, the Barbarian, the Negro, and the Savage rights that ought to be respected, though they may be in error? Nay, has not the condemned criminal rights that should be respected? Or has it come to this, that the guilty culprit on his way to the gallows may be beaten, whipped, and tormented unlawfully; his house burned, his goods destroyed, and his wife and children driven away naked and destitute to perish in a waste howling wilderness? Have not Mormon rights been most shamefully outraged? And does not this outrage call for retributive justice and condign punishment? I say, yes! and if the government does not make the guilty answerable for the wrongs they have done, the God of justice and of truth will require it at the hands of the nation that has suffered that evil to go unpunished. But if the Mormons are a good people, and have been persecuted for their religion, then how must the offender against their rights appear in the eye of the Great Ruler above? "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Better that a mill-stone be hung about your neck and be cast into the depths of the sea, than to offend one of these little ones that believe in me."



I bear my humble testimony in the name of my God, that the Mormons are a good people—that their aim is salvation through Jesus Christ, and an eternal inheritance in the kingdom of our God. That there may be those among us who are bad, I will not deny—that there are those who have stolen and done wrong, I will not dispute. This thought grieves me. I could wish that a thing of the kind had never been done; yet where one single instance of the kind has really happened, it has been magnified by our enemies an hundred fold. Still, when the grand secret is out, and effect traced back to cause, it may prove that some daring spirits among us, who have been driven away from all their earthly substance in earlier times, on seeing no protection against mobocracy, neither any redress for injuries and losses sustained, through want and despair may have put forth their hands and taken that which was not their own. But in the eye of justice, who must answer for such crimes? The immediate actors, or those who drove them to the desperate necessity of acting in that manner? If a cause had not existed, could any effect have ensued? I would not wish to appear as the advocate of crime, or as an apologist for criminals; but let the saddle be placed upon the back where it belongs, and let punishment roll upon the heads of those who have been the cause of crime. It shall be more tolerable in the day of judgment for those who have been forced away from the means of an honest living, and compelled to steal to sustain life, than for those *pious christians, those honourable and upright "old citizens," who have whipped and slain the Mormons without law, justice, mercy, or provocation—* who have burned down their houses, barns, and stacks of grain. Yea, thus saith the Lord, "the sins of my people will I require at the hands of mine enemies who have vexed them, and caused them to do that which I have forbidden. Their cruelty I have seen, and the cry of my people hath come up into mine ears. Mine anger waxeth hot against their oppressors, against the shedders of their blood, and against those who turn a deaf ear to their cry, or mock and contemn their supplications. But my hand shall turn away evil from him that considereth them, that will show mercy and help them in the day of their distress and sorrow."

The people of the United States have reason to fear that the Mormons will turn against them, and become their national and inveterate enemies. Why have they reason to entertain such fears? Is it because the Mormons have made any demonstrations to authorize or justify those fears? No! But the people have killed their leaders—they have persecuted them with fire and sword—they have cruelly treated them and tormented them, and few have laid it to heart; therefore, their own guilty consciences will not let them rest. Their evil imaginations are constantly representing us as enemies to our country, for they know that they have given us every cause in their power to be such; and they fear that we will do just as they would if they had received the same treatment that we have. Their own guilt and condemnation before God and Angels, are the true and only cause of their fears.

The Mormons do not wish to become enemies to their country, but they will fight for their government if called on. This, the government and people very well know, and we have never given any justifiable reason for any different opinion of us, neither do we wish to. Yet when we are abused, whipped, robbed, murdered and exiled, we will tell both God and man of it; and when we get houses to live in, and food to give strength to our bodies, and spirit to our song, then we can sing, "Hail, Columbia!" as loud as the best.

But I will now speak upon my own responsibility before the Lord, and I do not want my brethren to be held, in any way, amenable for what I am now about to say. If the Lord will, I shall soon be in the halls and assemblies of my own country; and if my countrymen deem me guilty of sedition, conspiracy, or treason, for publishing this article, I refuse not to meet the charges before our tribunals; and if I am found guilty, let me alone be punished. An innocent people have suffered EXILE and BANISHMENT from the UNITED STATES OF AMERICA!! Their leaders have been most SHAMEFULLY AND TREACHEROUSLY MURDERED IN COLD BLOOD!!! The cries of this people have repeatedly reached the capital at Washington, but reached it in vain; we have also appealed for toleration and mercy to every governor of the States, but to no good. This was looked upon as the height of presumption and folly by those who understood



not our motives. We had little expectation that we should obtain anything favourable to us, yet we wished to obey the counsel of the Lord, knowing that he had some design and purpose in directing us to do so, even if it were nothing more than to leave the "powers that be" without excuse, and to be justified in whatever his own arm might be raised to do; and now, as no human power can stop the ordinances of day and night, nor hinder the planets from rolling on in their courses; so no mortal arm can save the American nation from wrath and indignation, tribulation and anguish; for the cries of this people have ascended up into the ears of their Redeemer, and they have not ascended in vain. He will avenge their wrongs, and the land must mourn, for the mouth of the Lord hath spoken it. He will plead with the nation by calamities and judgments until they feel after his people that have been despoiled and driven away, and bind up their wounds, and pour in the oil of consolation. Until they do these things, prosperity has fled from the nation, and contentions, conspiracies, divisions, famine, and blood must and will visit them. If temporary prosperity attend them, it is but to delude them into a snare. If they shall feel after the persecuted and distressed, and relieve them, this will lighten their peril and mitigate their sufferings and troubles, yet it cannot turn the rod away; for the past sufferings of the Saints cry in the ears of Eternal Justice with a voice that cannot be denied, and the blood of martyrs is smoking from the earth in the face of the Avenger of our wrongs, confirming the complaints and cries of His people.

If our cries had been heard and our wrongs redressed years ago, America would have saved much blood and millions of treasure. We warned them faithfully of this long before trouble came. Beware then, oh my country! lest thy newly acquired territories prove an interruption of thy union in consequence of a wish to extend thy peculiar institutions there. Matters of this kind may cost thee more blood and treasure to settle, than the acquisition of these new territories has done. Have mercy and compassion then upon the Latter-day Saints, for this is thine only safety.

I have now borne a faithful testimony, and I have borne it in the name of the Lord God of Hosts. I am willing to live for it or die for it, as the Lord will, and I have but little choice which. Yet this much I wish distinctly understood, that I have written it without the concurrent counsel and approval of my brethren in the wilderness, and if there is any wrong in it in the eyes of the people, I want them to make only me answerable or accountable.

But let it be published in the eyes and ears of the nation. Let the public journals herald it forth, and let representatives reflect, and senators consider; "for the Lord is doing a marvellous work and a wonder—a work which they will in no wise believe, though a man declare it unto them."

Some trembling, faint hearted persons who would like to befriend the Saints, may think that the plain manner in which I have written, will completely hedge up our way and make enemies for us instead of friends. But to such I would say, there is a God in heaven, and his power will honor these sentiments before the face of the American people, if the American people do not honor them before his face. But should I clothe an article with a hypocritical gloss, and say, "*poor pussy*," and withhold the plain and cutting language of justice and truth, every noble spirited man would despise me, and justly call me a sycophant and a hypocrite, and God would despise me also. But I have not written this to court the applause of men, neither to awaken their hatred or indignation, but to make a true and faithful record to lay before the nation, even as I have been directed by the word and spirit of my Lord and Master; and cursed is he that perverts it, or that shall extract certain portions of it to the prejudice and injury of the Saints. But blessed is he who through sympathy and kindness, shall publish it entire, and blessed is he also who shall seek to relieve and benefit that people who have suffered all the day long, and have been accounted always as sheep for the slaughter. Yea, blessed is that king, queen, lord, or nobleman,—that president, senator, representative, or government that seeks to do them good in any way. They shall not be forgotten by Him who has power to bestow good. The day in which we live is pregnant with weighty matters.

The Book of Mormon, so much despised, has one very important saying



which the American people would now do well to consider; for it speaks particularly of that country. "Behold the wrath of God cometh upon the people of this land [America] when the cup of their iniquity is full, and they shall be cut off." But the cup of their iniquity is not full until they cast out the Saints. Americans! do you set the seal of your approbation to the act of driving out the Saints? If you do, I tremble for your fate. If you do not, signify it by helping them to settle and live in some portion of the great west, where they can serve their God as they wish. They have sent 500 of their most efficient men into the army of the United States. This cripples them very much in prosecuting their journey, as most of these men were teamsters, and had families or friends dependent upon their personal exertions to get along. We sent them because the government said they wanted them. This throws a burthen upon those who remain in the camp that is almost insupportable. Add to this the fact that they were driven away, and compelled to part with their homes for a contemptibly mean and pitiful sum; while hundreds of them never received one farthing for their hard earned possessions. They want food and clothing, and also that which they have been wickedly and cruelly robbed and despoiled of; namely, houses and homes. This people are now before the American nation under circumstances that should awaken a deep and thrilling interest. Will Americans see them perish on their borders? Your action towards them, be it what it may, involves important consequences both to them and to yourselves. Consider then, and ponder well the circumstances under which we all are placed; and may a merciful Providence guide our actions in a way to secure to us all the greatest amount of good. This is the prayer of your

Obedient and humble servant,

ORSON HYDE.

#### BIRMINGHAM CONFERENCE.

This Conference was held on December 27th, 1846. The Conference was opened by singing, and prayer by Elder John Banks. The officers present were Elder John Taylor, of the quorum of the twelve, 1 high priest, 3 of the quorum of the seventies, 25 elders, and a goodly number of priests, teachers, and deacons, from the various branches comprising the Conference. Elder John Taylor was chosen to preside over the meeting; and Elder John Brook to act as clerk.

The business of the day commenced with the representation of the various branches, which were as follows:—

	MEMB.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.
Birmingham.....	494	2	12	26	17	9	22
Grick Greens .....	33	0	3	1	2	0	0
Oldbury .....	40	0	2	3	2	1	7
West Bromwich .....	106	0	4	9	2	1	13
Wolverhampton .....	20	0	2	3	1	0	4
Brettle Lane .....	56	0	2	1	3	0	3
Rockerdine Wood .....	10	0	0	1	0	0	0
Old Swinford .....	24	0	3	4	0	0	2
Rewbury Hill .....	12	0	1	0	0	0	0
Walsall.....	55	0	4	2	1	1	0
Total.....	850	2	33	50	28	12	51

Elder Taylor arose and stated that he was much delighted with the proceedings of the Saints in this Conference, the energy manifested by the officers for the prosecution of the cause, and the unity of spirit which prevailed throughout the Conference, gave him entire satisfaction.

A motion was then made that this Conference signify their approval of the doctrines, teachings, and conduct of Elder Wheelock, and that we sustain him by our faith and prayer as President of this Conference.—Passed unanimously.

A motion was then made by Elder Wheelock that this Conference likewise



signify their approval of the labours of Elder Banks, and they also sustain him by their faith and prayer in his capacity as Counsellor.—Passed unanimously.

A motion of approval was then made that the following brethren be sustained as Presidents over the undermentioned branches:—Elder T. Perks, of the Birmingham branch; Elder William Broomhead, of the West Bromwich branch; Elder John Banks, of the Dudley branch; Elder Bowers, of the Oldbury branch; Elder Ramsal, of the Wolverhampton branch; Elder Westwood, of the Old Swinford branch; and Elder William Clarke, of the Brittle Lane branch.—Carried unanimously.

A few remarks were made by one or more of the Elders from the country, respecting some little misunderstanding with Elder Walker, and after council was given on the subject by Elder J. Taylor, it was moved that he be sustained in his office as travelling Elder in this region of country.

A motion was made that the Grick Green branch be united with West Bromwich branch, and that Elder Broomhead take charge of it, and make arrangements for the furtherance and welfare of the branch.—Carried unanimously.

The meeting adjourned till half-past two, and assembled again in the People's Hall. Elder M. Martin addressed the congregation on the Kingdom of God, its origin, organization, and progress, which was done in a most masterly style, both for plainness, perspicuity, and with that demonstrative power of the spirit which overturns all spirit of opposition; and the subject was taken up in the evening by Elder John Taylor, on the consummation and restoration of the Kingdom of God, who did no less honour than his predecessor to the cause.

Throughout the whole of the day that oneness of spirit and intention was manifested by the Saints which only is to be found among the assemblies of the faithful. Our numbers are daily increasing, and the work is rolling onward on every side. The meeting was dismissed with satisfaction of feeling in all persons, and which, I have no doubt, will be a day long remembered.

J. BROOK, Clerk.

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### THE MANCHESTER CONFERENCE.

In accordance with the announcement given in the second number of the present volume of the MILLENNIAL STAR, the quarterly Conference at Manchester was held in the Hall of Science, on the 6th February, 1847.

The house being called to order, Elder M. Sirrine was unanimously voted to preside, and W. Hulme to act as clerk.

The congregation sung a hymn, and after prayer had been offered by the President, another hymn was sung.

The census of officers present at the Conference, consisted of 1 high priest, 1 patriarch, 3 of the quorum of seventies, 33 elders, 40 priests, 16 teachers, and 5 deacons.

The number of members in this Conference, as given by the representatives of the various branches, amounts to 1866; including 1 high priest, 1 patriarch, 54 elders, 92 priests, 54 teachers, and 26 deacons.

Since the last Conference, 72 have been added by baptism; 24 have been cut off; and 12 have died.

The President remarked, that it is the duty and privilege of the officers in every branch to meet in council, to examine and settle every common difficulty that occurs, without sending for the President of the Conference; but if a case be too difficult for the officers, the President may be sent for.

The representatives were called upon to shew the condition and standing of the branches, and to mention such difficulties as were necessary to be removed.

Most of the branches are in good condition; the Saints generally are united, rejoicing in the truth, increasing in knowledge, growing stronger in the faith, and a spirit of gathering is prominent among the faithful; but there are some who seem to have lost their "first love."



It was moved, and unanimously voted, that there be a branch organized at Wigan, and that Elder Robert Holt have the oversight of it; also, that there be a branch organized at Chew Moor. Moved, and carried unanimously, that brother Timothy Parkinson be ordained to the office of Elder, and that he preside over the branch at Bury; also, that Elder John Dunn preside over the branch at Pendlebury.

The President, remarked concerning certain Elders who have strayed from their own field of labour to various branches of this Conference, seeking out the generous hearted Saints—that in order to prevent imposition and money-fishing, let the Saints enquire whether such Elders are sent from the Presidency to teach and administer among you; and if they be not, the Saints are not required to bear their expenses, &c.; nevertheless, those who feel disposed may feed and lodge them a little while.

Moved, and carried unanimously, that an adjournment take place until half-past six in the evening.

The President dismissed by prayer.

#### SATURDAY EVENING.

The meeting being opened by singing and prayer as before, the President shewed the necessity of having a book for the purpose of recording therein the minutes of the Manchester Conferences, and of appointing a clerk to record those minutes; also, that each branch have a book containing a record of the names of its members, together with the date, when and by whom baptized; their residence, and age when baptized; the date, and other circumstances of ordinations, marriages, removals, deaths, and when cut off; he also advised each officer to keep a record or history of his life; he also spoke at considerable length on the necessity of the officers teaching the Saints the principle of submitting to government, to yield in subjection to the laws of God; shewing thereby that the salvation of man depends on his living “by every word which proceeds from the mouth of God,” whereas acting contrary thereto leads to apostacy and condemnation.

Moved, and carried unanimously, that a book be obtained to contain the Conference minutes, and that W. Hulme be appointed to act as clerk.

The President recommended that the officers be energetic in counselling the Saints and others to purchase the MILLENNIAL STAR; and believes it to be wisdom for the Saints not to lend any of the STARS to a person who can purchase them; and if such people wish to read—say as the wise virgins, “go ye and buy.”

Moved, and carried unanimously, that brother Alfred Shaw be appointed as Book and STAR agent for this Conference, and that we will be responsible for him in pounds, shillings, and pence, for the due payment of such books, &c., as go through his hands from the STAR office at Liverpool; also, that all the STARS and other books from the aforesaid office for this Conference go through brother Shaw’s agency, except those which go to Duckinfield, Ashton, Newton Moor, and Mottram branches.

The President spoke on the principle of the servants of God going forth to prove this generation, and deems it necessary that we give those who come to hear us an opportunity to assist us in pecuniary matters, whether for the rent of our meeting rooms, or other expenses connected with the work of God.

The officers believing the labourer to be as worthy of support as “the ox that treadeth out the corn,” it was moved, and carried unanimously, that the presiding Elder of each branch exhort the Saints to assist Elder Sirrine, and to devise the best means to aid him immediately.

Moved, and carried unanimously, that this meeting be adjourned until half-past ten to-morrow morning.

The President dismissed by prayer.

#### SUNDAY MORNING.

The meeting was opened as usual, and the President read Romans xi. chapter, 22nd to 27th verse, from which he addressed a numerous assembly, shewing the dealings of God with the children of men—the nature, power and effects of the Holy Priesthood, which is now restored.



An adjournment was moved and carried until two o'clock in the afternoon, and the meeting dismissed by prayer.

#### SUNDAY AFTERNOON.

After singing, and prayer as usual, the Saints partook of the Sacrament of the Lord's Supper, during which the President spoke of the virtue, benefits, and joys which may be derived from obedience to the ordinances of the Kingdom of God.

Moved, and carried unanimously, that a branch be organized at New Mills, and that the brethren William Potts and Henry Bayley be authorized to organize it; also, that brother James Hankinson be ordained to the office of Elder, and that he preside over the branch at Didsbury.

Moved, and carried unanimously, that this Conference uphold and sustain the Twelve Apostles as the leaders and presidency of the whole church of Jesus Christ of Latter-day Saints on earth.

Moved, and carried unanimously, that this Conference uphold and sustain the brethren Orson Spencer and F. D. Richards as the Presidency, to lead and guide the Saints of Great Britain.

Moved, and carried unanimously, that Elder M. Sirrine be upheld and sustained as the President of the Manchester Conference.

The President called on Elders J. Cook and J. Dunn to assist him in the ordinations, &c. Brothers T. Parkinson and J. Hankinson were ordained; one member confirmed; and two children blessed.

The President then gave liberty for the Saints to speak their experience; and the testimonies of the Saints respecting the restoration of the Holy Priesthood—the gifts, blessings, comforts, joys, and hopes which they had realized, were given so powerfully, that a spirit of love, joy, and union prevailed in our midst, so that indeed and truth

“The spirit of God like a fire was burning,”

and we had a foretaste of “the Latter-day” glory.

Moved, and carried unanimously, that this meeting adjourn until half-past six.

The President dismissed by prayer.

#### SUNDAY EVENING.

Service being opened as usual by singing and prayer, the President addressed the audience from Eph. i. chap. 8th to 14th verse, and beautifully illustrated how man lost his possession of the earth; the plan devised for man to possess it again; and plainly laid forth the means employed, and the duties enjoined on man, not only to obtain an “earnest” thereof, but also how mankind may be put in full possession and enjoyment of “the purchased possession.”

The minutes of the Conference being read and accepted, it was moved, and carried unanimously, that they be sent to the MILLENNIAL STAR office for publication.

The President expressed, with gratitude to God, his satisfaction with respect to the condition of the Conference, and with the union and love that had been manifested during the Conference, there not having been one negative vote, though called for every time.

It was then moved, and carried unanimously, that this Conference be adjourned until the first Saturday and Sunday in May next; to commence about two o'clock in the afternoon on Saturday.

The President dismissed the meeting, praying that the blessing of God may continue to abide with his people; that the labours of the officers may be powerful and efficacious, and that a speedy deliverance may be opened for the Saints, which may God grant for Christ's sake.

The Saints returned home with songs of joy and gladness.

M. SIRRINE, President.

W. HULME, Clerk.



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## The Latter-day Saints' Millennial Star.

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MARCH 1, 1847.

### SUMMARY.

THIS world has been compared to a stage on which all the world are players. To those who understand the great sequel of the whole drama, it affords no little interest to contemplate the parts which the sovereigns and rulers of the earth are acting; and the confluence of all the actors and events connected with the scenes towards one great focal point, namely, verifying the words of prophecy in establishing righteousness, and sweeping wickedness from the earth.

The first scene brought upon the stage is laid in America. America is not only the land of Zion, but the land of wonders. There precious treasures are embowelled in the earth—there the Book of Mormon and the Urim and Thummim were preserved bright and legible by the hand of God, in order that the nation of the United States might read and know, with unerring certainty, what should be its future destiny. That nation is now fast bringing about the events long since declared by prophets. They have cast out the Saints, and turned a deaf ear to their cries; and as they have meted to others, so shall it be measured to them in return, and more abundantly. “Whom he will, the Lord hardeneth.” In their blindness and lust of dominion, they grasp at the wide extended dominions of Mexico. Under the “banner—*might makes right*,” they proceed from conquest to conquest, and, as they feign hope, from glory to glory. Under the specious pretext of provocations received, and the popular self-righteous notion that the conquest of Mexico, and the accession to so great, and refined, and righteous a nation as that of the United States, would be both benevolent, humane, and religious—they are pushing their conquest onward to the Pacific. But stop a moment, O ye that have cast out the Saints of the most High God, the glory of this wicked Haman must soon be reversed, and the despised Mordecai shall soon be seated upon the King’s beast and honoured with royal honour. The American army has hard fighting with the Mexicans—a serious frolic for Uncle Sam. One division of his army hedged in by the overwhelming force of Santa Anna, and General Taylor’s alliance with him threatened to be cut off—and the whole campaign of the American army worse than lost. Their military pride stained by defeat—and the nation involved in a great debt, which the anti-administration party are loath to pay. Brother Jonathan looks serious. Domestic troubles are more grievous to him than foreign difficulties. Some of his family are disposed to place the senior General, Scott, in an attitude over the army, that will give umbrage to Taylor and cause him to resign and leave the army; others, that have their eye well awake to the next Presidency, would have a Lieutenant-General created, which would give equal umbrage to General Scott, and cause him to *resign*; and a considerable portion of brother Jonathan’s family seem to suppose that they have no pocket money to spare for a foreign war with Mexico. The net proceeds of robbing the Saints in two States, and oppressing three or four millions of slaves, scarcely counterbalance the loss sustained in numerous *fires* and shipwrecks, and leave but little surplus means to be laid out in augmenting the glory of a President, whose fame is to be made by needless conquest. The nation is being a little vexed. The war does not come off exactly to their mind. *Query.* Wont the priests in America appoint a general day of fasting and prayer, that success may attend their armies until the heathenish Mexicans are subdued into fellowship with slaveholding, and the robbery and banishment of Saints?



## CORRESPONDENCE ON THE EMIGRATION MEMORIAL.

The Diagram affixed was attached to the printed copy of the Memorial sent to every Member of the British Parliament with the following explanation:—

1	2	3	4	5	6	7
8	9	10	11	12	13	14
15	16	17	18	19	20	21
22	23	24	25	26	27	28
29	30	31	32	33	34	35
36	37	38	39	40	41	42
43	44	45	46	47	48	49

The squares represent each a section, or six hundred and forty acres. Should it please her Majesty to grant the Petitions of her Memorialists, the even numbers might be given to emigrants and the odd numbers retained, so that in future years the improvements made upon the property of the settlers, or even numbers, would greatly enhance the value of that retained by her Majesty; and that ere long, as those districts became more densely populated, a price might be obtained for the sections represented by the odd numbers, that would go far to recompense the British Government for their present expenditure. This, not to speak of relief from starvation to many

thousands of her Majesty's subjects here, should induce you to forward the desires of the industrious poor. In most schemes by emigration hitherto approved and aided by Government, great difficulty has been found to induce the people of this country to leave their native isle; but we are prepared, and shall guarantee, to send twenty thousand people of all trades, and from most districts in Scotland, England, and Wales at once, or as soon as vessels can be found to convey them.—*For the Memorial to the Queen, refer to No. 10, of the STAR, Vol. VIII.*

FROM DR. BOWRING, M.P.

*House of Commons, February 8th, 1847.*

Dear Sir,—I should be glad to see emigration called in to aid in the reduction of our existing embarrassment; but emigration to Western America is emigration of the most costly character; and how do you propose to find the funds?

I am yours,

Thomas D. Brown, Esq., Liverpool.

JOHN BOWRING.

FROM LORD JOHN RUSSELL, PRIME MINISTER.

*Downing Street, February 9th, 1847.*

Sir,—Lord John Russell has desired me to acknowledge the receipt of your letter of the 5th instant, transmitting the printed copy of a Memorial to the Queen, for the relief of the poor by emigration.

I am, Sir,

Your obedient servant,

Mr. Thomas D. Brown.

GEORGE KEPPEL.

COPY OF REPLY SENT TO DR. BOWRING.

*6, Goree, Liverpool, February 11th, 1847.*

Dear Sir,—To your favour of the 8th, on the subject of emigration to the western coast of America, and how we propose to find the funds, &c., I now reply.

We shall send a mixture of men, who have some means, with the multitudes who have none; "To take charge of them at the port of disembarkation, to remove them to the fields of employment," and *direct their energies when there*:—men who CAN govern, and in whom the people have the utmost confidence. But first, we want *grants of land*—as you will see from the printed copy of the memorial I sent you—to be subsequently paid for, by the sale of intermixed and reserved lands, which they will improve by their presence (see diagram and explanation on printed memorial). And we farther desire, that all who cannot pay for their own passage to Western America, should be provided with a *free passage*, or its equivalent, Ten Pounds, for each grown up person, to be repaid within six years. The locality selected is Vancouver's Island and Oregon: we have landed one ship's cargo in the bay of St. Francisco already, containing two hundred and thirty-four souls, bearing seeds and implements with them, &c., at their own cost; and we have many more ready to go, but those already there, want labourers, mechanics, &c., who will require the above assistance to carry them thither; and we have nearly twenty thousand able and intelligent people, ready and willing to depart now, chiefly from Scotland, England, and Wales. Our friends who have landed there, are at present in a disputed territory, under the American flag, and are solicited to remain. The Americans offer many inducements to settlers in California, but our friends would prefer the protection of the British nation.



Allow me here, Dear Doctor, to make a remark on the present popular scheme now before your honourable House. It is proposed to borrow Sixteen Millions from the nation's fund, for twenty-two years, to make railways in Ireland, and thus, for a time only, give employment to the starving poor. This surely should draw forth the approbation of Irish landlords in your honourable House, for their property will thus become more valuable, by British capital, and the sinews of the Irish labourers, but these have no inheritance there, thus permanently improved. What is their condition when the railways are made? Not permanently better. Whereas, with one sixty-fourth part of this amount, and that, too, only as a loan, to be repaid within six years, we immediately and *permanently* benefit twenty-five thousand people, and give a large inheritance to them, which may descend to their children's children; or with the same sum, now proposed to be lent to the Irish landlords, or expended on railways, ostensibly for the good of the poor, but really for the benefit of the soil, and of the already wealthy owners thereof, we could liberate, enrich, and elevate sixteen hundred thousand souls, in Western America, and extensively benefit the manufactures and commerce of Great Britain; and their very presence in these wilds would so enhance the value of the lands retained as security for the loan, that the prices paid by future settlers for this land, thus improved, would in a few years immeasurably exceed the first outlay or loan for removing them thither, and even the present cost of all the lands we respectfully request Her Majesty and Government to grant.

I have the honour to subscribe myself, Dear Doctor,

Yours, most respectfully,

John Bowring, L.L.D., M.P.

THOMAS D. BROWN.

P.S.—Allow me to call your attention to two articles in a little periodical I send you this day,—No. 4, Vol. 9, of the *Millennial Star*; one is, "American Project for Irish Emigration," the other, on "The State of Ireland."

London, 13th February, 1847.

Dear Sir,—I do not know any resources from which the government would be disposed to vote public money for emigration to North Western America. The Railway Scheme in Ireland must be considered as rejected—but still the enormous demand upon the treasury will, I fear, exhaust its coffers—and you must be aware that it does not suffer to pay the amount of transport alone, for pauper emigrants. There must be provision made for their existence, and that is an expensive matter. Voluntary and self-supported emigration I should be glad to see encouraged towards Oregon and Vancouver's Island, and I would expect such emigrants as had pecuniary resources at their disposal would meet with encouragement from the government.

Your's very truly,

Thos. D. Brown, Esq., Liverpool.

JOHN BOWRING.

## LETTER TO THE EDITOR.

Beloved Brother,—Having this morning read the following article in the *Herald of Europe*, published in New York, dated Sunday, January 31st, 1847, I thought it would be interesting, so I have copied it for you.

The following is an extract of a letter dated at Santa Fe, on the 29th November, to the Liberty Tribune:—"About 400 of the Mormon troops left this place for California, under the command of Colonel Cook, on Sunday, the 18th instant. The residue, amounting to about 100 men and 23 women, were sent back to Fort Pueblo, on the Arkansas, by order of Colonel Doniphan, as the inclemency of the season rendered it impracticable for them all to complete their march to the Pacific this winter. The Mormon battalion is composed of five companies, and numbers 500 men, 25 women for laundresses, and some boys and girls. They are all well drilled troops, and were apparently in good condition when they arrived here, and also when they commenced their march for California."

The same letter states that the other soldiers are dying fast, while the Saints are in good health! Thank the Lord, my soul doth rejoice to see the preserving care of God.

We are doing well in this Conference, love and unity prevails. We have re-baptized since Sunday week, 44, added 3 to the church, and more purpose entering. We had a tea party yesterday, in Bradford, 100 present; peace and union prevailed—it was a glorious time. Oh, beloved brother, my soul rejoiceth to see the peace and zeal among the Saints. May God bless you, Amen. My love to you and Elders Richards and Brown.

From your beloved brother in the Lord,

Wednesday Morning, February 17th, 1847.

CHARLES MILLER.



## LETTER TO THE EDITOR.

Mr. Editor,—Brother George D. Watt is appointed to preside over the Burslem or Staffordshire Conference, until further instructions from the Presidency at Liverpool; and whenever brother Speakman can be spared, and his circumstances permit him, he is requested to go to Carlisle, and take the Presidency of the Church and Conference in that region; and let brother David Candland, and brother Charles Phelps labour there under his counsel and directions.

To dissolve a branch, or cut a branch off from the church, must be an extreme case, and such a case has not occurred in our church since the beginning, under the presidency of our oldest and most experienced men, at least to my knowledge or recollection. Will brother Speakman examine into these matters, and report faithfully to the presidency here. Men are ordained to power to save others and not to destroy, and when men have a spirit to scatter the flock and not to gather them, they have no longer the spirit of God, but the spirit of this world that lusteth after things that bring dishonour, reproach, and a snare. And I now say to the presidency here in Liverpool, by the word of the Lord, and what I say to them, I say to all the presiding Elders of Conferences, that inasmuch as there are Elders that are pretending to preach the gospel, and are doing no good, but rather harm, whose integrity, when alone by themselves, is of a doubtful character, and whose wisdom is turned into folly through pride and self-conceit, that you send them out of the vineyard, and permit not the cause to be clogged by the folly of unwise and imprudent men. Now see ye to it, and if any presiding Elder is not doing his own duty, or if he suffers foolish and unwise men to run about in his Conference, unbridled and unchecked, let that presiding Elder be removed and another planted in his stead. Let a healthy atmosphere be kept up around the branches and Conferences, and light will break in upon the British Isles.

Very truly, your brother in Christ,

ORSON HYDE.

## LETTER TO THE EDITOR.

Ayr, 13th February, 1847.

Highly honoured in the Lord,—Being placed at a distance from any branch of the church, we are denied the privilege of meeting with the Saints, and of sitting at the Lord's table. We are known to brethren at a distance, who have taken a deep interest in our welfare, and write suitably to our circumstances. We wrote to brother John Lyon, telling him how lonely we felt, and received the enclosed in return. We would tell every lonely child of God how these lines have made us glad, and filled us with animation. But let them be inserted in the MILLENNIAL STAR for the good of all in like circumstances with ourselves. It is only those who are seldom or never in the meeting of the Saints that can feel the sweetness, or see the beauty of these lines.

We cannot but make mention of a worthy brother residing in Airdrie, brother Andrew Henderson. Often has he revived our fainting spirits, and done good among us in secret. What the brethren have done unto us, from love to our souls, is remembered in heaven; we could wish their unwearied labours of love to be ever on record among the Saints upon earth. It is very humbly requested that these few lines may have a place in the STAR, with the enclosed.

We are yours, with feelings of the utmost respect,

MARION MONTGOMERY.  
ELIZABETH M'LEAN.

LINES INSCRIBED TO SISTERS MONTGOMERY AND M'LEAN, IN ANSWER TO THEIR  
LAMENTATIONS IN BABYLON.

Dear sisters, though your dreary lot,  
A wilderness may seem;  
Still, life has hope, and *sunny hours* :  
May *gladness* on you beam !

Where'er I cast my wistful eyes,  
O'er earth's remotest wild,  
Look where I may, *still whisperings* say,  
God *loves* the *lonely* child.

The flow'r rear'd in the desert waste,  
Is *strengthened* to endure ;  
It bows and blossoms 'neath the storm,  
In virgin meekness pure.



And though no *balmy show'rs* impart,  
Nor *dews refreshing* bring,  
Still, sweet the solitary flow'r  
*Blooms, like the vernal spring!*

It cheers the pilgrim's care-worn mind,  
With hope's reviving ray,  
And points him to the *better land*,  
*The valley far away!*

So, sisters, like this desert flow'r,  
May such sweet charms be giv'n,  
That you may throw a *savour o'er*,  
*The messengers of heav'n.*

Kilmarnock, January 30th, 1847.

LYON.

## PADDY'S UNFORTUNATE JOURNEY TO MARKET.

A barefooted son of Hibernia, and an exceedingly ragged one withal, was one day, as is said of the little old woman,

"Going to market, his eggs for to sell."

On an occasion so important, he deemed it necessary to put on all his finery, the chief of which was, a red woollen comforter for his neck (not mentioning the "bottle o' comfort" in his pocket). On his way he fell in with a brood of goslings, accompanied by their dam, and the old gander. The consequence was that the old gander and his wife, to speak politely, having a very delicate perception of colors in general, and of red in particular, were highly offended at Pat's display of finery, so inimical to their ideas, and kicking up a most unearthly noise with malice aforethought, they commenced an attack on Pat's defenceless toes. Immediately the poor fellow began to dance a queer sort of hornpipe, much like the antiquated custom of bears dancing on hot plates. The reason was, Pat, in his perplexity, had a basket of eggs in his charge; and although it is a difficult matter to dance in fetters, yet, surely no impartial advocate of the art will deny, that to dance with eggs without breaking them, is no mean performance, and requires no little skill. How Pat contrived to do it, remains a profound mystery; some think that he had visited a mesmerizer that morning, others say that he carried a charm about him. However this may be, he did it, and did it fairly—our veracity demands that this should be clearly stated and understood. It is the more wonderful, as he was considered the veriest clown in an Irish jig, that ever hopped to the tune of a fiddle. But "too much of a good thing is good for nothing," and Paddy found that too much repetition of an arduous feat, is too severe a strain on the physical constitution, or in other words, causes too vast a consumption of the vital economy. It became necessary then, to change his tactics. So, seizing a handful of stones, he began pelting the goslings at a distance. This enraged the old folks, and they renewed the attack on Paddy's toes with increased violence. Pat believing that his safety entirely depended on his dexterity, fired away with amazing energy, and down came gosling after gosling. At this juncture the farmer appeared.

"Murther and ouns, what are ye killing my goslings for?"

"Botheration!" ejaculated Pat, embracing the opportunity thus presented, to breathe a little, and pulling out a handful of straw from the basket, he wiped the perspiration off his face. "Sure, sir, I was in bodily danger, and so was my eggs."

"But why, you spalpeen was you killing the goslings for?"

"In silf-defence, sure!" replied Pat, breathing more freely.

"The sorrow a ha'porth o' harm the darlints did ye;" said the farmer, looking pitifully on the dead bodies on the road.

"Well, sure their father and mother did sir."

"Then why didn't ye attack them, ye divil's whelp, ye?"

"Be me soul, sir, I niver thought of that. But sure, an it please yer, I'll not forget that same the next time."

"Its a mortal sin for ye Pat, to be the death of the little creatures for the fault of the old ones."

"Divil a bit, misther O'Moor. Sure Father O'Falix says, the fault o' the father shall be visited on the childers." Pat squinted as he gave this astounding dogma, for he thought it was a nailer.

"Och! a mighty deal ye know about the canons o' the church, Pat. Sure, it was the tinth gination, as was said, and them goslings is only the first gination; and that's why they're so tinder, and fetch such a price in the market, it is."

Pat was beaten with his own weapons. He archly said, "Sure, thin, misther O'Moor, it's mighty sorry I am for the throuble I've caused ye; but, an its a fact sir, them yallow



chickens has been a power o' throuble to me." And he walked off with his eggs, leaving the farmer to gather up the dead.

As Paddy walked off, the farmer shook his fist and shouted, "Sure a judgment 'll come on ye for this."

Patrick escaped from Mr. O'Moor, without having suffered bodily pain, began to congratulate himself on his good luck. "Och, its better manners, Mr. O'Moor 'll tache his goslings afther this, I'm a thinking. The little yallow bastes that I killed he'll be afther keeping in the house now, and not letting dacent people be plagued to death. Be the saints!" cried Pat, in consternation. And well he might, for an infuriated bull was running after him in no measured pace. "Och! help! help!—mister O'Moor's judgment is is afther me!"

Under the lively impression that the predicted judgment of Mr. O'Moor was really at hand, he very philosophically concluded to run a race with the Fates. And he did run. If he danced well for the gander, he ran better for the bull, for Pat knew how to run as well as any man in Kilkenny. The bull got so close on the poor fellow, that he ejaculated, "Och! the judgment! Och! the yallow chickens!"

Fortunately for Pat, a tree was in his course, he instantly turned it, and the bull in trying to do the same, came "full drive" against the tree, perfectly stunning himself. But what deprived the bull of activity gave Pat a greater supply of the material, and soon he had much the best of the race. Being the first on record who ever ran against Fate, and beat her fairly. Pat got fairly out of danger, but he did not stop running though; for, as we have said, he was famous for that. However, he met a friend, and then he stopped, just to be "gentale."

"Good-morrow, Pat. What's your hurry? You're early to market."

"Sure, a bull, as big as the elephant at Baliwach fair, was afther me," said Pat, nearly exhausted.

"Tare an 'ouns! but a fine brade of a bull he must ha' been at that," exclaimed his friend.

"Yes. And be the — but that 'ould be wicked, sure. He was within the toss of an button of giving me—"

"A toss in the tree," suggested the friend.

"No Mikey; but as I was going to say, only you stopped me, he came within the toss of a ha'penny o' sending me to heaven."

"What a blessing that 'ould been!" exclaimed Mikey, delighted with the thought.

"What, going to heaven without absolution! think o' that, Mikey. Its horriufferous!" replied Pat in holy horror.

"Ah, you're right, Pat. And sure yez was meant for a praest, but yez was spoilt in the making."

Pat felt complimented, and continued, "Besides, Mikey, to go to heaven and not to leave a ha'porth for masses for your sowl's salvation."

"But sure, Pat; if the bull had sent ye up, ye needn't a' taken the eggs along; and they'd do, wouldn't they?"

"Be me sowl, Mikey, I niver thought o' that. Sure ye know I'm throubled with a wake mimory. How I wish the bull had run harder and catched me up."

"It's a burning shame, Pat. There always is something that robs a poor man of his blessings when they're coming. It is'n so with the rich."

"Don't you see?" says Pat, "that's why Father O'Falix says a rich man can't inter the kingdom of heaven! because they don't have the thribulation that poor men do."

"Thru for you, Pat; so good morning; I shall be at market soon myself. Good morning to you."

The friends parted, and soon Pat and his eggs arrived safe and sound at market. Here he saw a crowd round a poor woman, and his gallantry taking alarm, he supposed they were taking advantage of a poor defenceless creature. Unfortunately for Pat's gallantry, defenceless and dissolute were to him synonymous terms. Breaking into the crowd, he cried, "Arrah, boys; shame on yez, acting in this scandalous way with a poor, dissolute woman."

Not appreciating Pat's kind intentions, the little vixen's eye flashed daggers at her benefactor.

"Och, now, shame, taking advantage of a poor dissolute woman!" repeated Pat.

"A dissolute woman!" screamed the termagant. "Och, hone! Will nobody take me part against this spalpeen, calling me dissolute, who's been always a vartuous woman, and had fourteen childers, by me last husband. God bless him!"

This appeal was all-powerful; and seizing the basket of Pat's, the crowd pelted its precious contents most lavishly at the poor fellow's head. Pat, for his life, could not comprehend the true cause of this condition of affairs.



"For the love o' the saints!" roared Pat, "is this the fun ye'd be afther? Won't nobody give me a shelalah? It's so long since I've had a fight that I am blue-mouldy for want of a bating."

Mikey was close by, and he thrust a black thorn stick into his friend's hand. Pat was himself again; and so deftly his shelalah flew about, that he broke the head of one of his persecutors in a trice. This made a general clearing.

"Hurrah! hurrah! Where's the boy can face me now?" roared Pat, twirling his shelalah over his head.

Just at this critical moment, when Pat was winning victories, two policemen laid their hands on him.

"Sure surs, it wasn't you I meant at all, at all. Was it Mikey?" But Mikey was not to be found.

Pat was escorted with all due ceremony, to the magistrate's, and there accused of insulting a poor woman by attacking her character, and of breaking the peace in divers manners, all of which was proved by abundant witnesses.

"Sure, you're honor, I didn't insult the poor woman at all at all. I called her a dissolute woman, yer honor."

"Why, the knave confesses it;" said the astonished magistrate.

Pat was fined five shillings: and in default of payment, was sent to the house of correction.

When at his leisure, Pat began seriously to think. "Och! I see how it comes!" he exclaimed. "It's misther O'Moor's judgment. It's all for killing the yallow chickens."

## VARIETIES.

**NEGRO INSURRECTION.**—An Insurrection, deeply planned, has been detected in Memphis. A number of negroes were arrested, and some have confessed. A night was appointed for the destruction of the place.

**INCENDIARY FIRES.**—Incendiary fires were alarmingly numerous a few weeks ago in Salem, Massachusetts. On the nights of Monday, Wednesday, and Thursday, several attempts were made to fire the city, but happily without serious injury in any case.

**QUESTIONABLE COMPLIMENT TO FOREIGNERS.**—A Constitutional Convention, representing the people of Illinois, adopted a provision authorizing foreigners to become *citizens* of that State without being naturalized under the United States laws. This privilege is rather a negative one, and the compliment very questionable, as coming from a state notoriously faithless in protecting the property and lives of her *citizens*.

**A METEOR EXPLODED.**—On the night of the 10th ult., at New Scotland, Albany County, N. Y., about ten o'clock, the horizon was suddenly lighted up by the brilliant glare of a meteor in the W. N. W., passing off to the south, with a luminous train, emitting sparks. Suddenly, a long, heavy, rumbling sound was heard, resembling the rapid discharge of several pieces of heavy artillery in quick succession, when the whole died away. The night was clear and star light.

**PROGRESS AND RESULTS OF HOME EMIGRATION.**—The tide of emigration from the northern and eastern states is now towards Western Texas, where there are elevated table lands, of great fertility, free from these wasting diseases which prevail on the bottom lands of the new states in the North West. Not only is there an extensive home emigration into that salubrious country, but there is also a large foreign emigration. New England, Old England, Ireland, Scotland, Germany and Holland are all pouring in the best classes of their population into Western Texas. The north Western States are sending out their "professional pioneers" to people Oregon and California and build up commercial and manufacturing emporiums on the shores of the great Western Ocean.

*It is said that EIGHTEEN THOUSAND people in Ireland have recently died from Starvation and its sickening influence !!!*—What a comment upon the charity of Christendom is it, when christian nations are rolling in affluence and fareing sumptuously every day, that so many thousands must perish for want of sustenance at their very door!! If means were wanted to build ships and carry on a war of conquest there would be no lack. Look to it, O ye hypocritical nations, lest the cry of the poor and oppressed should ascend into the ears of the God of Sabaoth, and inquisition be speedily made from the Throne as aforetime in the days of Sodom and Gomorrah. God has sent the famine upon the land as a feeler, that He might prove the nations and see what they will do with those thousands and millions, whom avarice and oppression have brought down to death's gate. Shall the rulers and the rich take the poor while they have it in their power, and convey them to a land that will speedily crown their labours with plenty?



## ADDRESSES OF THE PRESIDING ELDERS.

<i>Manchester</i> .....	M. Sirrine, 13, Raval-d-street, Salford.
<i>Liverpool</i> .....	S. Carter, 12, Gibraltar-street.
<i>Wales</i> .....	Dan Jones, 45, Gyfarthfa-row, Merthyr Tydvil, South Wales.
<i>Macclesfield</i> .....	— Goodfellow, care of E. Horrocks, Catherine-street, Georgetown.
<i>Preston</i> and	H. B. Jacobs, at Mr. Parkinson's, St. Paul's-square, Preston.
<i>Clitheroe</i> .....	O. B. Huntington, at Mr. Parkinson's, St. Paul's-square, Preston.
<i>Staffordshire</i> ...	G. D. Watt, care of J. Wooton, Pitt-street, Burslem.
<i>Birmingham</i> .....	C. H. Wheelock, 58, Graham-street.
<i>London</i> .....	Moses Martin, 1, Fletcher's-row, Vineyard Gardens.
<i>Chalford Hill</i> ...	E. H. Webb, Chalford Hill, Gloucestershire.
<i>Herefordshire</i> ...	T. B. H. Stenhouse, care of Mr. W. Pullen, sawyer, backway of Howard-st., Ledbury.
<i>Worcestershire</i> ...	Thomas Smith, at Mr. W. Hawkins', Constitution Hill, Kidderminster.
<i>Leamington</i> .....	Thomas Smith, 20, Chandos-street, Leamington Spa.
<i>Leicestershire</i> }	Crandall Dunn, 6, Cumberland-street, North Gates, Leicester.
<i>Derbyshire</i> ... }	
<i>Bath</i> .....	John Halliday, in the courts back of the Plasterer's Arms, Trowbridge, Wilts.
<i>Bristol</i> .....	
<i>Trowbridge</i> ... }	
<i>Hull</i> .....	George Robins, at Mr. H. Beecroft's, cooper, Dicken's-entry, Grimsby-lane.
<i>Bedford</i> .....	Robert Martin, and Thomas Margetts, at Mr. Pembroke's, Watchmaker, St. Mary's.
<i>Isle of Man</i> .....	Samuel L. Lees, Fairy Ground, Douglas.
<i>Glasgow</i> .....	Samuel W. Richards, 9, William's-street.
<i>Edinburgh</i> .....	William Gibson, St. Leonard's House, foot of Brown-street, Pleasance.
<i>Bradford</i> .....	Charles Miller, at Mr. E. Milnes, Bower-street, Manchester-road, Bradford.
<i>Sheffield</i> .....	L. N. Scovil, 195, Arundel-street, Sheffield.
<i>Carlisle</i> .....	W. Speakman, and David Candland, 8, Russell-street, Botchergate, Carlisle.
<i>Cheltenham</i> .....	J. Johnson, at Mr. T. Smith's, corner of Sun-street, Tewksbnry-road, Cheltenham.
<i>Liverpool</i> .....	L. D. Butler, Pool Quay, near Welchpool, care of John Dudley, North Wales.

## LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 22ND OF FEBRUARY.

John Johnson .....	£1 0 1	Brought forward .....	£20 11 11½
Lucius N. Scovil .....	0 15 0	Robert Holt .....	1 2 1
John Ennion .....	0 6 8	William Frodsham .....	0 2 0
J. W. M'Lellan .....	0 2 6	Paul Harrison .....	0 7 0
James Walker .....	0 7 6	George Robins .....	1 6 0
Thomas Smith .....	0 9 3	William M'Keachie .....	4 8 11
Dan Jones .....	13 8 0	William Leese .....	1 19 10
William Hulme .....	1 9 1	John Jones .....	0 1 6
James Bond .....	0 15 10½	Joseph Wooton .....	0 15 0
William West .....	1 18 0	Francis Jackson .....	0 6 8
Carried forward .....	£20 11 11½		£31 0 1½

## NOTICES.

Elder Orson Hyde is all ready to sail to America, but is waiting to see Elder Amos Fielding. Will brother Fielding come or send as soon as possible.

The Presiding Elders or Book Agents, will oblige us by collecting and returning to us on the first opportunity, and free of charge if possible, the following numbers, as clean as possible, which any of the brethren may be willing to part with, and we shall give them new ones of the coming numbers for for these, viz. :—No. 3, of Vol. I. Nos. 1, 2, 4 and 9, Vol. II. Nos. 1 and 3, Vol. III. Nos. 1, 2 and 3, Vol. IV. Nos. 1 and 5, Vol. V. Nos. 1 and 2, Vol. VI. No. 1, Vol. IX.

The Saints and Elders are hereby particularly cautioned against saying anything more concerning the cruel negligence of the American Government in adopting any measures of relief or protection to the Saints. A faithful testimony has been borne, and now let that suffice, and go your way and preach salvation to the meek, bind up the broken-hearted, heal the sick, comfort the mourner, and bless the faithful. In so doing, Heaven will grant you a rich reward.

From your brother in Christ,                    ORSON HYDE.

We wish the presiding Elders of Conferences, and all the members, distinctly to understand that they are under no obligation whatever to listen to the teachings of any man that may come among you, that has not been invited to come by your presiding Elder, nor been especially sent. You are under no obligation to give him money, unless he is authorized by the Presidency of the church to travel from place to place. Order must be preserved in the kingdom of our God, and every man must begin to learn the lesson to move in his own orbit. Then he can shine. This running from place to place, without being sent, cannot be tolerated in any one. Let this be a law in Israel who inhabit the British isles.

ORSON HYDE.

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 6.

MARCH 15, 1847.

VOL. IX.

LETTER TO HIS EXCELLENCY THOMAS FORD, LATE GOVERNOR OF THE  
STATE OF ILLINOIS,

*Addressed to him soon after about one hundred and fifty of the Saints houses, and other  
buildings, had been burned by the mob.*

HON. SIR,—The familiar interviews I have had the honour to share with you, and the portentous state of affairs in Hancock county, induce me to write you, not however without the impulse of PRESIDENT YOUNG and his council.

After our interview in June last, in presence of ex-Governor Reynolds and Samuel Brannan, Esq., I ventured, unequivocally, to assure the authorities in this city, that you would never lend your official influence to oppress or exterminate this people. This was the prominent and emphatical object of my mission to Springfield, and made uppermost in our whole discourse in the state capitol, as you will recollect.

The result of that interview was perfectly satisfactory to me; and in the strength of your generous and noble avowal, never to walk in the footsteps of Governor Boggs, of Missouri (whose conduct you severely and justly reprobated), and never to jeopardize the lives of our leaders, under writs and arrests, as the Smith's had been, I made the most sanguine assurances to the Council of your high-minded and patriotic bearing towards this people. You also will recollect that I laboured to apprise you that, by misrepresentation or falsehood, they *might* endeavour to array the state executive against us, before a full disclosure of facts could come to your knowledge; and, sir, contrary to all these assurances, and pleasing grounds of hope that the high authority of the state would never be wielded against law and order, and consequently, against a long persecuted and unoffending people; we find your *troops*; yes, *your* troops, clothed with your own signature, and all the potency your official name can impart, right in our midst. And for what purpose have they been here the last six weeks, and what have they done? Let the facts speak! Have they stayed the progress of crime, or have they even spliced up the broken fragments of law and order? Have they looked with paternal charity after the fugitives that have been compelled to run for their lives before the lurid flames of the midnight incendiary? Have they administered a shelter to the sick that have been precipitated on to the cold grounds of autumn, to die under the excitement of threatened conflagration and disease? Have they even shielded those that humanely have *volunteered* to go twenty miles and under, to gather up scattered fragments of property and crops, and dispersed cattle, hogs, and fowls, that the wretched existence of survivors might be protracted? Have they come valiantly forward to help the high-sheriff of the county in his perilous and arduous struggle to stop the marauders in their hellish deeds of robbery, midnight arson, and murder?



To all these pungent and significant enquiries, I answer before all men, and before the JUDGE of quick and dead, solemnly, NO! But, sir, the doings of *your* troops have been not only the negative, but the very *ingenious* and *hypocritical* counter-part of all this. In proof of this, if proof were necessary, I cite you to scores of public journals, and visiting spectators to these awful scenes, who have testified of it through the land. I ask you, sir, where now is the head and right arm of the law in Hancock county—sheriff Backenstos? Severed, yes, completely amputated and severed. And for what, and by whom has this noble-hearted patriot, that dared to breast the midnight arson—and the infuriated cupidity of fiends—and roll back the crimson current of onward desolation—and pick up the routed sick—and quench the rolling conflagration? In God's name, and with retributive *solemnity*, I ask, where is this noble right arm of the law? *Severed*, indeed, but not by the mob; NO! would to God it had been so, for the honour of our State and nation, and for the blushing glory of humanity. But it was not so: this valiant man, with the firmness and patriotism of Jackson, S. Adams, and P. Henry, had even won a victory that will laurel his brow in the circle of such worthies as Washington, Marion, and Howard, in all time to come. He had rescued the sick from the tusk of the wild boar, and boldly struck down the midnight arson with the torch in his hand, and actually routed the whole host of inhuman fiends when your troops arrived. *Horribile dictu!* horrible to say, your troops, sir, forthwith—(shall I tell it to the nations) did—did what? They *arrested the benefactor, and released Barabbas!!* The convalescent *sick*, and *robbed, hung aside their harps* and mournfully and loudly exclaimed, "GOVERNOR FORD HAS BECOME ANOTHER BOGGS. Your troops, sir, immediately became a safeguard and shield to robbers, incendiaries, and murderers, who speedily returned to their homes in quiet, while the veteran of law and order with the whole posse and sinew of government were exposed to warrants of arrest, and the sheriff actually indicted for MURDER!!! In no instance has an *anti-Mormon* malefactor, however palpable his guilt, been arrested; but posse's of state troops continually throng our city and the vicinity with attempts at all hours of the day and night to make arrests of Saints. The consequence is, that peaceable unoffending citizens, and those who have yielded prompt obedience to the mandates of the Sheriff in authority, are filled with fearful apprehensions of being ferreted out to undergo the like fate of the assassinated Smiths, or of being tried under the empannelment of the most notorious mobocrats acting as Elizor. Your troops, sir, in the estimation of the public (soon after they were disbanded), murdered the defenceless Smiths in prison. And the state force now, is a perfectly legalised mob—sweetened arsenic—honeyed poison. The mob, arsenic and poison, when unadulterated we are not afraid of; but when they are administered to us by your potent arm, with all the authority of government, our condition is appalling, and desperate alternatives must be used. The only difference between your troops and the mob is like the difference between a keg of arsenic, and a keg of choice flour fatally pervaded with arsenic. The mob we dare to resist because they are purely mob.; but the state force, though equally fatal, we are obliged to submit to by reason of their legal authority. And now, sir, will you, in the eyes of a nation and world that is canvassing your acts, both by the domestic fireside and in the reading room, continue to legalize the doings of an armed soldiery, that are more obnoxious to law and innocence than the worst mob? If not, then, for humanity's sake, speedily withdraw these troops and allow us peace long enough to attend to our sick and poor, and prepare for a general departure in the spring. Do not force us to acts of blood-shedding or a fatal dispersion in the inclement winter; when multitudes of the poor must inevitably perish, and your own exalted name sink beneath that of Nero, Boggs, and Williams.

Withdraw then, these troops, and lend not a listening ear to aspiring politicians, or the cupidity of the cruel; but let the oppressed bless your name for permission to breathe the air of liberty long enough to escape in a warm season to the caves of the mountains, or to some distant Island of the Pacific. With high hopes of your bold and philanthropic determination,

I have the honour to subscribe myself,

Yours, in behalf of the Council,

O. S.



## THE FIRST DIVISION OF MARS HILL CONFERENCE.

This Conference met, according to appointment, at Cradily, Worcestershire, on Sunday, the 7th of February, 1847.

The meeting being called to order by Elder Layton, was opened in the usual way, when Elder Thomas Smith, President of Worcestershire Conference, offered prayer.

It was moved by Elder Layton, and seconded by Elder Pullen, that Elder Stenhouse preside over this Conference. Carried unanimously.

Elder Arnold was chosen to act as clerk.

The President then spoke concerning the work of God in which they were engaged. The purpose for which they had assembled to-day was to do business in connexion with the kingdom of God, and to be enabled to do such with honour and profit, it required the spirit of God to direct us; therefore it would be necessary to unite our faith and prayers to the God of Israel, that his blessing might be ours. He was also happy to bear the tidings to this meeting that Elder Ure, of Sheffield, did to that conference, but with very different feelings, that brother Orson Spencer "is not dead but liveth," and was proud to find his name grace the columns of the STAR, and in due time we would be benefited by his labours.

A representation of the branches was given as follows:—

*Ridgeway Cross.*—Represented by Elder Williams, contains 53 members, including 2 elders, 2 priests, 2 teachers, and 2 deacons; 2 cut off, and 2 baptized. This branch is in excellent condition, and wishful to do the will of the Lord.

*Widbourn and Clifton.*—Represented by Elder Lewis, contains 26 members, 1 elder, 2 priests, and 1 deacon. Widbourn Saints are very united, and a good people.

*Ledbury.*—Represented by Elder Pullen, contains 17 members, 1 elder, 2 priests.

*Old Storadge.*—Represented by Priest John Bailie, contains 40 members, 2 elders, 3 priests, and 1 teacher; in rather a better condition than it has been. It was thought wisdom to call brother Bailie to the office of an elder, to preside over that branch, which was unanimously agreed to.

*Mars Hill.*—Represented by Elder Jenkins, contains 37 members, 2 elders, 3 priests, 1 teacher, and 1 deacon. It was considered to be beneficial for the Saints, and brother Jenkins, that he assist at Old Storadge branch, and that Elder Lewis be appointed presiding elder of Mars Hill branch, which was unanimously agreed to; and on account of Elder Lewis being removed from Widbourn, Elder Johnson was appointed over that branch.

*Durlow Common.*—Represented by Elder Stenhouse, contains 47 members, 1 elder, 1 priest, and 2 teachers.

*Stokes Lane.*—Represented by Elder Layton, contains 46 members, 1 elder, 4 priests, and 1 teacher.

*Froom's Hill.*—Represented by letter, contains 35 members, 1 elder, 1 priest, 1 teacher, and 1 deacon. This branch is in a much better state than it has been, and the officers have prospects of doing some good in that place. It was considered needful to call Priest Jonathan Davies, to be ordained to the office of Elder, and preside over that branch; it was unanimously agreed to.

*Calwall Branch.*—Represented by Elder Lucy, contains 32 members, 1 elder, 2 priests, 1 teacher, and 1 deacon. They are in ordinary condition.

*Brinstie Common.*—Represented by Elder Layton, contains 27 members, and 2 priests. 4 having removed, it was agreed that Elder Johnson see to them for the time being.

*Shucknell Hill.*—Represented by Elder Philips, contains 33 members, 2 elders, 2 priests; 1 cut off. They are generally in good standing.

*Lugwardine.*—Represented by Elder Arnold, contains 45 members, 1 elder, 1 priest, 1 teacher, 1 deacon. It was moved and carried, that brother John Farmer, who held the office of a deacon, be ordained to the office of a priest; there was use for him, and he had been found to be faithful in the discharge of his former duties and was worthy to fill a higher office.



*Keysen Hill.*—Represented by Elder Price, contains 52 members, 1 elder, 3 priests, 1 deacon. The generality of the members were good and faithful Saints.

There were present, 14 Elders, 12 Priests, 1 Teacher, and 2 Deacons.

Afternoon service being opened in the usual way, the Saints and strangers were addressed to a considerable length by Elders Smith and Stenhouse. The Saints were united, and rejoicing in the work of God.

Those that had been called to office were ordained under the hands of Elders Smith, Arnold, and Philips. After much valuable instruction had been given by some of the Elders present, the meeting was dismissed by a blessing from the President.

We had much business to do, and being assisted by the spirit of God, we did all things in peace and love, for which blessing we thank our Heavenly Father. Amen.

T. B. H. STENHOUSE, President.

HENRY ARNOLD, Clerk.

### THE SECOND DIVISION OF MARS HILL CONFERENCE.

According to previous announcement, the second division of Mars Hill Conference met at Leominster, Herefordshire, on Sunday, 31st January, 1847.

The meeting being called to order by elder Hughes, was opened by singing and prayer, after which, it was moved by Elder Hughes, and seconded by Elder Allen, that Elder Stenhouse preside over the conference. Carried unanimously.

Elder Hughes was appointed to act as clerk.

The President occupied some time in shewing the greatness of the calling of the servants of God—the responsibility that rested upon them—and the necessity of their efforts being united, to accomplish the end for which they had been called to act in the kingdom of God, &c.

A representation was then called for, as follows:—

*Leominster.*—Represented by Elder Hughes, contains 25 members, including 2 elders, 3 priests, 2 teachers; 2 cut off, and 2 baptized, since last conference. Nearly all had renewed their covenant by baptism, and at the present time the members are more united than they have been, and in good standing.

*Richards Castle.*—Represented by Priest James Philips, contains 13 members, including 1 priest, and 2 teachers. All in good standing.

*Balls Gate.*—Represented by Elder Tunks, contains 18 members, including 1 elder, and 1 teacher; 1 baptized. They are very widely scattered, and being more the creatures of circumstances than is enviable, their standing is ordinary.

*Preisteign.*—Represented by letter, contains 26 members, including 2 elders, 2 priests, 1 teacher.

*Stoke St. Milbro'.*—Represented by Elder Stenhouse, contains 22 members, including 2 elders, and 1 priest; 6 baptized since last conference. The others having renewed their covenant, they have now the appearance of new creatures, and are rejoicing together in the work of God.

After the representation of the different branches, the President shewed the duty of the officers to teach the souls committed to their care such things as would elevate them above “the weak and beggarly elements of this world,” and also the duty of every one to yield all lawful obedience to those appointed to preside over them; and if they did act in unison together, they would be enabled to surmount many difficulties that surrounds them, and prepare themselves to serve the Lord with full purpose of heart, and in due time they all should be enabled to gather together in Zion; for the Lord had promised to gather the faithful, and most assuredly would perform it. The meeting adjourned.

### AFTERNOON SERVICE

Being opened by singing and prayer, the Saints partook of the sacrament, after which many arose and bore testimony to this being the work of God; the spirit of God was much in our midst, and caused every one to rejoice. After a few minutes dismissal, we again met and did service to our bodies, that they might keep pace



with our spirits, and be also refreshed with plum cake, and milk and water. All having got satisfied, we soon got to order again, and being desirous not to "live by bread alone," we were addressed by Elders Stenhouse, Allen, and Tunks, to a considerable length, on the great work of God in the last days. All rejoiced, for it came not in word only, but also with power, which gladdened the hearts of the Saints, and made every countenance brighten.

After blessing being pronounced by Elder Hughes, the Saints bent their way home, rejoicing for the happy meeting they had together, for which our heavenly Father shall have the praise. Amen.

T. B. H. STENHOUSE, President,  
JAMES HUGHES, Clerk.

### RELIGIOUS IMPOSTORS.

In the second volume of a neat, cheap, but flimsy and ephemeral compilation or periodical, published among the hundreds of similar and better works, by W. and R. Chambers, of Edinburgh, which they are now throwing off by steam, as our bakers throw off sea biscuits, I find an article under the above caption or title: and after giving us an account of the vagaries, knavery, and monomania of "Munzer and Rockholt"—"Richard Brothers"—"Jeremiah Wilkinson"—"Ann Lea"—"Mrs. Buchan" and "Joanna Southcott—also of "Mathews" and "Thom" of recent date—then comes a dissertation on "Mormonism," last and not least! Wonder it was not headed "Joe Smith, the Impostor!" No, "Mormonism."

I am the more anxious to examine this article on "Mormonism," because I see great exertions are being made to circulate it.—After having immersed eight of my fellow-men "for the remission of their sins," I called at a public bathing establishment to enjoy more completely at leisure an aquatic purification of my own body, and experience that "cleanliness is next to godliness," and found it on the table in the public room, amongst other tracts, which had been neatly stitched and left there—by some holy lady—a unitarian—for the salvation of men.

I expect the whole of this "Miscellany" of the Messrs. Chambers, Edinburgh, are got up in the way of trade—for of the "making of books there is no end," and it is much easier to copy from those already printed, than to make new and original matter on the various subjects so heterogenously commingled. Messrs. Chambers are old enough in book compiling not to lose the benefits arising from this knowledge. Their scanty compilations, in this instance and on this subject, are acknowledged, (I know not whether they are equally honourable on all others; if not, let plundered authors complain); in this they quote only from the "Rise, Progress, and Causes of Mormonism, by Professor J. B. Turner, New York, 1844," and a "little" work by a Rev. Mr. Caswall, A.M., Professor of Divinity, Kemper College, Missouri, &c., &c., who visited the city of the Mormons—Nauvoo—in the year 1842.

The former work I have never seen, but of the latter I have a copy, and read it before I received or obeyed the truth. It is the drivelling production of a neighbouring reverend divine, whose craft was in danger, and contains self-evident marks of fabrication, falsehood, and credulity; four-fifths of its statements being the narrations of "somebody, who said so and so!" This would not be received in a court of equity. But let us examine some of the statements in this article. In the first paragraph, Messrs. Chambers, or their compiler, speaking of the Book of Mormon, say "they assume it as the fruit of inspiration, and take it as their Bible!" To correct this, I reply we KNOW that it was translated *by the power of God*, but do *not* take it as our Bible; we have only one book received, believed in, and known, by this name. The Book of Mormon is a record or ancient history, translated from a foreign, ancient, and unknown language, by the power of God, and in it is revealed the history of the American continent, and of its enlightened, industrious, and ancient inhabitants, also the fulness of the everlasting gospel, and a more enlarged acquaintance with the acts of Jesus Christ the Son of God.



Again, the article before us reads—"Joseph Smith, the youthful imposter! followed the profession of a money digger," which, being corrected, should be read as follows:—"He was for a time a farmer's assistant, his employer requested him on some occasions to dig in certain portions of his estate, where money was supposed to have been concealed"—and while he thus did what his master required, he followed the profession of a money digger!

That money has been concealed in this continent, before and during the times of the late wars in America, as well as aforetime by the ancient inhabitants, is generally believed, and I doubt not, this is the fact; and were I an owner of the soil, to get good crops, and perhaps money, I might probably induce my posterity to believe I had hid some in my fields; thus would I secure for them, ample irrigation, and an abundant reward to satisfy their money-digging propensities. Oh! covetous generation, how will ye escape if you dig for silver ore, iron, lead, or copper; or cull and dig for such miserable scraps of falsehood which ye publish *for money*. Know ye not that thus ye are sealing your own condemnation?

I shall now proceed, and shortly give a few *negations* to what is affirmed by these cullers of "simples," and compounded extracts of falsehoods. Joseph Smith did NOT discover treasures by incantations—NOR was he *ever* received up into a bright light, when the heavenly messengers ministered unto him—he did *not* say so, it is *not* so written. He was not required to learn the Egyptian language before these plates could be delivered to him, that he might translate their engravings. Where could he get instruction in either the ancient or modern Egyptian? but perhaps the heavenly messengers were ignorant that professors of these could not be found in that locality! The withholding of these plates was for a nobler purpose—that he might put covetousness away from him, and be taught by heaven how to use their noblest gifts.

"This work has made a considerable impression among the *poorer* classes." The *poor* have always been the first to receive truth, and to have the gospel preached unto them. This, at least, is not new. Jesus, the Son of God, said "How hard it is for a *rich* man to enter into the kingdom."

Now to the affidavit made by *fifty* GENTLEMEN, citizens of Palmyra and Manchester. I wonder *how many* of these were hireling priests, whose craft was in danger, from the "considerable impressions made on the poorer classes!" Will they inform us? May we not discover who these fifty were, to a certain extent, from their own scribblings? "At first little attention was paid to the imposture (*by the learned*), but when it appeared to be undermining the religious belief and habits of the *less instructed* portion of the community—the laity—the respectable citizens (the *better instructed*—the college-made priests "who preach for hire and divine for money") felt it their duty (interest!) to expose the real character of the Smiths!"

"They were particularly *infamous* for *visionary projects*"—that is, they were *not* so; for I feel by putting a negation upon, or denying all their affirmations, I am nearest the truth. Judge ye: "Joseph and his father were *entirely destitute* of moral character, and addicted to *vicious habits*." They were *not* so, and if so, what were those vicious habits? Notwithstanding the notorious conduct of those visionary men—the Smiths—"they so far influenced a *business man*" (a class of men the most calculating, and the least easy to be imposed upon), "whose *word* was considered good, and who had acquired a considerable property"—that he joined this church, and is one of the witnesses that the Book of Mormon is a record of truth." This was made known by revelation, or from Heaven, unto this man—Martin Harris. And now that he is *not* numbered among us, and has since been in this country, has any one ever heard him say that Joseph Smith—a prophet of God—was a bad man, or addicted to visionary habits? or that the Book of Mormon was not true? or that this work was not of God? No! and he is miserable until he again be numbered with us. I pray my Father that he may do what is right, and again be numbered and saved in the Kingdom of God.

But a short time ago, our *fifty learned* gentlemen stated, that this work took hold only of the *less instructed*; now they say, "ALL whom *we know*, that have embraced this system, are *visionary*, destitute of moral character, and *without influence* (wealth?) in the community!" Sad accident! to be without money, or



to be poor! and consequently *without influence!!* and this, too, in the locality where *fifty learned GENTLEMEN* reside, whose learning no doubt would enable them to appreciate sterling worth, though clad in humble garb; in passing, I would enquire, May not this difference in circumstances, more frequently arise from the cunning and cupidity of the rich, in making unjust laws, which locally and in kingdoms, oppress the weak, over-tax and burden the poor, and lighten those who are most able to bear the burdens and expenses of governments? Who generally make the laws; the rich or the poor? and who are in general favoured therein? Philanthropy would reply—the poor; because they are the least able, in money, to support government; but without their labour a kingdom would be poor indeed.

We proceed to expose the ignorance and wickedness of these *fifty gentlemen*. After they have informed us all about the less instructed, the poorer classes whom they knew, and Martin Harris, having received this gospel—of whom, and his circumstances, they seem to have had also a minute knowledge—they add, “WE KNOW NOT A SINGLE INDIVIDUAL in this vicinity, who puts the least confidence in these pretended revelations!” What! not know Martin Harris; not know one of the poorer classes! the less instructed, whose religious belief and habits were being undermined by this visionary delusion? Shame upon you, ye fifty and one respectable *gentlemen*, who have thus done your utmost to injure private character, of whose worth you know not the value. Ye *know not* the poorer classes? Ye know not a single follower of Joseph Smith? Ye know nothing of this matter as ye ought to know. God reward you, and give you a more perfect knowledge, of what you must inevitably become acquainted with—the reward of bearing false witness.

Before I leave this affidavit, one remark more. “Of ALL who have embraced Mormonism, whom *we know*, they are without *influence*, &c. This is the reason why they were *permitted* to go on undisturbed.” Oh! shame upon you again; because these men were the less instructed—the poorer classes—and you *know* them, did you? and their circumstances? because of their poverty, and being without influence among you, they might embrace delusion, run into *visionary* projects, and damning errors undisturbed by you! You *permitted* them because they were poor!! How shall you answer for this at a just bar?

Again, these same “*gentlemen*” speak equally dishonourably of “another assistant in the fraud”—Oliver Cowdery, known to them only as “a worthless fellow, and not to be trusted;” also “Mr. Whitmer, another member of this *impious* (!) confederacy is spoken of with equal disrespect” by these fifty-one *pious gentlemen*, who “know not a single individual who puts the least confidence in these revelations!!”

Another remark in passing. How is it, when there have been so many assistants in getting up this visionary and delusive fraud—Sidney Rigdon and the Spaulding Novel not excepted—and seeing that some of these men have withdrawn, and been cut off, we have not had an *exposure* of the whole fraud, and the manner in which it was got up? for “when rogues fall out, *honest men* get their own”—*the truth*. Have any of these men, who have been much more highly honoured of Heaven, than many of their fellows, ever once, in their weaker state, through disappointment or chagrin, charged Joseph Smith as an impostor; or spoke of the work otherwise than as from Heaven and of God? No! Even while through the weakness of the flesh, they have given way to seducing *spirits* and errors; they have ever maintained, whatever their follies and errors were—“that this work was not of men but from Heaven, and of God.”

But I must shorten my review of this mean article, or compilation of other men’s—say-so. The writer speaks of Mormonism, as of an imposture that has failed, like the impositions he had been treating of—“The religion Smith proposed to disseminate”—as a thing gone by. Was he ignorant, that at the time he wrote, there were hundreds receiving *the truth*, and obeying the gospel, every week, and that *now* we are *innumerable*; more than one hundred thousand in America, when last numbered, and twelve thousand on this small island, still remaining to be gathered, notwithstanding the many thousands that have emigrated?

Neither is the compiler of the article now under review, nor the pious, respectable, and better educated citizens, either of the old or new world, able to receive



many of the doctrines, laws, commandments and privileges of the "sons of God," which are to be revealed and restored in "the times of the restitution of ALL things." If tithing is commanded, the grand head is said to be seeking his own exaltation—the priesthood to be sharers in the plunder, and the obedient to heaven's commands, are set down as dupes; and this, with every other matter that is a hair's-breadth larger than the traditions of men, or their mother's old, red, though now thin, and nearly worn out, cloak.

Again, are not words only the vehicles by which we convey our thoughts? Yes, and when a revelation is given from heaven, is it not more frequently by the Spirit than by the audible voice of God, or a holy messenger? and in the power imparted to translate, were thoughts or words given? In all probability, in most cases, the thoughts were only given, and the translator would convey the idea in his own language, or that with which he was most conversant: then if the Son of God was presented in the visions or ideas while translating, might a modern Christian not use the Greek word *Christ*, or *Jesus*, as readily, or more so, than he would Messiah, or Joshua, or some more ancient and classically correct phrase? But say our objectors in spirit, "when men are under the inspiration of heaven, their language will be classically beautiful, and grammatically correct, for does not God know all languages, and would it not be as easy for him to give the finest language and the most beautifully rounded periods, as to give the thoughts and let man find the language?" Why then, did the *learned men* in the apostles days, *perceive* that they were unlearned men? Was it not because of their inelegant pronunciation of the language, or ungrammatical construction of their sentences? And will any of our modern *divines* dare say, that the apostles of the former-day Saints, were uninspired on the day of Pentecost, when they thus spoke?

Oh, spirit of our martyred prophet Joseph, how very ignorant you must have been while in the body, to have mistaken "Alpha and Omega" for some sacred and mystic sounds! And were you indeed so? Had not you often knelt at your mother's knee, and read these words in the book which you were ever taught to revere, and which you always held sacred as a record written by inspired men? Will the world swallow this? I think the honest in heart—the serious enquirer after truth, will not, for though you were often wronged while in the body, perhaps your name will be honoured while your body rests in the tomb. So it has been with others who have preceded you.

The story of the Rev. Mr. Caswall, Professor of Divinity, &c, &c, which he has extended into a book whose price is seven shillings and sixpence, may appear credible till another is told; and I shall now write the testimony of more than one, who were in Nauvoo, and present during the short interview between him and Mr. Smith. "The time was but a few minutes, for Joseph was going out, and knew the spirit by which this modern reverend book writer and divine was actuated." In a word, they aver "the whole book is a tissue of falsehoods, abounding in personal anecdotes of Mr. Smith, related to Caswall by credible (?) witnesses!" But to none of these was this reverend gentleman an eye-witness, nor did he know of his own knowledge one of them to be a fact!

And yet of such base fabrications, are the innumerable tales of falsehoods, against the prophet of the Most High, and the work of God, composed. Once more, blush, ye credulous sons of this benighted age, amid the boasted blaze of intelligence, in this the *nineteenth* century. Do you not feel that indeed you live in the *evening* of time—that darkness covers the earth, and gross darkness the people—"as your fathers did, so do ye?"

Can you discern the spirit under whose guidance the merciful, pious, and Rev. Mr. Caswall wrote this costly book from the following quotation, 174 page, speaking of the persecution the Saints suffered in Missouri—"A child, nine years old, survived the general massacre by concealing himself under the bellows (in the smithy), but was afterwards discovered and shot, the perpetrator justifying the act by coldly asserting that "little sprouts soon become large trees, and this boy, if permitted to live, would become a Mormon like his father!" He thus revels in murderous deeds of blood. "An old man who was shot down but not killed, and who stretched out his hands for mercy, had his fingers cut off with an old scythe! (by some one of the *better educated* citizens), then the hands of the imploring sup-



pliant were severed from his arms! the arms from the body!! and the head from the trunk!!!” Such are the tales of deeds tolerated in America—the boasted land of liberty, unheeded by her senators, recorded by a pious and learned reverend of the nineteenth century, approved and extenuated by the successful book makers—the Messrs. William and Robert Chambers of Edinburgh; and, we do hope, read and cherished by but few of the truly noble and great.

And this same Rev. Mr. Caswall, attributing the whole persecution to the satanic devices of the infamous Smiths, setting himself up for a judge (judge not that ye be not judged, was the counsel Jesus gave), passes a sentence, and gives an opinion, that is recorded in other books, that will be opened when his is shut and lost, but not forgotten by Him who will mete out a just reward to every man according to the deeds done in the body. We close our quotations and notice of this work for ever after the following:—“A court-martial was next held upon the prisoners (in Missouri); the members of this court consisted of nineteen militia officers, *seventeen preachers, of various sects*, who had served as *volunteers* against the Mormons; this singular court came to a determination that our prophet and his comrades should be taken into the public square of Far West, and there be shot in the presence of their families. *Had this decision been enforced, myriads might have been saved from the infamy of Mormonism, and Smith would have gone into eternity under a less onerous burden of UNPARDONABLE GUILT.*”

‘Have the Messrs. Chambers *convinced* the world that Mormonism is a delusion, and Joseph Smith a religious impostor? “Judge ye”—the wise will understand. They may have added a few more pence to their gains, by the sale of an additional sheet. Will this reward endure for ever? If judgment begin at the house of God, where will the ungodly and the sinner appear? And what will be the reward and eternal inheritance of him who maketh, and of them who love a lie? The truth is not in such, nor are such *in the truth*, neither are they numbered as yet among the saved in the kingdom of God.

DELTA.

Liverpool, 6th March, 1847.

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## The Latter-day Saints' Millennial Star.

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MARCH 15, 1847.

SOME enquiry has been made whether there will be a General Conference held on the 6th of April next.—It is not considered to be wise or expedient to call a General Conference so soon as the 6th of April, not only by reason of the inconvenience that will accrue to the members in gathering from remote parts; but, we trust, that intelligence from the camp of Israel, in America, or knowledge of other matters pertaining to the emigration of the Saints, and their general interests as a body, will constitute a more imperative demand for such a conference at some later period, of which we shall endeavour to give timely notice in the STAR.

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To the Saints in England we are happy to say, that the prospect of spreading gospel truth in the Kingdom of Great Britain, at the present time, is decidedly flattering and soul-cheering to all who love the salvation of God. In Wales, our beloved brother, Dan Jones, is gathering a very plenteous harvest. It is a delightful service to bear messages of peace and glad tidings to those who are weary and heavy laden with tradition and false creeds, as massy as the load on “Pilgrim’s” back, and to administer the cooling beverage of spiritual consolation to those that



thirst for the water of life. From Sheffield, Preston, and Manchester, and some other conferences, we have cheering intelligence. Baptisms are administered every week. And while modern christendom has been most assiduously rocked by Priests that preach for *hire*, by means of the most varied, protracted, and exciting efforts, the electro-spasmodic effect has been followed by a most deathly sleep. What, say modern sectarian priests to their congregations, is the matter of all our churches! A melancholy apathy prevails throughout the Christian world. Why is it so?

During the last year there has been no increase to the denominations! There is a great falling away, and, said a distinguished Baptist preacher, president of a college in the United States, surely wickedness is increasing in the United States, and christianity is losing ground. We reply to such—Ah, is it so? Yes, we know your condolences are true and well grounded; and the Elders of Israel have forewarned you of this state of things for many years past. They know, and have testified by the spirit of God, that the sectarian world “spend money for that which is not bread, and their labour for that which satisfieth not.” Let them hearken diligently to the Lord for *now* he may be found, and call upon Him for *now* he is near. And we rejoice that multitudes are now enquiring after truth throughout England, and setting their faces Zion-ward.

The Saints of England are arousing up to the great work of God like strong men to run a race. The manner in which they have so unitedly and generally responded to the counsel of the first Presidency in Israel, seems to be followed (if we mistake not the signs of the times) with rich tokens of a great ingathering of souls.

If Her Majesty shall not graciously please to aid the poor and righteous to emigrate in this day of peril, deliverance will come in some other way. And we shall be satisfied if His Gracious Majesty, the King of kings, shall by his spirit convert thousands, and among them such as are rich as Joseph of Arimathea or Obadiah of old, that shall have appended to their illustrious name, like the rich Patriarch and Prince of Uz, the blessings of many ready to perish.

#### VISIT TO SHEFFIELD ON THE OPENING OF “SCIENCE HALL.”

AFTER passing through a romantic country most beautifully variegated by the hand of art, we reached this large town, justly celebrated for its cutlery. On alighting from the train we were most agreeably welcomed by our old and highly valued friend, Elder L. N. Scovil, and two of his esteemed brethren, whose prepossessing and familiar bearing, made us feel at once that we were at home among the good and great of the earth. On entering the residence of our friend, a further smile of complacency played over the countenances of our new acquaintances, which was not explained till the morning following. The solution then appeared to be that one of the inmates had seen and described our person, before arrival, as accurately as though we had been in their presence before. In the silent slumberings of the night, that spirit that was promised by the mouth of the prophet Joel to the obedient sons and daughters of men, opened the eyes of the understanding in a dream, and introduced our person, while as yet we had not gone beyond the precincts of Liverpool. Surely, thought we, “the eyes of the Lord are in every place,” and things at a distance are seen by the power of his spirit as though they were brought nigh. “Oh! that men would praise the Lord for his goodness, and for his wonderful acts to the children of men!”



On the Sabbath morning we repaired to the Hall of Science, a spacious and commodious Hall, which had just been engaged by the Saints for public worship. A hallowed feeling of peace, intelligence, and holy joy, beamed on on the countenances of the numerous auditory during all the three public services of the day. During the confirmation of the recently baptized Saints, and the bestowment of blessings upon a few children (we speak our own feeling, and we believe that of very many others also), it was a truly delightful season. We felt that God honoured the institution of laying on of hands for the "gift of the Holy Ghost;" and those who received this precious gift, were more highly honoured than those who are inducted to earthly thrones, amid all the pomp and glitter of fading royalty. We felt to say in our hearts, truly how great—how needful an endowment the honest and obedient believer receives at the very threshold of the Kingdom of God. The Father meets the prodigal at the first approach towards home, welcomes him with a gift that golden mines cannot purchase. With this first but not least boon of the believer he, sees, as with the eye of the Almighty, the evil and the good, and discerns between him that serves God and him that serves him not. He beholds, as in a glass, the glory of the Lord, and the sight transforms him by the same spirit from glory to glory into his image. We do not wonder that Saints who have grieved or otherwise lost the spirit, want to be re-baptized in order that they may be renewed in the spirit of their minds. The united, peaceful, and kind-bearing of the Saints in Sheffield towards each other, and towards those that watch over the flock, made the service of blessing infants a rich season of liberal things to those precious *ones* that are the *heritage* of the Lord. If their angels always behold the face of our Father in heaven, they seem most free to bestow good things upon those mete candidates for the Kingdom of Heaven, when parents united with a congregation that is fervent in spirit, dedicate to God these dearest objects of their love.

The three meetings of the day continued to increase in numbers, the evening auditory being very numerous, embracing many interesting strangers. Profound attention and interest were manifested; a mild, hallowed, and thoughtful feeling seemed to indicate that the spirit of truth was working a saving and wide spreading influence in the town of Sheffield. Elder Scovil has baptized more or less for several weeks past, and last week, ending February 28th, he baptized fifteen (besides re-baptisms), and other persons were ready to go forward in a few days. A sectarian clergyman, lamenting the stupidity of his own congregation, wondered how it was that the work should be making such progress among the Latter-day Saints; but let him obey the same gospel which the Saints have obeyed, and the mystery will be solved. The branch at Sheffield is much like God's "husbandry," every member as a lively stone, to bring some of their fellows to the acknowledgement of the truth. May God continue long to bless them, and him that presides over that conference, for his very abundant labours in searching out and teaching men the ways of life and salvation, is the prayer of the visitor.

On our return we called at the residence of our beloved brother, Elder Sirrine, and here, too, we were recognized by those who had never seen us before, as we had been previously in Sheffield. In the evening we enjoyed the pleasure of an interview with a number of the brethren and sisters that called in, which altogether finished out our visit with much satisfaction to ourselves, and furnished an increasing stimulus to our minds to co-operate with the faithful in all this land to the utmost of our ability in building up the kingdom.



## HUGH M'NEILE AND A GENERAL FAST.

This gentleman has already obtained an unfortunate celebrity by his sermon on the visit of Prince Albert to Liverpool—a sermon disfigured and debased by the most irreverent comparison of a mere man with the Divine Nature. He has now penned a petition to the Queen—a petition lying for signature at Liverpool—for a general fast. Mr. M'Neile has, we understand, most laudably exerted himself in behalf of the suffering Irish; but such exertions do not justify the absurdity and audacity of the man who attributes the present famine to the wickedness of the people, who have drawn upon themselves the wrath of Heaven. “Your petitioners,” says the document—

“—cannot, therefore, hear the tidings daily arriving from Ireland, of inquest after inquest returning verdicts of ‘death by starvation,’ without recognising the outstretched hand of Almighty God.

“Your petitioners believe also, on the same sacred authority, and without presuming to be wise above what is written, that famine and pestilence are two of the sore inflictions of an offended God *for the transgressions of a guilty people*; and that when they appear, wise men should hear in them a voice calling aloud to national repentance.

“Your petitioners are grieved to perceive that, by persons of station and influence, sentiments have been uttered wholly subversive of this fundamental principle of the religion which your Majesty has solemnly sworn to defend, and calculated, as far as their evil example can extend, to propagate *practical infidelity* amongst your Majesty’s subjects.”

What—we ask it—have been the transgressions of the wronged and wretched peasantry? They have been ground to the dust by oppression, and they have never murmured. But—we think we discover the meaning of the preacher—they have been smitten for the patience with which they have endured long-suffering. Doubtless, thinks Mr. M'Neile, there is a point at which resignation becomes pusillanimity. If he do not mean this, we can see nothing in the words of the petition-monger—nothing save religion turned inside out.

## VARIETIES.

EFFECTS OF ETHER ON ANIMALS AND BIRDS.—At the session of the Academy of Sciences, Paris, which took place on Monday se'nnight, the results of various scientific experiments on the effects of ether on the nervous system of the inferior animals were given. M. Flouroens stated that he had made experiments to ascertain the effects of ether upon the spinal marrow. In the first place he caused the ether to be inhaled by a dog, which in a few minutes became perfectly insensible. He then laid bare the spinal marrow at a point of the dorsal region, and during the whole of this cruel operation, the animal gave no sign of pain. He then divided the nerves of sensation, still no pain was manifested. Lastly he pricked, cut, and tore the spinal marrow itself and the dog did not give the slightest symptom of suffering, and experienced no convulsion. His next experiment was on a fowl, with the same results. When the effects of the ether were dissipated the spinal marrow resumed all its vitality. M. Lerres announced that he had made several experiments upon animals, but with liquid ether, as he was desirous of ascertaining its effects upon the nervous system. He had laid bare the nerves of the thighs of several rabbits and placed them in contact with a sponge dipped in ether. The results were as follows:—Sensibility was abolished in the nerve subjected to the action of ether at the points immediately in contact with it, and in all the radiations emerging from the nerve under that point; but the entire sense of feeling remained in the portion of the nerve above the point emerged in ether. In order to take into the account the action of the air, the following comparative experiment was made. Of two nerves which were laid bare, one was emerged in ether, and the other was exposed simply to the action of the air. Five minutes afterwards the first was dead to all sensation, even on the application of pincers. The second retained all its sensibility and powers of contraction. Having thus ascertained the sedative power of the ether, M. Lerres resolved to know whether the sensibility could be restored by the immediate application of strychnine to the nerve which had been deprived of it. He applied the tincture of nux vomica strychnine, and the chlosphydrate of strychnine, and all without effect. They produced neither sensibility to pain nor restored the power of contraction.



CANADA.—ARRIVAL OF THE NEW GOVERNOR.—After an unusually long and severe passage the *Hibernia* landed Lord Elgin safely at Boston, on Monday, the 25th ult. On the following day he was to leave for Montreal, where he was hourly expected. A difficult, but brilliant career is before him, and, for what precise reason I know not, but so it is, the hopes of all parties run high in his favour. His career will be "brilliant" should he succeed where so many have failed; it will be "difficult" only in the selection of the path to follow.

THE UNITED STATES.—The *Hibernia* reached Boston, from Liverpool, on the 25th ultimo, and on the arrival of her news here, which was transmitted by the electric telegraph, an extraordinary scene of speculation and hubbub immediately commenced. The high prices of flour and cotton in England set the merchants and speculators all by the ears, and, of course, they were all going to make their fortunes immediately. Flour rose to seven dollars a barrel. Indian corn and wheat in the same proportion; and as to freights there seemed to be no bounds for them: nothing in the shape of a floatable craft could be had for love or money. In New York great activity prevailed among all parties connected with shipping; sixty-seven of the largest ships were laden with provisions of all kinds for Europe.

MEXICO.—There had been no battle in Mexico, nor was there any likelihood of one. The report of Santa Anna's movements was a false one; and an opinion gained ground in America that he had no such resources in material and cavalry as those alleged. The following is the latest account which is given in the *Washington Union*:—"Monterey, Dec. 24, 1846.—I send you a few lines by Major Van Buren, who leaves in half an hour for New Orleans. We have had something of a *stampied* throughout this district last week, occasioned by a letter from General Worth, who received information that Santa Anna was bearing down upon him with great strength. This, however, appears not to have been the case, and we are again enjoying a feeling of security. The effect produced is, nevertheless, good; for it has caused some 5000 troops to be concentrated near Saltillo. Generals Wool and Worth are there, and General Butler exercising chief command. General Taylor has again left us with the division of Twiggs for Victoria. After going as far as Montemorelos, 60 miles, General Wentworth's letter brought him back to this place, but he did not remain long with us. This place may be considered safe from any probable attack. The *New York Express* says:—It now appears that the movement of Mexican troops towards Saltillo, was not the main body of Santa Anna's army, but a small detachment, which rumour swelled into a general advance of the whole Mexican force, prior to a decisive battle. Since that time we have had a rumour of an engagement between General Quitman's division, and some Mexican troops, near Victoria, but it is not credited, and all our military movements are more in doubt than ever. The inactivity of Santa Anna occasioned strong surmises that he was not in earnest in his hostility to the Americans, and only desired to put himself in a position of strength with the army, in order to overawe his own capital. The dates from the city of Mexico were up to the close of December, and although the Congress assembled there in the beginning of the month, it does not appear that the proposals for negotiation instead of war had been disposed of, even if they had been considered at all. In the meantime great activity prevailed on the side of the Americans. The blockade of the Mexican coast was rigidly enforced, and the materials of war were being despatched from New Orleans to the army. A communication from that city appeared in a Charleston paper, which seemed to emanate from a military source, and which stated that a march would be made direct upon Mexico by General Scott. "The distance is only 250 miles, and the road is said to present no serious obstacles to the march of troops. General Scott will advance at once on Sans Luis Potosi, simultaneously with the Tuspan movement. It is supposed that Santa Anna will not fight at Potosi when he finds 9000 men advancing from Tuspan, but will fall back on Queretaro, and thence to Tulancingo, to oppose our advance from Tuspan. At this point he can make a strong stand. But here the double howitzer brigade will act with great efficiency."

✓ DREADFUL WRECK OF AN EMIGRANT SHIP.—FIFTY LIVES LOST.—Letters communicating a most deplorable wreck have been received at Lloyd's, the packet ship, *Queen of the West*, which arrived at Liverpool on Friday, detailing the particulars of the total shipwreck of the "*Creole*," a barque of 400 tons burthen, with 120 French and English on board, of whom upwards of 50 met with a watery grave, on the coast of Cuba. She belonged to New Orleans and was chartered by a firm in London, her agents at Bordeaux, which port she sailed from in the early part of October last, for New Orleans, the ship being commanded by Captain Cagal, who is among those who have perished. The catastrophe happened on the night of the 19th of December, on a sunken reef of rocks situate about six miles to the windward of Point Matterrierilos, near the entrance of the river leading to Nuevitas. It was about half-past eleven o'clock—the wind blowing on the land with fortunately little sea. The instant after she struck,



Captain Cagal ordered the boats to be cut away and launched for the saving of the passengers, observing the destruction of the ship was inevitable, the shock being so tremendous, and barely had that been effected ere she began to break up, and several were crushed to death between her wreaking decks and bulwarks. The dismay and consternation among the emigrants was of a character agonising in the extreme, most of them were in their night clothes, and their cries and supplications for succour rendered the scene most awful. The boats were immediately crammed and pulled through the surf to the beach, which was gained in safety. On their return the ship had parted in two, and numbers were struggling in the waves. A number were picked up and taken off the wreck, but upwards of fifty perished; among whom, as before stated, were the commander, Captain Cagal, the cook, eighteen females, twenty children under twelve years of age, and the other male emigrants. The captain could have saved himself, but he refused to leave the wreck until the emigrants had been rescued, adding he had little desire to live after having been the cause of so lamentable a loss of life and property. The first mate (who remains in charge of the wreck), behaved nobly in saving the lives of the unfortunate creatures. Some of the crew, we regret to say, committed several acts, inhuman in the extreme. They plundered several of the passengers of their money, and threatened the lives of those who resisted. They robbed the dead of everything that was valuable; even cutting off the fingers and ears to possess themselves of jewellery. Many of the fiends have been arrested. The survivors, on reaching Mucirtus, were hospitably received by the citizens, and clothed. Of the emigrant baggage not a box or package was saved; consequently their situation is deeply to be deplored. The last accounts from the spot state that the vessel has wholly disappeared, and that fragments are strewn along the beach. Twenty-seven bodies have been picked up, and decently interred. The loss of the ship and contents is estimated at upwards of £25,000.

**THE FAMINE.**—Hunger, cold, and disease are rapidly thinning the population along the western shores, matters are clearly getting worse and worse every day; food is disappearing from places where it was procurable for the money, and in no place is the supply increasing. Private letters from persons who witness the sufferings of the employed labourers, say, that they are becoming so feeble from want, that those who could earn from 1s. to 1s. 4d. per day, by task work on the public works, a fortnight or three weeks ago, are now unable, from physical debility, to earn 10d. In a letter from Longford it is stated, that last week a gentleman brought six men from the roads to work on his grounds. A couple of months ago they were stout active fellows, but they are now so feeble that the whole party are not able to do as much work in the day, as two of them could have done at Christmas. This, continues the writer, is the case with all the labouring population in the county of Longford, and he calculates that the farmers must employ at least one-half more men to do their field work, than would have sufficed for the same quantity last spring. The physical strength of the whole population is fearfully reduced—the ablest men have become enfeebled—the delicate long since passed into eternity. The number of widows and orphans in the rural districts bears a remarkable contrast to the so-called able-bodied, left single by the famine. It would appear that the poor men provide for the wants of their wives and children, in the first place, where they can, and the man is the first member of the family to die of starvation. There are fourteen deaths from destitution reported from Sligo, nine more from Mayo, five from Galway, seven from Clare, four from the neighbourhood of Bally Shannon, and as to ill-fated Skibbereen, Bantry, and the extreme south of Cork, it may be observed that the deaths are beyond all calculation.

**WHAT MAKES OLD MAIDS AND BACHELORS?**—We will paint a picture—one in which the lights and shades appear strong, but which every one will recognize as not outraging the truth of nature. There are two houses built side by side. In the one, dwells a widow and her daughter, fair, light-hearted, the sunshine of her mother's declining years, but alas, not rich. With all the affectionate instincts of a woman's heart, with all the capabilities to create happiness in a man's house, she remains unseen and unchosen. As time passes on she gradually deepens into old-maidism. Where once she was heard singing about the house, like Una making a sunshine in the shady place, her voice is now heard shrill in complaint; parrots and cats accumulate, taking the place of a more human love and her words are those of sharp reproof and spite against those very instincts of maternity which have been so long the master-spirit of her thoughts. Her affections, after in vain throwing themselves out to seek some sympathetic answer, turn in with bitterness upon her own heart, and she remains that most melancholy of all spectacles—a nature with aspirations unfulfilled. In the next house lives a bachelor—young, open-hearted, and generous. Busied in the struggle of life, he has perhaps no time for parties, he sees little of society, the female portion of it especially, a knowledge of his own brusqueness of manners at first prevents him from coming in contact with womankind, and this shyness in time becomes so strong as not to be overcome. It might seem strange, but we are



convinced it is the fact, that some men are much more afraid of women, than women are of men, and fearing "to break the ice" is a fruitful cause of old-bachelorism. Gradually age grows upon him, chalk stones gather in his knuckles, gout seizes hold of his toes; served by menials he is a stranger to the soft and careful hand of affection; and he goes to the grave, his death not only unlamented, but absolutely rejoiced over by his heir-in-law. A wall of but six inches thick has all this time divided those two people. English society does not allow them even a chink, which, like Pyramus and Thisbe, they might whisper through, although by nature they might have been formed to make a happy couple, instead of two miserable units.—*People's Journal*.

A brilliant scientific discovery is announced to have been made by father Lecchi, a Jesuit Librarian, to the Roman College. This discovery establishes a link between the Egyptian phonetic and symbolical characters.

A TREMENDOUS CHARGE.—A bull, who had been carrying everything before him all the way from Smithfield Market, ran into St. Paul's churchyard, and was taking the shortest steps to enter the Cathedral, when the doorkeeper had the presence of mind to shut the door in his face, and shout, "Twopence!" The animal, not having the sum about him, was obliged to turn back.

## A PARAPHRASE.

*Rev. 14th chap., 6th and 7th verses.*

Behold the midst of yonder skies,  
 Refulgent as the noon-day sun!  
 What glory beams! an angel flies  
 In power from the celestial throne.  
 Jehovah spoke! the joyful word  
 Throughout the heav'nly myriads ran;  
 And, willing to obey his Lord,  
 He bears the tidings down to man.  
 'Tis he of whom the prophet spake,  
 When wrapt up in eternal fire:  
 He comes! let heaven the silence break,  
 And tune the sweet seraphic lyre.  
 Let mortals in the concert join,  
 Power and salvation here he brings—  
 Nations, and climes, and tongues combine  
 To fear and serve the King of kings!  
 Pure from the archives of the sky,  
 He brings the gospel on his tongue;  
 Restores the Priesthood from on high  
 Lost to the human race so long.  
 He speaks aloud,—"fear God, the hour  
 Of dreadful judgments is at hand;  
 Contagion, thousands shall devour,  
 And famines waste the fertile land.  
 Earthquakes shall yawn and seize their prey,  
 And tempests howl with fearful moan;  
 War, with its havoc thousands slay,  
 While refuge is through God alone.  
 Fear Him who formed, seen and unseen,  
 The spacious universe around;  
 Who governs all the vast machine,  
 And not a jarring wheel is found.  
 He will appoint those souls a place  
 To flee, who put their trust in him;  
 Salvation is, in latter days,  
 In Zion and Jerusalem."

W. G. MILLS.



Died,

On Thursday, the 4th inst., at eleven a.m., at the early age of 37, Elder THOMAS WARD, of dropsy, with an affection of the liver. Thus, in the meridian of life, Elder Ward has been summoned from time into the world of spirits. We visited him the night previous to his death, while he was expecting that his end was near. He appeared humble and peaceful, while his ruling desire, which was expressed with much frequency to his latest breath, was to have the privilege of going to the land of Zion, and to receive some of the ordinances that belong to the faithful. If there remained any lack of satisfaction on his part to the Presidency in the American Wilderness, we firmly believe that it was his ruling passion to the last, to render it as soon as God should permit, and the mantle of charity rests upon his memory; and we humbly trust from the extensive and honourable field of his former labours, will rise up many friends to bless his name for the good he has done in the great work of the millennial dawn, and that he will stand in his lot and place among the justified in the everlasting mansions of our God. "Boast not of to-morrow for thou knowest not what a day may bring forth."—ED.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 8TH OF MARCH.

James Bond .....	£1 3 0	Brought forward .....	£24 6 7
David Candland .....	2 16 1	Robert Christie .....	1 19 6
John Swindlehurst .....	4 10 3	Thomas Smith, Worcester .....	0 19 10
William M'Keachie .....	2 18 4	John Halliday .....	0 7 6
John Parkinson .....	0 17 11	Joseph Wooton .....	0 18 0
Thomas Margetts .....	1 0 0	Thomas Smith, Leamington .....	2 18 10
Alfred Shaw .....	3 10 0	Crandell Dunn .....	0 10 0
Lucius N. Scovil .....	4 10 0	William West .....	1 19 8
Samuel J. Lees .....	0 12 0	William Broomhead .....	1 14 4
Paul Harrison .....	0 0 5	George Robins .....	3 15 0
George Kendal .....	0 17 10	G. Davies .....	0 1 0
John Johnson .....	0 16 8	John Jones .....	0 0 4
Edward Horrocks .....	0 14 1		
Carried forward .....	£24 6 7		£39 10 7

NOTICES.

The Sheffield Quarterly Conference, will be held in the Science Hall, on the 28th instant.

The Clitheroe Conference will be held in the Temperance Hall at Burnley, on the 21st instant.

On the 26th of January last, Mr. Henry Thompson, a Priest, and Thomas Page, an Elder, were cut off from the church in the Sheffield Branch, for *Apostacy*, the latter refusing to give up his license.

The "Voice of Warning" is now printed and being bound, and will be ready, in a few days, for sale at this Office.

Also we have received the 4th and 5th volumes of the "Times and Seasons" from the binder. Price of the latter, 5s. 6d. per volume.

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97

# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 7.

APRIL 1, 1847.

VOL. IX.

## LETTER TO ELDERS HYDE, PRATT, AND TAYLOR.

*Camp of Israel, Omaha Nation, Winter Quarters, near Council Bluffs,  
January 6, (to wit, one o'clock next morning), 1847.*

Dearly beloved brethren,—Four days since, a letter was received by sister Taylor from brother Taylor, dated Liverpool, October 3rd, 1846, giving an account of of his and Elder Hyde's arrival at their destination, which made our hearts to rejoice, and also to mourn at the calamities of our fellow beings upon the mighty ocean. Of brothers, Pratt, Richards, and others, we have heard nothing since the report by the *New York Herald*, of their sailing; we believe they are safely through long since. We wrote Elder Orson Spencer on the 20th October, the general particulars of camp and creation, and as he left soon after that date, we hope he will tell you all those particulars before this reaches you, which we anticipate will be before you leave the island. Your families are all in usual health, and that of all our brethren in England, so far as we know, which we believe is very general.

Brother Luke Johnson has visited us within the last two weeks, direct from brother Hyde's encampment, having buried his wife at St. Joseph's, yet apparently feeling well and enjoying himself.

Our last letter shewed the prospects of a city which we now realize and feel the benefit of—a city of logs and mud, but mostly of logs; that is to say, we have upwards of 700 houses in our miniature city, composed mostly of logs in the body, covered with puncheon, straw and dirt, which are warm and wholesome; a few are composed of turf, willows, straw, &c., which are very comfortable this winter, but will not endure the thaws, rain, and sunshine of spring, like stone, burnt clay, or even hickory.

Our great city, which sprung up in a night as it were, like Jonah's gourd, is divided into 22 wards, over which 22 bishops, with their counsellors preside, and no one suffers for food or raiment unless it be through their own fault, that is, in not asking for it, or being well and too lazy to work; but the fact of so many houses having been built in so short a time, is a proof of the general industry of the people, which will bear comparison with the *history of all the nations of the earth*, and in all periods of time.

The Municipal High Council of this place, decided to build a water flouring mill, as we wrote Elder Spencer. The stones and gearing, or fixtures, have been received, and the building and machinery are nearly ready for operation; this would not have been, were it not that brother Brigham had kindly offered the council to superintend the whole work, and see that the establishment was put in operation; this he did solely for the benefit of this people, and it has thrown an immense burden upon his shoulders, which in justice ought to have been borne off by other



hands—but the greater toil the greater glory. Our president don't stick at any thing that tends to advance the gathering of Israel, or promote the cause of Zion in these last days; he sleeps with one eye open and one foot out of bed, and when any thing is wanted, he is on hand, and his counsellors are all of one heart with him in all things. Eight of our quorum spent the last night at brother Ezra T. Benson's, and we enjoyed ourselves right well for three or four hours, chatting on the first or most interesting subjects that came before us; among which was brothers Hyde, Pratt, Taylor, and their mission, particularly the emigration of the Saints from islands to island, and the opening up of their way from the four quarters of the earth to the final place of their destination. Brethren, whatever else you do, don't forget this subject, and we say it not through fear, but by way of remembrance.

The Twelve, Municipal High Council, Bishops and Counsellors, have commenced building a Council house, 32 by 24 inclusive; the rafters, that is to say the puncheons are nearly ready to receive the dirt on the roof. Hitherto the Council has met at various places, mostly at Dr. Richards's Octagon, a queer looking thing, six rods east of President Young's, and very much resembling a New England potatoe heap in the time of frost.

On or about the 10th of December, Big Head, the second chief of the Omaha nation, with his family and friends were encamped near us, in their Wika ups; between one and two in the morning were fired upon by a band of the Iowas. Big Head was severely hurt, and two or three others—one arm was amputated by our surgeons and their whole camp was taken care of by us, and in our midst until about the 18th, when another encampment of their tribe passed through our city on their way south, having lost about 73 of their number while asleep, about sixty miles north of this, on the morning of the 12th, by a band of the Sioux; when they passed through this place, those who were here went with them, and they have since encamped a little north of the Old Ferry, or Mr. Sarpy's. Almost all their warriors and hunters still being on a buffalo hunt; those who were killed or remain here, have lived mostly on our cattle, either by gift or theft. The whole Omaha nation are a poor, miserable, degraded race of beings, so far as we have any knowledge, and it would seem that they must soon come to an end, if they don't alter their course.

Bishop Miller came down here from the "Running Water" at Christmas, and we commenced our council at the Octagon, and continued it three days, when the main subject was left to our council, with the general impression that the pioneer company of some two or three hundred, more or less, would be fitted out as early as circumstances would possibly permit, so as to be at the foot of the mountains somewhere in the region of Yellow Stone river, perhaps at the fork of Tongue river, say two days ride north of the Oregon road, and a week's travel west of Fort Laramie, with ploughs, corn, beans, &c., prepared to raise a summer crop, for some thousand or two of the Saints who should follow after them as soon as grazing would permit, and those who remain here to plant and raise grain sufficient for their consumption, and those who will come after to fill the place of the absentees, so that the Saints may not be obliged to run to Missouri or any other place after grain, pork, &c.

In the fall, wheat in Upper Missouri was worth 18 $\frac{3}{4}$  to 25 cents per bushel, corn from 10 to 12 cents. By our stopping at this point, they have taken occasion to raise wheat from .40 to .50, and corn from .20 to .25, and the clerk says, "Wo unto you, ye Missourians;" but we are independent of them, and can live without them, for we have thousands of cattle left yet. A few brethren have gone to Missouri, and paid high prices, because the people have asked it. Pork has been worth at this point from 3 $\frac{1}{2}$  to .5 by the hog, but we have now engaged to supply the market at 2 $\frac{1}{2}$ ; and although wheat and flour are rather scarce at the present, we anticipate no lack by and by, for we are determined to buy at fair prices or not buy at all, and good corn and meal are tolerable plenty at 40 and 50; and if the Missourians don't sell us cheaper than that, pretty soon, *they will not sell us at all*, for we have means to support ourselves.

\* On the 9th of October, while our teams were waiting on the banks of the Mississippi for the Saints who had been driven out of Nauvoo by an infuriated mob,



and left without houses, beds, bed clothes, coats, frocks, tents, stoves, beef, pork, potatoes, or any of the necessities of life, and there was nothing but starvation and death staring them in the face, with the fever and ague, and all other complaints incident to that climate preying upon them, and they had nothing to start their journey with—the Lord sent flocks of quails, which lit upon their wagons, and on their beds, and upon their empty tables, and upon the ground within their reach, which the Saints, and even the sick, caught with their hands, until they were satisfied, and their breakfast and their dinner was full; not only the Saints saw this but the world—a steam boat was passing during part of the time, within six rods, and the passengers marvelled at the sight—others in the camp, *not of us*, wondered also; this occurrence continued through the day, and followed the camp when they started from the river. Tell this to the nations of the earth! tell it to the kings and nobles, and the great ones!! tell ye this to those who believe that that God who fed the children of Israel in the wilderness in the days of Moses, that they may know that there is a God in these last days, and that his people are as dear to him *NOW as they WERE in those days, and that he will feed them* when the power of the oppressor is unbearable, and he is acknowledged God of the whole earth, and every knee bows, and every tongue confesses that Jesus is the Christ. X

From brother Kane, for such we call him, for his kind offices, we have received no communications since he left Nauvoo; we attribute it to the tardiness of the mail, or neglect with us between us and Fort Leavenworth, the communication of which has not been convenient for us for some days. We believe Colonel Kane to be a true friend.

Lieutenant Pace came on express from Fort Leavenworth, to inform us of the demise of Lieutenant Colonel Allen, battalion being then on their march towards Fort Bent. We immediately wrote council for Captain Hunt to take the command of the battalion, according to his station, and continue to carry out the orders that had been issued to Colonel Allen, giving General Kearney the earliest information by express. This communication we dispatched by brother John D. Lee, on the 30th of August, accompanied by Howard Egan, and Lieutenant Pace on his return. They overtook the battalion on or about the 17th September, on the Arkansas river, a considerable distance below Fort Bent, on their way to Santa Fe, under the command of Lieutenant Smith. As the battalion could not get their regular pay, our messengers continued with them, under forced marches, till they arrived at Santa Fe. Dr. Sanderson, the surgeon, was very oppressive to the sick, forcing down calomel and spirits of turpentine by the spoonful. The commander was equally oppressive, yet it was all quietly submitted to by our principal officers. About the 17th October, Captain Brown was detached to Purbelow, on the Arkansas, to winter, accompanied by the laundresses, sick, &c., of the battalion, numbering in all about eighty; the remainder of the battalion took up a line of march for Monterey in California, thence expecting to ship for San Francisco. Our messengers having received 3 or 4000 dollars in checks from the battalion, left Santa Fe on or about the 19th October, and arrived in camp 22nd November. Brother Samuel Gulley resigned his station and returned with them.

Instead of the officers sending to us for counsel, they wrote the President of the United States to appoint a commander. The president informed them that was not his privilege—that the command devolved on the rank; but inasmuch as they had made the request, he despatched Captain Thompson from the Jefferson barracks to take command, if the battalion wished it. Brother Lee met Captain Thompson, learned his mission, was pleased with the man, and wished him to go forward, thinking that the battalion would be benefitted by the exchange, and that the choice would be with the battalion and not with the officers alone. General Doniphan was in command at Santa Fe, and acted the friendly part towards our people: the particulars of the whole you will learn hereafter, as we have not time to write them now.

On the route brother Lee met Elders Brown and Crosby, of Mississippi, on their return from the Arkansas river, where they had been with the camp this season, and not finding us as they anticipated, had located their company on that river for the winter, and were on their return for a reinforcement to join them in the spring, hoping to fall in with us and pass over the mountains together. They had a joyful



meeting, and we have since written them how and where to unite their camps with ours, at the foot of the mountains next spring. Recent reports indicate that Lyman Wight and company are somewhere near the head of the Big Blue.

Bishop Whitney returned from St. Louis several weeks since with a large lot of merchandize, which he has been dealing out to the sisters and friends of the battalion, and others who sent money by him, which has added much to the comfort of many souls in camp, indeed, to the camp generally. The water was very low and navigation difficult, which made freight and cartage from St. Louis here very high, near 3.00 per 100. Sugar, and some other staple articles, were very dear at the time of purchase, all of which brought the goods higher than was anticipated, and produced some grumbling in camp; but this had been mostly overcome by the recent reformation in camp, or the influence of teaching, preaching, explanation, prayer meetings, &c., and the good spirit prevails among us.

Since our buildings were completed many of the Saints have turned their attention to the manufacture of willow baskets, hundreds of dollars worth have already been completed, and there is a prospect of quite an income from this source in the spring—other articles are also commencing, such as wash boards, half bushels, &c.

We suppose that you have more intelligence concerning the Mexican War than we have. From rumour we are inclined to think that it is not quite ended yet, and that there is a good deal of dissatisfaction in the States concerning the war or the manner of carrying it on, and that the people are beginning to think that it is easier to vote ten millions out of the treasury than it is to gather it in.

January 8th.

At eight yesterday morning, mercury fell to 8 degrees below zero, and it has been pretty cold since.

We have no very late news from Nauvoo. Some time after the Saints were driven out, Governor Ford took courage and gathered a troop, variously estimated from 80 to 150, and marched down to the devoted city, for the purpose of re-instating the new citizens in their rights. On his arrival he appears to have found but little or no opposition: quartered his troops in the Temple—locked arms with the ringleaders of the mob—patrolled the streets—visited the grog shops, not forgetting to take a drop of the *aqua vitæ*—ate splendid suppers—attended fancy balls, and was hail fellow, well met, with his Black Majesty's Princes, while they were swearing behind his back, that as soon as little Tom was gone, the New Citizens should leave with far less ceremony or mercy than had been shown the Mormons: thus you have the story as cheap as we have it.

The Temple and public property have not been sold. At the last date brother Babbit had left for Kirtland. Rigdonism is unknown, and the probability is, that Rigdon himself is about ready to deny the faith. Strang is very little better off, indeed not so well, for he has already denied his faith, or changed and altered it so many times that no man can tell what he does believe.

Perhaps we have written you about enough at this time, as we shall expect to see you with us before we leave, which will probably be between the 1st and 10th of May.

In the mean time, the historian wishes you may find it convenient to bring him a good portable desk, about two feet in length, and when closed in trunk form, and all the little internal fixtures, as your judgment shall dictate, not forgetting a good razor strop.

President Kimball wishes Elder David Candland to return to Camp, and it is very desirable that all Elders should remember that the things of the Lord's house belong in the Temple, and are not to be transferred to the habitations of the Gentiles, and all the brethren who have so far forgotten their sacred instructions as to disremember their original names, had better return home and take further lessons.

Since writing the foregoing, report has reached us from the public prints, that Gens. Santa Anna and Taylor have had an interview, agreed upon articles of peace between the United States and Mexico, giving the Californians the privilege of religious toleration and choice of government for the time being; and further intelligence, that the 200 dragoons marching with the Mormon Battalion had received orders



for countermarch, and were on their return; while the battalion was pursuing their course to their destination, and the United States Paymasters were on their way to settle up with their troops; of the truth of which every man must judge for himself.

Letters of the 11th and 18th of September, from Elders Scovil, Dunn, Cain, and Sirrine, also one from Thomas Ward, of the 17th of Sept., are received, but your presence and this sheet must be a reply to the whole.

We remember all the dear Saints upon the Islands in kindness, love, faith, and prayer, and blessing them and yourselves.

We subscribe ourselves, your brethren, in behalf of the Council of the Twelve Apostles,

BRIGHAM YOUNG, President.  
W. RICHARDS, Clerk.

P.S.—It will be pleasing to brother Franklin Richards to learn that his wife has enjoyed better health, for a few months past, than for many years previous, and is truly possessing the vigor of youth.

P.S.—No opportunity has presented to convey this to post until this morning, Jan. 23rd. Since the above, the weather has mostly been cold—sometimes mercury 16 deg. below cipher. The 6th, 7th and 8th Nos. of the MILLENNIAL STAR are received, also a letter from Elder Taylor to his wife—all of which make our souls to rejoice—also a letter from brother Orson Spencer, at New York, to his family, but nothing of his interview with Colonel Kane, who is working for us with all his might. W. R.

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#### MINUTES OF THE CARLISLE CONFERENCE.

*Sunday, Jan. 10th, 1847.*

Pursuant to appointment, the officers and members convened in the lecture room of the Tyne Polytechnic Society, No. 11, Nuns-street, Newcastle on Tyne.

At half-past ten the house was called to order, and opened in due form; Elder Candland presiding, and Ebenezer Gillies, clerk. In consequence of a very large audience having collected, it was deemed policy to address them particularly, which our president did, on the subject of the apostacy being the fruitful source of the present and future evils and calamities now visiting, and which hangs over the heads of the people at large. The discourse was a very laboured and energetic one, and the people evidently believed it. Our morning service closed at half-past twelve, in due form.

#### AFTERNOON SERVICE

Opened at two o'clock by singing, and prayer from Elder Bainbridge. The sacrament was then administered. The number of officers present, were, 1 of the seventy, 2 elders, 3 priests, and 1 deacon. The representation of the branches was then called for.

*Carlisle*,—Represented by letter, contains 75 members, including 3 elders, 6 priests, 3 teachers, and 3 deacons; 1 baptized.

*Dalston*,—Represented by letter, contains 13 members, 1 elder, and 1 priest; 4 baptized since last quarterly conference. In this branch there is no teacher or deacon, having no materials; all the rest are females.

*Alston*,—Represented by letter, contains 27 members, 2 elders, 3 priests, and 1 teacher; 2 baptized.

*Newcastle*,—Represented by Elder Bainbridge, contains 36 members (including some two or three at the distance of seventeen miles), 2 elders, 4 priests, 1 teacher, and 1 deacon; 3 baptized.

The Saints in Sunderland never were properly organized into a branch, whereupon, by their wish through Elder Knox, they were then organized, and the above elder chosen to preside.

*Sunderland*,—16 members, 1 elder, 1 priest, and 1 teacher



The president arose and gave an explanation relative to the course to be pursued with Brampton. For years they had been in a wretched and heart-rending state as a branch. Their covenants to amend were registered, their names attached, and before they had reached their homes they would abuse one another. Their conduct was in many respects vicious and extremely mischievous to each other; they had become a bye-word and a scorn by the people of the town. He deemed it useless to listen to any more covenants, as they had made so many and broken them. He said he had visited them, laid out the only remedy in his estimation, viz: to cut the entire branch off, to which the whole agreed, and the officers, with one exception, named Harrison, gave up their licenses; Elder Wilson at the same time bearing his testimony that it was the fulfilment of a dream given to him some years ago; others bore testimony to its being the only sure plan. The members there had agreed to the measure, and have given up the council book, which presents one of a dreadful mutilated appearance, from the frequent erasures of charges against one another, after the explanation. The conference also agreed to their separation.

The president also addressed us on the course to be pursued for the spread of the work, on re-baptism, and many important items. He gave some most excellent advice on the settlement of difficulties, and the sure way to heal up the breach; also upon the course to be pursued by the priests in this branch. After some other little items were discussed, the meeting was dismissed.

EVENING.

At six o'clock our room was densely crowded, as many leaving as were in the room, not being able to obtain seats or standing room. After the opening of the meeting, the president addressed the audience in a lengthy and laboured discourse, on the second advent, which was listened to in solemn silence.

Thus we enjoyed the spirit of the Lord, and may the Lord prosper his work in the midst of the years, and clothe his servant with power, for his unwearied labours and toils in the ministry deserves our praise and prayers, that he may gather in some into the fold of our Lord and Master, Christ.

Elder Bainbridge arose and said he felt great pleasure in proposing a vote of confidence in our beloved president. His course of wisdom—his watchfulness for the welfare of the church—his untiring assiduity in preaching the word—his advice, counsels, and encouraging exhortations, has inspired our hearts with new courage, and made us more alive to the cause, and I feel to propose this vote of confidence. Seconded by Elder Knox, and carried unanimously.

DAVID CANDLAND, President,  
EBENEZER GILLIES, Clerk.

MINUTES OF THE WARWICKSHIRE CONFERENCE.

This conference was held in the Chapel, Cubington, on Sunday, March 7th, 1847. The Meeting opened in the usual way. Elder Thomas Smith, president, Elder John Freeman, clerk. Officers present—5 elders, 7 priests, 2 teachers, and 3 deacons.

After some remarks made by the President, the following branches were represented:—

	MEM.	ELD.	PR.	TEA.	DEA.
Leamington .....	50	1	2	1	2
Stratford-on-Avon .....	25	1	1	0	1
Coventry .....	71	2	5	1	3
Fillingly .....	65	1	3	0	2
Rugly .....	13	1	2	0	0
Barford St. John's.....	24	1	2	1	0
Dorchester .....	18	1	2	1	1
Aston Rowant .....	10	1	1	1	0
	276	9	18	5	9



By the representation it was manifested that 41 had been added to the church since the last conference, and 5 cut off.

It was then resolved that Cubington be organized into a branch.

Resolved that Brother John Haynes be ordained to the office of a Priest, and take the oversight of Cubington

Resolved that Brother John Hiott be ordained to the office of a Deacon.

Resolved that Loxley be organized into a branch

Resolved that William Tubb, Priest, preside over Loxley.

Resolved that W. E. Hortin be ordained Priest.

Resolved that Brother V. W. Cleves be ordained Teacher.

Resolved that Brother Joseph Heath be ordained Deacon.

Resolved that Brother Isaac Randal be ordained Priest.

Resolved that Brother George Arnold be ordained Priest

Resolved that John Suckling be ordained Priest.

Resolved that George Brener be ordained Teacher.

Resolved that George Newcomb be ordained Teacher.

Those present who were called to office, were ordained under the hands of Elders Freeman and Broadhead.

Proposed that Whittleford be organized into a branch, and that Elder Bramall preside over it. Carried.

Proposed by Elder Bramall, seconded by Elder Broadhead, that a petition be sent to the General Conference, requesting the Presidency of the British Isles to return our president, Elder Thomas Smith, to preside over us. Carried unanimously.

Proposed that Elder J. Freeman write the petition. Carried

Elders Bramall, Freeman, and Broadhead then addressed the meeting on the signs of the times.

In the evening the president delivered a powerful discourse from Romans xiii. chap., 11 verse.

A charge having been fully proved against sister Maria Mullis, for lying and slandering a brother, having a tendency to do him an injury, and as she would not make restitution,

It was moved by Elder Freeman, seconded by Elder Bramall that Maria Mullis be cut off from the church. Carried.

A good number of Saints were present from the different branches, and from the spirit of joy, union, and love that prevailed through the day, it seemed a foretaste of that rest that remaineth for the people of God.

THOMAS SMITH, President  
JOHN FREEMAN, Clerk.

## NIGHT OF MARTYRDOM.

(Concluded from the 4th No.)

Every effort was made by the insurgents to excite the surrounding country to rise up *en masse*, and repel the Saints that were supposed to be about to retaliate upon the surrounding country for the murder of the Smiths; and although the Saints were quiet and submissive, yet the sentiment gained credit throughout the country, that there could be no more peace between the Saints and their enemies. This sentiment was especially cherished and propagated by the Anti-Mormons, who made capital of it to gain an influence sufficient to drive the Saints from the State. And seeing the manner in which the vitiated public countenanced the murder of the Smiths in the public prints; and the winter following, the State of Illinois actually taking away their City Charter, they were emboldened subsequently to commit those awful deeds of house-burning, and the murder of Durfee, that will aggravate the condemnation of the State of Illinois in the day of righteous retribution and wrath. The assassination of the Smiths may be considered as giving the finishing seal to the incorrigible wickedness and unalterable doom, not only of the State of Illinois, but also of the nation.



The personal frame of Mr. Smith was fitted by nature for the greatest measure of endurance. His gigantic mind disposed of cares and troubles of a domestic, political, and religious character, with extraordinary tact; and scarcely could the fury of the storm have begun to abate, before the sunbeams of cheerfulness irradiated his countenance, and the versatile character of his mind allowed him rest and recreation, where others would have sunk despondingly under accumulated troubles. Conscious of possessing a knowledge of the most profound principles of truth, virtue, and happiness, that were ever revealed to man, he dealt out unsparing giant blows against the Goliath of error, and smiled alike at the formidable front of his antagonist, and the inevitable discomfiture that ensued. He contemplated, without a shadow of doubt, the complete and triumphant success of that system of truth that God had revealed through him, for the temporal, spiritual, and eternal safety of man; and although his days were cut short by the cruel hands of assassins, yet he lived to accomplish the work to which he was sent. This work he finished—the foundation of the millennial reign was fully laid by him—the superstructure is to go up to its full completion with shoutings of grace—grace unto it.

In conclusion, while the awful scene of that ever-memorable night filled the hearts of many Saints throughout two continents with unspeakable grief and anguish, the effect produced at the time of his death upon the righteous, is but a faint emblem of that unquenchable anguish and woe that must be felt by the assassins and their abettors. Let the inhabitants of Carthage village blush, when it is told in legible characters, inscribed on the walls of their final prison-house, that Joseph Smith, one of the brightest sons of the morning, was murdered under the deliberate gaze of their eyes, in the broad light of a summer day!! at the county seat of a populous county!!! Let the governor of Illinois remember well that he was repeatedly notified by faithful and fearless men (at the instance of the prisoners), that their lives were in momentary peril—that to leave them in the midst of such sworn enemies, who had vowed with horrid imprecations that what the civil law could not do, “powder and ball should do!” was like leaving them in a den of angry lions. Let the State of Illinois blush and crimson with guilt, that such a band of conspirators and murderers have never been brought to justice, even to this day; and let the nation bewail the day and hour when a member of her great confederacy was stigmatized with violated faith, and stained with martyred blood!!—ED.

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## The Latter-day Saints' Millennial Star.

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APRIL 1, 1847.



“EMIGRATION OF THE SAINTS FROM ISLANDS TO ISLAND, AND THE OPENING UP OF THEIR WAY FROM THE FOUR QUARTERS OF THE EARTH, TO THE FINAL PLACE OF THEIR DESTINATION.”

FROM this extract of President Young's letter, it will be perceived that Vancouver Island is the gathering point of the Saints, from the islands and distant portions of the earth. To this point the Saints of England should steadily direct their attention in all their arrangements for emigration. Any other arrangements, such as going in the company of Elder ——, through the States, or to some point east of the Rocky Mountains, must not be made upon our responsibility, or upon that of the Presidency in America. No companies are counselled by competent authority to go to any other parts of America than Vancouver's Island. Presiding Elders over Conferences cannot tell, until further instruction reaches them, to what part of America their destination will be when they return to their families, unless it shall be by way of Vancouver Island. Some American Elders, whose ill health shall compel them to leave soon, may go to their families through Missouri, and possibly



take with them an individual friend or two for company, or aid, or both; but any expectations beyond this may be attended with disappointment. We are perfectly aware that many have little or no employment, and some are anxious to emigrate before their means are too much exhausted. Perhaps some of the followers of Moses at the Red Sea, when they were hemmed in by surrounding difficulties, thought it better to press through the lesser difficulties of mountains or enemies, than to wait patiently for the word of the Lord by the mouth of their leader; but the Lord's way proved in that instance two things; first, the patience and faith of the people; second, their perfect deliverance by his hand. The poor Saints that were left at Nauvoo, through want of means to carry them all at once to the wilderness, were in constant jeopardy of their lives and property from blood-thirsty men. They were told that the way would open for them all to re-unite with their brethren in the wilderness, if they would abide faithful. This was the best instruction that the Council could give to their afflicted brethren that remained ungathered to the wilderness; and what was the result? They had eat their last meal and meat, and sickness, fatigue, and the inhuman imprecations of violent and bloody men were upon them; but in the midst of it all, God also was there; he hearkened and heard their cry, mingled with the profanation of his holy name, by ungodly men; his eye pitied, and his arm brought salvation; he inspired the quails to come and offer themselves a willing sacrifice to the destitute and needy. The Saints partook thereof, and were satisfied; God supplied their empty table. Oh, ye beloved and afflicted Saints of England, fear not, but trust in the living God. You shall yet see the rod of the oppressor broken, and the inspiration of the Almighty that moved the fish to bring tribute money in his throat purse to Jesus, and the raven to minister to the Prophet, shall uphold you in the day of great distress, if your faith fail not. X

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PRESIDENT ORSON HYDE sailed for New York on the 23rd Feb., with the prayers and blessings of the faithful upon his head for his valuable and untiring services in the mission which he so acceptably fulfilled in connexion with his fellow Apostles, P. P. Pratt and John Taylor.

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MUCH valuable matter concerning the political aspect of the United States and other nations is necessarily deferred from going to print in the present STAR.

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THE warlike and *migratory* signs in the sun, and the convulsive murmurings of the nations, arising from famine, pestilence, and the menaces of war, and the extraordinary press of emigration, are filling the nations with fearful apprehensions; and fanatical misguided men will, doubtless, run to and fro crying tidings, while they are poorly qualified to interpret the signs of the times without the key of inspiration; and their teachings will rather harden the inhabitants of the earth against the day of slaughter, than light their pathway to deliverance.

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A letter from Elder Speakman, explanatory of the doings of Elder David Candland in the Carlisle Conference, gives us much pleasure, and will be published in our next.

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THE present edition of hymn-books is now entirely out of print, and demands for them are increasing daily. We would inform our patrons, that it is our intention to issue another edition as soon as *circumstances* and MEANS will permit, which



however is not the labour of a day, or a week only. The late increase of orders for the various works of the church, affords us a most pleasing assurance of the progress of the work of the Lord generally throughout the Conferences on this island, and we earnestly desire, and do confidently hope, soon to behold the great work spreading upon the continent, that the meek among other nations also may increase their joy in the Lord, and many poor among them rejoice in the Holy One of Israel. We have recently opened a correspondence with a brother in France, who has been for some time engaged in business there, and has formerly requested that an Elder might be sent there, offering his means and influence to assist him in disseminating the principles of eternal truth in that vicinity, and we shall make every reasonable exertion to extend the gospel to every place where an opportunity may present, that the word of God may go forth, have free course, and be glorified. Will the Saints offer their supplications to him who is the author of every good gift, that our humble efforts in this matter may be crowned with success, and an effectual door be opened in France.

## VISIT TO PRESTON.

*March 13th, 1847.*

The morning opened fair and pleasant, while the Saints congregated in Temperance Hall; but still more fair that congregation of saints that had been purified by sacrificial blood and the water of remission. With spirits mild, blithe, and buoyant, and countenances reflective of hope, love, and faith, it was pleasant to sit in that congregation, emblematic of the hallowed order and tranquillity of saints in the final restitution of all things.

But a passing remark on the place of meeting. The Temperance Hall is by many better known as the Cockpit, or place celebrated in former times for cock-fighting. It is built strictly in circus form, and is not so objectionable for want of convenience as for the associations of former uses. One scripture is verified in the saying, that "old things are done away, and all things are become new." The old sports have given place to the hallowed songs of praise, and the joys of salvation; and the place has become honourable by reason of the deeds of praise and righteousness that are done there. It is not the place, but the use to which it is applied, that sanctifies and ennobles. The place calls to mind a sterling sentiment of Shakspeare, in which Bertram is made, in despite of the king's entreaties to the contrary, to refuse the hand of a virtuous and lovely maid, by reason of her low origin (a poor physician's daughter). The king offers in vain to give and bestow upon the fair (but obscure and untitled) one, both title and wealth:

"'Tis only title thou disdain'st in her, the which  
I can build up. Strange is it that our blood's  
Of colour, weight, and heat; pour'd altogether  
Would quite confound distinction; yet stand off  
In differences so mighty. If she be  
All that is virtuous (save what thou dislik'st,  
A poor physician's daughter), thou dislik'st  
Of virtue for the name. But do not so:  
From lowest place when virtuous things proceed,  
The place is dignified by the doer's deed;  
Where great additions swell, and virtue none,  
It is a dropsied honour: good alone  
Is good without a name: vileness is so.  
The property by what it is, should go,  
Not by the title. She is young, wise, fair;  
In these to nature she's immediate heir;  
And these breed honour: that is honour's scorn,  
Which challenges itself as honour's born,  
And is not like the sire. Honours best thrive,



When rather from our acts we them derive,  
 Than our fore-goers. The mere word's a slave,  
 Debauch'd on every tomb; on every grave,  
 A lying trophy; and as oft is dumb,  
 Where dust and damn'd oblivion is the tomb  
 Of honour'd bones, indeed. What should be said  
 If thou canst like this creature as a maid;  
 I can create the rest: virtue and she,  
 Is her own dower; honour and wealth from me.

BERTRAM.—I cannot love her, nor will I strive to do it."

In the above lines we recognize two descriptions of wisdom; the king speaks according to the wisdom of common sense, and the inspiration of God; and Bertram speaks according to the sense of this world, which is foolishness with God and his saints. A place of worship is stigmatized and avoided by the followers of Bertram, by reason of its origin and ancestral uses; but the wise regard it for its value and convenience—for a good and noble use, in the absence of a better place.

The followers of Bertram reject and despise the teachings of the ministry of the Saints by reason of the humble origin of him who first propagated the fulness of the gospel in the last days, and of those ordained by his counsel to propagate knowledge and salvation to all the nations of the earth. They say, "this new religion we 'cannot love, nor will we strive to do it.' Though it is true and excellent, yet it has not the honours and titles of this world."

Who, we ask, are the Saints? They are the excellent of all the earth—they are trees of righteousness—trees of the Lord's planting; in their breasts are planted the most exalting principles of truth, wisdom, virtue, and benevolence. But they are not generally a titled people, clothed with the trappings of royalty, and basking in the gilded sun-beams of wealth, or dwelling in marble castles, or clothed in courtly livery. Therefore the world cannot, and *will* not love them. "Oh, ye fools, and slow of heart to believe." The great comedian whose plays often amuse you, will you receive the amusement that springs from the productions of his pen, and slight his wisdom that comes with it? The Saints are true to nature, and therefore true to nature's God; for being in his image naturally, they are also in his likeness morally, by the spirit of adoption. God has called them, and chosen them from before the foundation of the world, because they are worthy and beloved. "He first loved us." They are the salt of the earth, and the greater part of the intelligence that is in the world is in them, and in them also is the greater portion of real virtue and solid worth.

We hope soon to receive the minutes, and make extracts. The remarks of Elder Jacobs upon the importance of self-government and of temperance to him that striveth for the mastery, were excellent, as well as the remarks by Elder Huntington, on the proper method of training and teaching children, &c. The present lively interest and good order of the Saints in this town, that first welcomed the gospel of Christ to the British island, indicates not only an increase of conversions, but the necessity of a larger house of worship when it becomes practicable. A goodly increase by baptism has already taken place, and peace, love, and union, seem to abound. As God blessed that town first, may he also bless it unto the last, even till all are gathered to the land of promise.—ED.

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 LETTER TO THE EDITOR.

Merthyr, Jan. 9, 1847.

Dear brother Hyde,—The gale having somewhat subsided, I find time to give you some items of brother Taylor's visit to the *Ancient Nation of the everlasting hills*. The report of his arrival spread far and near, over snowy mountains, until, on the second day, Saints and sinners had crowded the largest hall in these regions to overflowing. Such a turnout I never saw here before! 'Twas a conference as follows:—number of branches, 38—Elders, 34—Priests, 61—Teachers, 35—Deacons, 22; baptized since the last conference (which was held in July) 341—total 979.

Brother Taylor taught them many glorious principles, unfolded the beauties of future ages, the hope of the Saints, as though he was well acquainted with the eternal councils, since the "Sons of God shouted for joy;" and although the majority did not un-



derstand the English language, or brother Taylor the Welsh, yet it vibrated their nerves like electricity, by the spirit, I suppose, until they were highly edified. At length brother Taylor (for some reason, I know not, unless because he loved us) set to work trying to stumble some of us professedly so. He told all the worst tricks of ancient and modern saints—the last first, which proved far the least. He tried them every way, but utterly failed to stumble any of them, though some whined because he compared their “little captain to one of the little boys of Zion,” as he said; but I thought that as much gospel as any thing he said.

Our conference lasted two days, and really it was a “little heaven below,” more love and union I never witnessed, not even a groan or an apostate “*hum*.”

Brother Taylor, among other things, made songs of Zion, very suitable to the Saints of Wales, and sung them beautifully. Some thirty in the different branches through Wales were called and ordained unto the different offices of the priesthood.

After an affectionate farewell address which caused tears to flow, brother Taylor left on Monday night with the train for London, *via* Bristol, and such shaking of hands and blessing, reminded me of old times in the “*Grove*” at Nauvoo, and proved the power of the love of Christ—cementing the hearts of strangers as one by his spirit, though oceans and tongues intervene.

The general query was, after he left, “when shall we all be gathered to Zion?” and as I have not had such an answer myself, the nearest to it I tell is, “when we have reaped all the fields in Wales, and bring the wheat home with us.”—You will perceive, dear brother, that we have not been very idle, although it was but our seed time this season, but we anticipate a rich harvest next season. Some few seeds shoot up very soon, you know, others grow deep—so here only nine baptized after the conference closed in this branch, but a general spirit of enquiry, fanned up by the persecuting preachers and editors (poor things!) as by their preaching, or both together, make quite lively times with us,—and God grant it may be more so is my prayer. Amen.

From your brother and obedient servant in Christ,

D. JONES.

## LETTER TO THE EDITOR.

*Preston, March, 1847.*

Mr. Editor,—As your paper is the only medium by which “I can rise up and call my father blessed” to my satisfaction and his worthiness, you will confer a favour upon me, and comfort those that feel the loss of a father and friend in the wilds of America, by giving a place for this to stand as an everlasting memorial of the departed Noble. I esteem it a higher nobility to be associated with Apostles and Prophets of Almighty God, than the highest nobles and dignitaries of worldly kingdoms. He was baptized in the year 1834, and has ever been firm, unwavering, and active in this glorious work. He was a good father, a kind husband, a faithful servant in his calling, and a true and undeviating friend to the martyred Prophets and the Twelve Apostles. I am a witness of his private as well as public life; and in the hardest trials and deepest troubles of Kirtland, Missouri, and Nauvoo, I never heard him murmur or complain, but he actually rejoiced in the midst of the worst, with a seeming air of disregard to pain or suffering, knowing that all was his gain. Often has he called his family around him in the hour of peril or hunger, and talked to us like a Patriarch of old, and told us such things must be in order to purify and make us perfect; and if we bear all nobly, without murmuring or complaining, it was our gain, but if we grumbled and complained, it was our just due. When apostacy was raging and many were turning aside from the truth, his governing maxims and instructions to us were, that whatever the head did was right, without making the wisdom of God’s authorities bend to the reasoning of any man; for, said he, God has called and empowered them, and no man has a right to judge them or their works, except God call him to a higher office or power. In fine, his course of life and conversation said virtually, “swallow whatever the doctor gives you, for if he does not know what will cure you, nobody does.” By following out this course through life he has shunned the rock on which many have split, that is, thinking they could see better than the eyes which God had placed in the church.

Thus he has died without leaving a spot or stain upon his memory, and I can think upon him with delight and call him blessed. Truly he has fought the good fight, has kept the faith, and obtained the crown which endureth forever.

When last I saw him he was in health and vigour, but through suffering, privation, and a heavy charge of business, he now sleeps the last sleep beneath the Prairie sod at Mount Pisgah.



One thing comforts me. I expect yet to enjoy an inheritance and life of immortality upon this earth with him at my head, the Twelve at his head, Joseph at their head, Jesus at his head, his Father and our God at the head of all.

Yours very truly,

O. B. HUNTINGTON.

NOTE.—Father Huntington was a wise counsellor and excellent man, and presided over the Mount Pisgah Station, and had made a sacrifice of all his goods to aid the poor Saints to remove from Nauvoo to the wilderness, as many other Saints did also do.—ED.

## A ROMANCE IN STAGE LIFE.

(From the Glasgow Saturday Post.)

During the drama of the "Battle of Sedgemoor," at the Adelphi Theatre here, on Tuesday evening last, an occurrence took place which, for stirring interest and romantic story, far outdoes all such dramatic fictions as "The Wife of Two Husbands," "The Fatal Marriage," or those numerous misadventures and mishaps in connexion with love, marriage, and triumphant virtue, which are put upon the stage to "fill the pause and give the fancy play." The facts of the case, which have been communicated to us by an eye-witness, and which can be authenticated on the best authority, are as follows:—While on the above evening the business of the play was going forward, and while one of the favourite actresses of the Adelphi was performing her part—indeed we need not hesitate giving the name (Mrs. De Bourgh) as the whole matter is now kept no secret by the parties interested—a tall handsome man, with a military air, in the pit, was observed to look very uneasy for a few minutes, to gaze earnestly at the stage as if the lady had engaged his fixed attention, rising several times from his seat during the time, until he at length apparently satisfied himself with his scrutiny, when, to the astonishment of all around, he exclaimed at the pitch of a stern military voice, "My wife, by Heaven! my Eliza!" Not knowing the cause of this sudden outburst, the spectators for a time appeared at a loss whether to treat the affair in joke or earnest. Seeing, however, that the gentleman was perfectly sober, and quite serious in his manner of address, their merriment gave way to wonder and curiosity, which was in no degree lessened when it was noted that the fair actress who had been thus pointedly addressed, had swooned, and required to leave the stage. The play, however, went on notwithstanding of this, but the occurrence excited the most marked attention. On hearing of the matter, Mr. Miller, the manager, at once proceeded to the place where the gentleman sat, in order to ascertain the cause of the unlooked-for interruption that had been given to the evening's entertainment, and enquired his meaning for the expression he had made use of. "I tell you," said the gentleman, "that lady is my wife, whom I have not seen these nineteen years. I have been abroad, and during that time have not heard from her; I thought her dead, and can you wonder I was astonished?" "But," said the stranger, "who are you that enquires?" Mr. Miller replied that he was lessee of the theatre—that he had a respect for this lady, who had now been in his *corps dramatique* for three years, during which her reputed husband, Mr. De Bourgh, had died, and as he felt an interest in the reputation of this lady, as well as for the good name of all the members of the company, he hoped the gentleman would not wantonly make a statement to injure her character. "Married," exclaimed the stranger, "to another! My Eliza married!! But I must see her immediatly, she is still my wife." Mr. Miller asked the name of the gentlemen, who said, "My name is Lewis—Lieutenant Lewis, Sir. I've come direct from Liverpool, after having been on foreign service with my boy, her boy, Sir. He is twenty-two years of age, six feet two inches high. You shall see him, Sir." Somewhat doubtful and yet surprised at this recital, Mr. Miller enquired the maiden name of the lady. "Stanley," said the lieutenant, "Elizabeth Stanley." After these interrogatories Mr. M. proceeded behind the scenes to satisfy himself as to the truth of the representations, when he found it at once verified by the actress, who had by this time recovered from her faint. And now for the sequel. The parties had a meeting, and such a meeting! our fair readers may form some idea. After loving embraces and hurried explanations, during which the lieutenant seemed to have lived over again his first three years of marriage, the following statement was elucidated, which was highly satisfactory to Mr. Miller and the other parties who had the fortune to be present at the scene:—They had married when young in England—he, at the time, a private soldier, she a rising member of a theatrical company in the town of ——. The fruit of their union was a fine boy. The regiment was ordered abroad,



and in vain the young soldier applied to have along with him his loving wife. The stipulated number of women to go with the regiment had been made up, and, as a favour, their child, then three years of age, was permitted to accompany his father. They parted, and during the lapse of nineteen years had not seen or heard of each other. The one believing the other dead, need we wonder at the remarkable nature of their first encounter? He had risen in the army, by steadiness and good conduct, to the rank of a lieutenant, and consoled by the company of his boy, had not married again. She, about eight years after the departure of the vessel with the regiment, had been positively informed that her husband had been killed in battle, and she was married again. The second husband died about 18 months ago, and thus ends our strange eventful story. But no, we are in error, the tale is not yet told. On Wednesday morning last, accompanied by a respectable body of friends, the happy pair, both being of the Catholic persuasion, appeared before the Rev. Mr. Gordon, who, after hearing the particulars, again formally re-united two whom fortune and the chances of war had put asunder.

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Reader, when you have read the above, you will perhaps feel astonished that, after the lapse of so long a separation between this husband and wife, there should be a recognition of such a thrilling character, and the intermediate marriage of the wife having been dissolved by death, and all obstacles to a re-union removed, and the honey-moon of connubial felicity renewed! But marvel not, for you shall see greater things than this—things of doubly thrilling import, in which eternal destinies are involved. But see to it, that when thou seest thy wife or husband standing not upon the stage of yesterday, but upon a sea of glass, with a palm of victory in hand, and upon the head a diadem, surpassing in lustre and glory ten thousand suns, the admiration and gaze, not of a few hundreds that are convened for amusement only, but of teeming myriads that wait with obsequious and willing reverence for the mandatory droppings of his or her lips; that that husband or wife (as the case may be), is lawfully yours, so acknowledged and registered by the power of God, for, says Paul, “there is no power that is not of God.” Thy companions, by the events of a mysterious Providence, may be separated from thy bosom for a long time, and the clay tenement mingle with the dust from which it sprung, and earthquakes may shake the tomb with convulsive throes, and famine may heap its scores of human skeletons thereon, and the earth be soaked in blood as prophets have foretold; still in the great final restitution of all things nothing shall be lost, but reanimated, beautiful, and perfected with blooming immortality, they shall stand upon the stage of life, in the city of the New Jerusalem, if faithful to the commands of God, and none shall pluck them from their hands. True, in the resurrection they neither marry nor are given in marriage, but those who have made their calling and election sure, and are registered in the new and everlasting covenant, shall claim and hold their own. Mother, thou hast not forgotten thy lovely boy, from whose marble forehead thy tender hand didst many years since turn aside his silken locks and plant the maternal kiss. Long since thou didst convey him from thy sight in the narrow cell, and in some distant land too, forsooth. Thy cares, and the fond ones thou hast yet remaining, have partly obliterated the lovely image, and chased away thy mourning sorrows. But when thou walkest yonder golden streets, and enterest that royal mansion prepared by the princely architect of heaven, you will not have occasion to scrutinize long that blooming lad’s countenance before you can exclaim, Oh, *my boy! my boy!! my son! my son!!* Or that queenly figure blooming with immortal charms and hallowed enchantment—That, say you, is *my wife! my wife!!* But we forbear. When life and immortality are brought to light by the gospel that is now on the earth, you will say the one half is not told you.

EDITOR.

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#### SIGNS IN THE SUN.

For a week past, several groups of solar spots in different declination and successively varying their appearance, have presented a singular aspect on the sun’s disc. Three of these now exhibit individual spots on their western sides, of between thirty-four and forty thousand miles in diameter; of these, first, in about one degree of south declination, resembles a large parallelogram, with its side westward and nearly within one digit of the sun’s western limb. The second, in about two degrees of north declination, has its largest spot nearly round, which is followed at regular intervals by two others varying from two thirds to one third of its size, this group being now about two digits from the sun’s western limb. The third group, in the high declination of about four digits north, has its largest



spot, now almost nearly round, within two-and-a-half digits of the sun's western limb. The fourth group, composed of smaller spots, is nearly on the sun's equator, and within three-and-a-half digits of his western limb. Besides those now mentioned, one large spot has just made its appearance on the sun's eastern limb, thus showing us that the sun's inhabitants, whose existence is inferred by analogy, are not deprived of the means of studying astronomy, which can only be done by viewing the celestial bodies through the clear sky, afforded to them by means of these solar spots, which often remain for four, five, or more weeks, with little change over the same opaque solar territories. 19th Feb., 1847.—P.S.—On the 15th instant the three large spots, thus noticed, singularly resembled ships of war, with sails bent, and top-gallants flying, as if then met by a breeze from the west.—*Glasgow Evening Post*.

### PETITION.

*To the Lords Spiritual and Temporal in Parliament Assembled.*

"The humble petition of the undersigned members of the Grand Jury, assembled at Spring Assizes, 1847, for the county of Wicklow,

"Showeth,—That your petitioners would submit to your Lordships, that a plan of systematic colonization would prove useful as a remedy for local distress in Ireland, by affording the means of emigration to such families as may be desirous of leaving the country, insuring to them, at the same time, the opportunity of acquiring independence through the exercise of industry. That for this purpose they would especially urge the necessity of securing the welfare of the colonist, on arriving at his destination, until he shall have acquired sufficient information.

"That the class which it is desirable to see emigrating cannot do so by their own resources; and that no one of the other classes benefitted by the operation, would, separately taken, find it so profitable as to insure their carrying it out upon a large scale.

"That it is, therefore, peculiarly the province of the state, whose office it is to represent and protect the interests of all collectively, to promote emigration by direct intervention, as well as by assisting, with information and pecuniary aid, the efforts of individuals and of public bodies in promoting this most desirable result.

"That your petitioners respectfully submit that it would be expedient that the waste lands belonging to the Crown in the colonies, should be applied with a view to benefit the labouring poor of Great Britain and Ireland, and they pray your Lordships to have regard to this consideration in legislating on the subject.

"That this question is peculiarly deserving of the attention of Parliament at the present crisis, inasmuch as your petitioners can assure your Lordships that a very large portion of the poorer classes are desirous to avail themselves of that mode of relief from their present position.

"That we therefore pray your Lordships to take the subject of colonization into your consideration, with a view to the relief of Ireland."

### IMPROMPTU,

*Written in commemoration of President Hyde's departure from England, for the  
CAMP OF ISRAEL, 1847.*

Farewell, blest messenger of peace!  
God's blessing go with thee;  
Calm be the winds to waft thee o'er  
The boist'rous rolling sea.  
Like Noah's dove, far thou hast soar'd,  
A resting place to find,  
Where sins devouring deluge swept,  
The peace of human kind.  
Back to the ARK, again thou'lt bear  
On wing the glad'ning news,  
That sins dark flood has left the land,  
Though leaves lie strewed profuse;  
And oh, how happy will they be  
To greet the BRANCH of peace,  
And eager list, the dove-like tale,  
"The troubled waters cease."



May still increasing joys abound,  
Best tidings of thy toil!  
When thou shalt tell, how *waning oaks*  
*Unearth'd*, now root the soil;  
And seeds upon the surge far cast,  
In fruitful forests grow;  
Whilom, where barrenness had reign'd,  
Now springs refreshing flow.  
  
Fly, brother, to the *Camp afar*,  
Where fond hearts throb with grief,  
And let the persecuted know  
Thy message brought relief.  
Tell every soul, we *live and love*,  
And *long with them to be*,  
That we united may rejoice.  
Heaven's blessings go with thee!

LYON.

SCARCITY OF VESSELS AND SEAMEN.—The demand for vessels is so great, that our merchants are glad to charter any thing that has a hull and masts. So great is the scarcity of both vessels and sailors, that several of the schooners employed as packets between this port, Boston, and other cities on the coast, and even Cape Cod fishing smacks are chartered at high rates, to load with flour, grain, &c., and a bounty of 25 dollars paid to sailors, to induce them to ship immediately.—The sailors now in port knowing this fact, take advantage of the demand, and refuse to ship even at these rates. The consequence is, no less than six or seven vessels, among which is the large packet ship *Constituion* are detained in the rivers, at a heavy expense to the owners.—Sailors, as well as other people, understand the law of supply and demand. And why should they not? This has been a prolific year to the shipping intetests of the country; and the sailor, as well as the shipper, should share a fair proportion of the fruit. In examining the lists of vessels advertised for Europe, throughout the different ports of the United States, we find that no less than 183 vessels are now loading for the old world, with the produce of the country. This activity and life in shipping is without precedent in the United States, and has, of course, the effect to make freights higher than was ever known here.—*Herald for Europe.*

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 19TH OF MARCH.

William West .....	£0 5 6	Brought forward .....	£12 8 4
John Godsall .....	0 15 0	John Ennion .....	0 2 3½
Crandell Dunn .....	1 10 2	James Bond .....	0 12 6
Thomas Margetts .....	1 3 9	Thomas Williams .....	0 16 8
Abraham Marchant .....	1 5 0	William Cartwright .....	2 0 0
William Hulme .....	1 17 9	William Frodsham .....	0 4 0
Thomas Smith.....	0 16 10	T. B. H. Stenhouse .....	3 10 6
Ebenezer Gillies.....	0 4 4	John Swindlehurst .....	2 19 3
William M'Keachie .....	2 10 0	John Halliday .....	0 18 0
Robert Russell .....	2 0 0		
Carried forward .....	£12 8 4		£23 11 6½

NOTICE.

ERRATA.—Of the amount credited in the last STAR to John Swindlehurst, 15s. 7d., should have been credited to O. B. Huntington.—The price of the *Times and Seasons*, bound, is 6s. per vol., instead of 5s. 6d., as per notice in last STAR.—On the 85th page, under the head of "Religious Impostors," 6th line, instead of *Jeremiah Wilkinson*, read *Jemimah Wilkinson*; same line, for *Ann Lea*, read *Ann Lee*; next line, instead of *Joanna Southcott*, read *Joanna Southcoat*.—Elder Jacobs address is at Mr. Parkinson's, 23, St. Paul's Square, Preston.—Elder Scovil's is 165, instead of 195, Arundel Street, Sheffield.—Instead of Samuel L. Lees, read Samuel James Lees.—Elder Samuel W. Richards address is 9, William Street, Cowcaddens, Glasgow.

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 8.

APRIL 15, 1847.

VOL. IX.

## MR. BENNETT'S LETTER FROM EUROPE.

*(From the Herald for Europe.)*

THE CONDITION OF THE OLD WORLD—THE POSITION OF THE UNITED STATES—THE MEXICAN WAR—STARVATION AND SOCIETY IN EUROPE—MISERY AND MONEY ABROAD, &c.

*Paris, 20th January, 1847.*

The legislative bodies of both France and England are now in session. The sovereigns of both have delivered their speeches—and the debates of each body now begin to fill the newspapers to a very considerable extent. The subjects which engage their attention are of a novel and extraordinary kind. One portion of these matters consists of the intrigues of courts, the marriages of princes—the extinction of treaties; another portion is formed of the distress of the people, the glimmerings of insurrection and revolution, and the new attitude forced upon Europe towards America. All the commercial restrictions and laws heretofore put in force against the United States by England and France, have been broken down by the terrible destitution and famine which prevail in both countries. The awful deficiency of the crops has produced a commercial revolution which will throw the balance of wealth into the lap of the United States in a few short years, and make our country the great leading power of the commercial world.

There is also every reason to believe that the deficiency of the British and French harvests to support the populations of each country, will henceforth be a permanent condition of things—and not an accident happening in 1846. The population of the British kingdom is nearly thirty millions—that of France reaches thirty-five millions—but the state of agriculture in each, is such as to be unable to support such a vast mass of human existence, without an increasing and permanent supply from the United States. Tell the young men of enterprise in the United States to go a farming. Hereafter, Western Europe will permanently require an increasing supply of food for an increasing population. This relative position of the two continents will throw the balance of trade permanently in favour of the United States—and ultimately draw to America the great wealth of the old world.

From these views it will be seen that a new and extraordinary state of relations has grown up between America and Europe. However friendly they may appear—whatever attitude of kindness they may put on, the governments of Western Europe possess feelings of dislike, fear, and hatred to the United States. The people of Great Britain and France may feel differently, when they have sense and intelligence to feel at all; but their governments dread and fear the influence and wonderfully growing power of the government at Washington. No matter who may be President, he must expect the like attacks from the European press which have characterized the short career of Mr. Polk. The Mexican war, however it



may end, is a greater blow to the influence of Europe in the old and new world, than any other event that has taken place since the declaration of independence. If England and France could interfere with success between the United States and Mexico, and in favour of the latter, they would do so in a moment, even in a forcible shape. But they dare not—they are paralysed—they are thunder struck—they are bound hand and foot by the condition of their commercial relations, and their dependence for food on the fertility of the American soil. This dependence will increase—not diminish—as years pass away. Here is Paris, and a great portion of France, verging to the brink of famine, and its awful political consequences, such as were formerly exhibited in 1790 or '91—and one of the principal resources of the present government for preserving order and filling hungry bellies, is the removal of all restrictions on the commercial relations with the United States, in the article of food. In England the same condition of things exist, and will continue to exist.

Therefore do I say to the young men of the United States, go to work—turn farmers—take hold of the plough—cultivate the earth—raise food for Europe. All the corn laws of France and England have been broken to pieces, never more to be renewed. The population of these countries have outrun, and will outrun, the means of subsistence. The deficiency of next year, in the article of food, will be greater than that of the last year. The chances are that not only a permanent high price will be affixed to all American breadstuffs hereafter, but that the rates will advance. No one who has not seen Europe in all its magnificence and misery can realize the novel relations which have now been precipitated upon the old and new world.

One of the curious phenomena of the age is the horrid mixture of frivolity and sadness which spread through the debates of the two legislative bodies of France and England. On the one side, we see the ludicrous and laughable importance given to the marriage of a young Frenchman from the banks of the Seine, to a young and pretty Spanish girl from the centre of Spain. On the other hand, the little weight attached to the misery of the people—the wretched peasantry, in a state of starvation—the dead and the dying for the want of those common crumbs which fall in such abundance from the tables of the rich and lofty. I might also note the ridiculous importance and oceans of fine false sentiment thrown away upon Cracow and the last ray of ancient Poland. The iron despotism of the three great monarchies of Eastern Europe is a thing that admits of but one opinion, from freedom on earth or in heaven, Despotism, in its mildest form, is an unnatural, but only a transition state of society; but the fuss made about Cracow, when the people of France and Great Britain are dying of starvation, is the veriest fanfaronade imaginable. There is a great talk of war in certain portions of Europe—but I do not believe that war is a possible condition to any of the existing monarchies, except Russia. The present *regimes* can just preserve order, and continue their own existence, by their annual revenues. The French Government, since 1830, has even been more profuse in public expenditures. In the course of these sixteen or seventeen years of peace, about two hundred millions of dollars have been added to their national debt. What would it be in war? Such is the financial condition of the European governments that it is said the great capitalists, such as Rothschilds, Barings, &c., keep the peace of Europe, by holding and tightening the purse strings. Indeed, many believe that there is a great delusion about the immense wealth of the great capitalists of Europe. The governments are all in debt, and only make a formidable display on credit and their revenue. It is supposed that their agents, the wonderful financiers and capitalists, are in a like condition—that all their wealth exists in paper credits; and their incomes, arising from their usual banking or commercial business, are all spent as fast as made, in splendid chateaux—country houses—magnificent living—and expensive pleasures. This is the opinion among many well-informed men, and there certainly is strong reason for placing a good deal of confidence in the idea.

On the whole, Europe is in an extraordinary state of transition. The press, the railroads, steam, electricity, the increase of population, and rise of the United States, all concur to produce a gradual but certain revolution, of which no one can see the end, or even its course of action. The elements of society, religion, government,



and philosophy are in a constant state of fermentation; and not all the existing governments united, with a million of soldiers at their command, can long repress the energies of three hundred millions of people. A new age is bursting upon civilization.

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PROFESSOR BROWNSON'S LECTURE ON THE REVOLUTIONARY SPIRIT  
OF THE AGE.

*(Extracted from the Herald for Europe.)*

Professor Brownson, who is so well known throughout the country as a man of great intellect and learning, delivered a discourse on Tuesday evening, the 23rd ult., in the Tabernacle, New York, to an audience of about 2500 persons, on the "Revolutionary Spirit of the Age." It was listened to with intense interest throughout. Our reporter took pretty full notes, and made a report of this lecture, which is as follows:—

The subject which I have chosen for this evening's lecture, is the "Revolutionary Spirit of the Age." In treating this subject, I shall take the word "revolution" in a somewhat enlarged sense—so large, indeed, as to make my subject really, though not formally, the spirit of the age itself; for if we look close at the age in which we live, we shall find that if it be not exactly revolutionary, yet revolution is its eminent characteristic; and if we wish to distinguish it by a single epithet, we shall term it the revolutionary age. There may be two sorts of revolutions—a revolution which is brought about by violence. There may be a revolution that is not, in the strict sense of the term, brought about by violent changes of opinion—a revolution that is brought about by the gradual development of principles, till men's minds are so changed, that the old institutions fall of themselves, and new ones are substituted in their place. I take the word in both of these senses, and shall speak of revolution in both. If we take a glance at the age we live in, and at the present condition and state of the nations of the world, we shall see that very few appear to have settled institutions. In all, there is more or less of uneasiness—a spirit of discord, of a dislike to what is; of a desire, more or less definite or vague, for something which is not, but which is believed will be better, and for which you see efforts, more or less marked, made for the purpose of changing the existing order, and of introducing something else. This is universal. It appears in this country as well as in the old world. It is looked upon as the spirit of the age—a spirit that will enable them to reach that elevated state of earthly well-being, as well as of moral being, of which they are capable, and which is certainly desirable. This is felt by all persons of all parties, occupying every position. Every where we find the question of change is before men's minds. The right of change and the question of the proper means for effecting a change, also come up. Nor is this peculiar to this precise epoch in which we live. This desire for change has been marked in modern society for three centuries past, and we say of the last three centuries that they have been revolutionary centuries. There has been a general want of stability of institutions—stability in men's habits—in manners—in customs. Perpetual changes go on, and these changes have often been effected by war, by insurrection, and revolution, till, finally, we adopted the right of revolution; and, indeed, no small portion of our own countrymen hold to the SACRED RIGHT OF INSURRECTION. We hold, that the people have a right, whenever dissatisfied with their institutions, to change them in any manner which seems to them good, without reference to pre-existing laws. Another class of persons pretend to say that these changes may be brought about by violent means—that all institutions ought to be progressive—that in this world nothing can, or ought to be, fixed. Everything is going onward, and should go onward, and that whoever attempts to resist progress in the internal or external concerns of man, is an enemy to his race and wars against the laws of God's universe. This last class, carrying their views further than that, say that generation may follow on generations, and after a lapse of ages the race has made progress—that man is not only progressive, but that human nature is in a continual state of



progress, from childhood to manhood and from manhood to old age; and that the progress does not stop with the individual man, but is supposed to attach to all created animals, and that it is not true, as Dr. Johnson says, that the beaver of to-day builds his house as well as did the beaver of four thousand years ago; but that the beaver and all animals are in a state of continual progress; and not only this, but they say the globe itself is in a state of progress, and not only the globe, but the whole universal system, and not only the whole universal system, but some go further, and say that the very cause of the universe is also progressive. We have men among us who claim to be philosophers—we have men of the day, who call themselves members of this “movement” in the language of the day—great friends of humanity—men of fine sentiments—of most philanthropic feelings—who call on us to harmonize ourselves as individuals, so that we may harmonize our race—and then harmonize the globe—for the sake of the planetary system, and then for harmonizing the universe with its Maker. These doctrines, however chimerical they may seem, are put forth by men who are not destitute of learning or of the kindly feelings of our nature, and who publish them extensively to the world—establish associations for the amelioration of our race, and even establish a church to clothe them with worship. Now, before proceeding to examine the views of those who hold to the right of violent revolutions, for they connect themselves with the doctrine of progress, I shall say a few words on the doctrine of progress itself. If you go out of the church, I say, the doctrine of progress is the leading doctrine of the age. I may say that it is the characteristic of the 19th century. Prominent men in Germany and Italy—the Michalets and Quinets—your own prominent men out of the church—your Channings, Ripleys, Greeleys, all advocate this doctrine of progress, and seem to take it for granted, that it needs no proof and may be assumed as a starting point in the argument. The term “progress” implies motion. If in the moral world, moral motion. The general definition of it may be from the imperfect to the perfect. Now I believe it is a law well ascertained that there can be no motion without something from which that motion must come; without there being something on which the instrument of motion must rest as a basis. It would be hard for a counter bird to fly if he had no pressure on the atmosphere. You cannot lift a weight by machinery without there is something for your machinery to rest upon. If you assume that all things are in progress—that the cause of the universe even, is progressive—you assume that all is in motion, and that nothing is at rest; and then you assume, what is a philosophical absurdity, viz., that you can have motion without rest—that to use the remark attributed to Archimedes, you could move the world without something whereon to rest your lever. You then deny that action and reaction are always equal. From these remarks I seek to establish this principle, that whenever you seek for motion, &c., I may say “progress,” which is only a species of motion, you want something at rest. As in the universe, you go back to the first mover, which is God, and one of the strongest arguments for the existence of a Supreme Being is this very motion of the universe. From this I proceed to apply this same principle to “progress.” You cannot have progress without something on which you can rest—from which you will either move or be moved. If you take the action of the human will, for instance, it may be changed, but that which wills the motion must itself remain unmoved, or else it cannot act or perform any motion itself. This principle is universal—you have it in mechanics and everything else. On that principle you build when you construct your machinery, and it is this which shows that the idea of attaining perpetual motion is an absurdity, because action and reaction being the same, you can't find force to keep it in operation in itself, but must borrow your force from some other source. Well, now, to pass from this point, taking this view with us, we must suppose that the cause of the universe is not in progress; and assuming that man makes progress by means of institutions, for these are his only support, and he cannot operate without them; man requires religious and social institutions—he requires them, that they may give him power to act, or by which he may be carried forward, as, indeed, a counterpressure. But if you go further, and say that these institutions must be progressive, then you deny this principle and assume that you may have motion without rest—that institutions always changed can afford support. If we could realize the dream of Semorris, that every institution



should follow the public will, the result would be that institutions would only embody for the time being, what the people were—they would not be any aids to the people, or be capable of enlarging their powers. Institutions then, if they are to accomplish any good purpose, must be in themselves fixed—on which man can rest and find support for his own activity. Thus it is with the church. How is it that it has carried our race forward? How has it effected so many changes for our benefit? Because it was itself unchangeable—always ready to supply the same amount of power, and that to all who applied for it. But if it had gone on with the generations, instead of having aided the progress of our race, it would have progressed itself. It would have looked to the human race for support, instead of their looking to it for their support. And this is much misunderstood. We want civil institutions adapted to our peculiar wants, so that they will feel every movement of public opinion. You see at once, the moment you assume this, that you are not assuming institutions for aiding the progress of individuals, but you are assuming the public for aiding the institutions. Now institutions never exist for their own sake, and their progress, even supposing their progress is the end to be used, is always, and it is the progress of individuals that we seek, and by them do we attain them. We can understand this by reflecting for a moment. Now there are men who tell us that man began his career imperfect, and that he will realize perfection and a higher sphere. They deprecate man's inhumanity to man. They tell us that man, vulture-like, feeds on the heart of man—that there is no feeling in common—that he does not feel for his fellow-man. They will point you to the servility of the poor, and the pride and haughtiness of the rich, and say these things ought not to be—that they could be cured, and ought to be cured; and then they propose means to effect a cure. These schemes are derived from man, and are therefore flexible, and not suitable to accomplish the change. From man you can get nothing but man. If he is enlightened and wise, you might get all those things—but if you cannot get from him what he has not, you can't reform the evils they complain of. To use a plain, home-spun figure, which I often use, "a man can't raise himself by his waistbands." (Laughter). Just so it is when a man attempts to raise himself. He fails because he has nothing but himself to raise with. You seek the motion, without the principle from which the motion is to be obtained. I am prepared to go still further, and say that there never has been this progress in our race which those modern philosophers contend for. There has been progress effected by religious institutions—but if you believe the history of all institutions—all except the church of God, which has supernatural support—you will find their most perfect state in their earliest state; and the history of all countries is a history of their decline and corruption. What a short-sighted philosophy of the day calls "progress," is nothing more than the generous effort of the day to stay the progress of corruption. Take the history of England, for instance. What is the *magna charta*, which is the honest boast of every Englishman? In that you see not any great acquisition of liberty, but merely a guaranty of less than what had been the rights of the Anglo Saxons. In the bloody and noble efforts of the barons, aided by the church, and seconded by the commons, there was nothing more than an effort to save from the general wreck some vestiges of their former liberty. Whenever you see people resort to written contracts, you will find there is no gaining of liberty, but a gaining of a guaranty of rights that were falling away. Thus, if we go back and examine the charter of the commons given to the three cities, you will find they only confirmed liberties previously enjoyed, but which were in danger of being taken away. They mark a time when tyrants received a check. So if you look at the institutions of this country, taking them at the present epoch of time, and comparing them as they existed at first, it will be seen that the early administrations were wiser and more virtuous, and the spirit of our institutions was more strictly adhered to at first than at a later period. And it argues nothing for the safety of our institutions to say that every year there is a departure from the principles, and from the form of government which our fathers intended should be the government of their children. And I might go on, and show that the proposition which I have laid down, that the history of the institutions of every country, when they are not protected by religion—their history is one of decline and of corruption; but the fact is so obvious that I need not dwell longer on it. If you



examine more closely the history of modern countries, you will find, not the progress of institutions, but the progress of society itself. We boast that we live in an enlightened age: but if we do boast so, it is because our vision is narrowed down to a small circle, and not because we are really more free or more enlightened than our fathers in the dark ages. I do not appear as the advocate of the follies of history; but though I am a man of my own age, I do not feel that this age can boast of any remarkable progress over the ages that preceded it. In regard to liberty, there never was, perhaps, a time when there was less of it than at present. We must not include our own country in the comparison I wish to make, because when comparing the amount of liberty existing in the present day and that existing centuries back, it will not bear the comparison as it is of modern times. But take England, for instance, and I must have read the history of that country to little advantage if the House of Commons has as much power now as it had in the twelfth or thirteenth century. If you come to the subject of education, you will find that the comparison will be much against us, unless we deny matters of history. The proportion of learned men in the middle ages was as one hundred to one to what they are now. At Oxford, in the year 1300, there were 30,000 students, and the same number in 1340. There are now in the same place between 4,000 and 5,000, and while the population has doubled, the number of the universities remain the same. It was the same at Cambridge—the comparison is the same. Besides these there were, throughout England, monasterial schools in each diocese—a cathedral school and a parochial school in each parish. It was the same in France and other parts of Europe—and where are they now? Within the last three hundred years they have declined, and if we believe the reports of Parliament, within a few years, there is ignorance in that free and enlightened kingdom, which has realized the better principles of the reformation—there is in that nation ignorance, the grossest ignorance—ignorance which you would look in vain for in the South Sea Islanders. If you pass from education to the social condition of the people, I am told on what is considered good authority, that at the period of the Reformation a labouring man would receive four times the amount of the necessaries of life that he can obtain now. There were then no standing armies—no national debt—no paupers. The last accounts from there show that one of every six is a pauper. And this is the progress which you have made! Under any other point of view it is the same—witness the accumulation of wealth in the hands of the few, placing not only the land of the country in the hands of few, but placing the whole industrial capital in the hands of a few, and leaving the great mass of the people dependent on the landholders and fundholders. Then, if you go into the arts, you do not see any evidence of that progress you speak of. The latest built of the pyramids is the most perfect as a work of art and in architecture; this millenium of which you speak, may be a miracle of modern architecture, but not a cathedral of the middle ages.

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MR. CALHOUN'S SPEECH ON SLAVERY.

SENATE.

*Washington, Feb. 19th, 1847.*

## SLAVERY—NEW HAMPSHIRE RESOLUTIONS.

Mr. Cilley presented the following decisive preamble and resolutions from the Legislature of New Hampshire, in reference to the question of southern slavery.

The preamble sets forth, that, in the annexation of Texas, an act was perpetrated for the propagation of human oppression, odious to every friend of liberty; and that New Hampshire holds to the truth of the declaration of independence, that all men are created equal, and to the truth of the same declaration in her own bill of rights; that her voice shall be heard on the side of the oppressed, and against the system of human slavery, &c. &c.

The resolutions of the New Hampshire Senators and Representatives in Congress ask:—

1. For a movement in behalf of the extinction of slavery in the district of Columbia.



2. For the exclusion of slavery from Oregon, and from any territory that may hereafter be acquired.

3. For a resistance to the admission of any State into the Union acknowledging the institution of slavery.

Resolutions to be sent to the Governor of every State, and to each of the New Hampshire Senators and Representatives in Congress for presentation.

Mr. Calhoun—I rise simply to ask the Senator from New Hampshire by what majority those resolutions were passed?

Mr. Cilley was proceeding to answer,

Mr. Calhoun—I can't hear the Senator.

Mr. Cilley—I am unable to inform the Senator. They passed the Senate, however, by a very large majority.

Mr. Westcott raised the question of reception.

Mr. Cilley called for the ayes and noes. (Voices, Oh! no! no! withdraw the question.)

Mr. Calhoun—They are from a sovereign state; let them go.

The resolutions were accordingly received, laid on the table, and ordered to be printed.

#### SLAVERY—NEW JERSEY RESOLUTIONS.

Mr. Miller presented resolutions from the legislature of New Jersey, requesting their Senators and Representatives in Congress to use their efforts for the passage of a law requiring as a fundamental condition to the admission of any further territories into this Union, that slavery or involuntary servitude, except for crimes, shall be forever excluded from, and inhibited in, such territories.

Mr. Calhoun—I would put the same question to the Senator from New Jersey. By what majority did those resolutions pass?

Mr. Miller—They passed one house unanimously, and had only one vote against them in the other.

Laid on the table and ordered to be printed.

#### SLAVERY.—MR. CALHOUN'S RESOLUTIONS.

Mr. Calhoun here rose and said:—Mr. President, I rise to offer a set of resolutions in reference to the various resolutions from the State Legislature upon the subject of what they call the extension of slavery, and the proviso attached to the House bill, called the three million bill. What I propose, before I send my resolutions to the table, is to make a few explanatory remarks. Mr. President, it was solemnly asserted on this floor some time ago, that all parties in the non-slaveholding States had come to a fixed and solemn determination upon two propositions. One was, that there should be no further admission of any States into this Union which permitted, by their constitution, the existence of slavery; and the other was, that slavery shall not hereafter exist in any of the territories of the United States; the effect of which would be to give to the non-slaveholding States the monopoly of the public domain, to the entire exclusion of the slaveholding States. Since that declaration was made, Mr. President, we have abundant proof that there was a satisfactory foundation for it. We have received already solemn resolutions passed by seven of the non-slaveholding States—one-half of the number already in the Union, Iowa not being counted—using the strongest possible language to that effect; and no doubt in a short space of time similar resolutions will be received from all the non-slaveholding States. But we need not go beyond the walls of Congress. The subject has been agitated in the other House, and they have sent you up a bill, “prohibiting the extension of slavery,” (using their own language) “to any territory which may be acquired by the United States hereafter.” At the same time, two resolutions which have been moved to extend the compromise line from the Rocky Mountains to the Pacific, during the present session, have been rejected by a decided majority. Sir, there is no mistaking the signs of the times; and it is high time that the Southern States, the slaveholding States, should inquire what is now their relative strength in this Union, and what it will be if this determination should be carried into effect hereafter.

Now, I ask, is there any remedy? Does the constitution afford any remedy? And if not, is there any hope? These, Mr. President, are solemn questions—not



only to us, but, let me say to gentlemen from the non-slaveholding States, to them. Sir, the day that the balance between the two sections of the country—the slaveholding States, and the non-slaveholding States—is destroyed, is a day that will not be far removed from political revolution, anarchy, civil war, and wide spread disaster. The balance of this system is in the slaveholding States. They are the conservative portion—always have been the conservative portion—always will be the conservative portion; and with a due balance on their part, may, for generations to come, uphold this glorious union of ours. But if this policy should be carried out—if we are to be reduced to a handful—if we are to become a mere ball to play the presidential game with—to count something in the Baltimore caucus—if this is to be the result—wo! wo! I say to this Union! Now, sir, I put again the solemn question—does the constitution afford any remedy? Is there any provision in it by which this aggressive policy—boldly avowed, as if perfectly consistent with our institutions, and the safety and prosperity of the United States—may be confronted? Is this a policy consistent with the constitution? No, Mr. President, no! It is, in all its features, daringly opposed to the constitution. What is it? Ours is a federal constitution. The States are its constituents and not the people. The twenty-eight States—the twenty-nine States (including Iowa)—stand under this government as twenty-nine individuals, or as twenty-nine individuals would stand to a consolidated power. It was not made for the mere individual prosperity of of the State as individuals. No, sir. It was made for higher ends. It was formed that every State, constituting a portion of this great Union of ours, should enjoy all its advantages natural and acquired, with greater security, and enjoy them more perfectly. The whole system is based on justice and equality—perfect equality between the members of this republic. Nor can that be consistent with equality which will make this public domain a monopoly on one side—which, in its consequences, would place the whole power in one section of the Union to be wielded against the other sections of the Union? Is that equality? \* \* \*

That is a question which I will not undertake to decide. It is a question for our constituents—the slaveholding States. A solemn and a great question, Mr. President. And if the system shall be adverse at this time, I trust and believe that they will take under solemn consideration what they ought to do. I give no advice. It would be hazardous and dangerous for me to do so. But I may speak as an individual member of that section of the Union. There I drew my first breath. There are all my hopes. I am a planter—a cotton planter. I am a Southern man and a slaveholder—a kind and merciful one, I trust—and none the worse for being a slaveholder. I say, for one, I would rather meet any extremity upon earth than give up one inch of our equality—one inch of what belongs to us as members of this great republic. What? Acknowledged inferiority! The surrender of life is nothing to sinking down into acknowledged inferiority. I have examined this subject largely—widely. I think I see the future, if we do not stand up now; and in my humble opinion, the condition of Ireland is merciful and happy—the condition of Hindostan is peace and happiness—the condition of Jamaica is prosperous and happy, to what the Southern States will be, if now they yield. Mr. President, I desire that the resolutions which I now send to the table be read.

The resolutions were read, as follows:—

Resolved,—That the territories of the United States belong to the several States composing this Union, and are held by them as their joint and common property.

Resolved,—That Congress, as the joint agent and representative of the States of this Union, has no right to make any law, or do any act whatever, that shall directly, or by its effects, make any discrimination between the States of this Union, by which any of them shall be deprived of its full and equal right in any territory of the United States, acquired, or to be acquired.

Resolved,—That the enactment of any law which should directly, or by its effects, deprive the citizens of any of the States of this Union from emigrating with their property, into any of the territories of the United States, will make such discrimination, and would, therefore, be a violation of the constitution, and the rights of the States from which such citizens emigrated, and in derogation of that perfect equality which belongs to them as members of this Union, and would tend directly to subvert the Union itself.



Resolved,—That as a fundamental principal in our political creed, that a people in forming a constitution have the unconditional right to form and adopt the government which they may think best calculated to secure their liberty, prosperity, and happiness; and that in conformity thereto, no other condition is imposed by the federal constitution on a State in order to be admitted into this Union, except that its constitution shall be republican; and that the imposition of any other by Congress would not only be in violation of the constitution, but in direct conflict with the principle on which our political system rests.

I move that the resolutions be printed, I shall move that they be taken up to-morrow; and I do trust that the Senate will give them early attention, and an early vote upon the subject.

Mr. Benton then rose and said,—Mr. President, we have some business to transact. I do not intend to avoid business for a string of abstractions.

Mr. Calhoun—The Senator says he cannot take up abstractions. The constitution is an abstraction. Propriety is an abstraction. All the great rules of life are abstractions. The Declaration of Independence was made on an abstraction; and when I hear a man declare that he is against abstract truth in a case of this kind, I am prepared to know what his course will be. I certainly supposed that the Senator from Missouri, the representative of a slaveholding State, would have supported these resolutions. I moved them in good faith, under a solemn conviction of what was due to those whom I represent; and due the whole South and the whole Union. I have as little desire as any Senator to obstruct public business. All I want is a decision, and a decision before the three million bill is decided. If the Senator from Missouri wants to-morrow morning, very well. The resolutions can be taken up on Monday.

Mr. Benton—I will pursue my own course when the time comes. I know what are abstractions, and what are not. I know what business is, and what is not. I am for going on with the business of the session; and I say, I shall not vote for abstractions, years a-head, to the exclusion of business. He says he calculated on my course. He is mistaken. He knows very well, from my whole course in public life, that I would never leave public business to take up firebrands to set the world on fire.

Mr. Calhoun—The Senator does not at all comprehend me.

Mr. Benton—I am from the right place. I am on the side of my country and the Union.

The resolutions were laid on the table and ordered to be printed; and are to come up by agreement on Monday next.

[If Mr. Calhoun's resolutions are persevered in, the whole South may be driven to concentrate upon him, irrespective of party distinctions; and the contest in the north may be an exclusive northern competition of two or three candidates—the whig candidate, and Cass as the administration candidate, and Wright as the candidate of the restorationists, headed by Col. Benton. The results of such a contest it is impossible to guess at—they may terminate in an election by the House—and they may—that is, we were about to hazard the opinion that they may result in a split—there is another word, but we have sworn not to use it till the last extremity. Shades of our fathers! how momentous are the issues that depend upon the single hair, and the ten days limit, that holds the present Congress together!—W.]

## The Latter-day Saints' Millennial Star.

APRIL 15, 1847.

WE have given place, in our columns of this number of the STAR, to a larger amount of political matter than is usual. This we do because the peculiar and extraordinary political state of the nations at the present time, is among the signs of the times, which Saints who are disposed to chronicle, are edified by contemplating.



The condition of the nations of Europe, as described in another column of this STAR, is, probably, not overdrawn; but while men see the beam in the eyes of other nations, they are not always as clear sighted in regard to the beam that lies in their own eyes. The cords of union that bind the twenty-eight United States of North America, are being stretched at the present time full *tort*. A little stronger draught from the unflinching hand of the Northern Puritan, or from the elastic hand of the Chivalrick Southron, will break the cord. When once the cord is broken, all splicing or mending may be for ever despaired of.

The chance of competition between the Northern and Southern States, when once they are arrayed in hostile variance, will be so even-handed as to make the result of belligerent conflict for ever unenviable. Inflated with unequalled prosperity, and the elements of national greatness and supremacy, it may be expected that the dire collision, when it fairly begins, will never cease only in the dreadful extinction of both the proud rivals. The struggle to maintain equilibrium of power and privilege, has been long and arduously contested between the north and south; and while American statesmen are commenting upon the tottering condition of the old nations of Europe, whose long-venerated institutions are being held in derision, and their dismissal eagerly sought after, if they would look upon their own boasted fabric of government, they would see their own lofty walls and colossal columns ready to fall and grind them to powder.

But happy, thrice happy, are the righteous in all nations, whether of the old or new world, that shall take warning and escape to the cities of refuge, pointed out by the finger of God, until "the indignation be overpast." The troubled sea will ere long be calm, and the angry waters abate,—then may the "righteous go forth on the face of the earth, and grow up as calves of the stall, and the sun of righteousness will rise with healing in his beams." "And they shall go forth and look upon the carcasses of the men that have transgressed against me." "For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. The sons also of them that afflicted thee, shall come bending unto thee, and all they that despised thee shall bow themselves at the soles of thy feet; and they shall call thee the city of the Lord, the Zion of the Holy One of Israel." "When I called none did answer, when I spake they did not hear, but did evil before mine eyes, and chose that in which I delighted not."—When God begins to plead with the nations by famine, and pestilence, and sword, then it is time for the righteous to lift up their heads and begin to rejoice for the time of their redemption draweth nigh.

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#### BRADFORD CONFERENCE.

*Bradford, Feb. 8th, 1847.*

Dearly beloved brother Spencer,—Whom having not seen, I love from the testimony of our beloved brethren the Twelve, who have laboured so diligently here in England, and set all things in order, for which we thank the Lord, who has so wisely brought about peace through his servants the Twelve.

We had our conference yesterday. It was a time of joy and peace. Never did I see more peace, union, and joy throughout the whole. My heart swells with emotion at the improvement of the church, for they are growing in love, and evince such a willingness in the priesthood to do right.

I will give you the minutes as given to me, though I condense them a little, for the sake of brevity, from what I received from the clerk.



## MINUTES OF THE BRADFORD CONFERENCE.

*February 7th, 1847.*

This conference was held in Croft Street, School Road, Bradford, where the meeting was convened, about ten a.m., while joy beamed in every countenance. Elder Charles Miller being proposed and seconded to preside, and Priest John Stockdale to act as clerk, both were unanimously agreed to.

After meeting being opened with singing and prayer, the President arose and gave some beautiful remarks, showing the greatness of this work, and the responsibility of those in the priesthood to faithfully proclaim the gospel, and especially upon his responsibility with all in this conference, who are clothed with the priesthood. He spoke with warmth and zeal which language fails to express.

Officers present—1 high priest, 11 elders, 13 priests, 10 teachers, and 2 deacons. The representations were as follows:—

NAME OF THE BRANCH.	BY WHOM REPRESENTED.	MEM.	H. P.	ELD.	PR	TEA.	DEA.	BAP.	CUT.	REM.	REC.	DEAD
Bradford ...	Elder J. Becroft ...	156	1	4	8	6	2	7	3	9	0	1
Leeds.....	„ W. Emsley ...	62	0	3	3	2	1	0	3	2	0	0
Idle .....	„ A. Lord .....	38	0	3	4	1	1	0	3	5	0	0
Huddersfield	„ H. Whittaker	37	0	1	2	1	1	4	0	7	0	0
Wakefield ...	High Priest C. Miller	20	0	1	0	1	0	2	0	0	1	0
Halifax .....	Elder T. Child .....	9	0	1	0	1	0	0	0	0	0	1
Bramhope ...	„ James Cooper	14	0	1	2	0	0	4	1	3	6	0
Marsden ...	High Priest C. Miller	15	0	2	1	3	0	0	0	0	0	0
Low Moor ...	Elder John Peel ...	8	0	1	0	1	0	0	0	0	0	0
Gayle.....	„ J. Dinsdale ...	3	0	0	0	0	0	0	0	0	0	0
Total.....		362	1	17	20	16	5	17	10	26	7	2

The general standing, good, except Leeds, and that is in a fair way for improvement.—Closed with benediction.

## AFTERNOON.

At two p.m., after the meeting being opened in the usual form, the President arose and spoke with holy zeal, declaiming warmly upon the recent outrages and general persecution of the Saints by the people of Illinois—alluding to their banishment and immense sacrifice of property, with loss of life and their being now in the wilderness without homes, he spoke in the most lucid manner, which caused a general feeling to run through the conference of sympathy for their brethren, and holy resentment for such outrages. He then read the Memorial from the Glasgow Conference, when the following resolutions followed:—

First.—That we, the Saints assembled in conference, fully appreciate the value and importance of the Memorial and Resolutions adopted by the Glasgow Conference (as recorded in STAR No. 3 of the 9th volume), and declare them as being expressive of our warmest feelings and approval as Saints of the Most High.

Second.—That we heartily welcome to our shores our beloved President, Elder Orson Spencer, to his presidential duties, feeling fully to sustain him and his counsellor in their important stations, praying that the mantle of our late beloved President, Elder Orson Hyde, may rest upon him in all his duties.

Third.—That we sustain the Twelve Apostles as presidents of the kingdom of God, with Brigham Young at their head, on the earth, upholding them by our faith and prayers before God continually.

Fourth.—That we sustain Elder Charles Miller as president of this conference, praying God to bless him with all needful gifts.

These resolutions were heartily responded to, with many appropriate remarks, showing their utmost approval, without the least shadow of a dissenting feeling in all the assembly.

The branches were then examined in order.

Elder Becroft arose and stated that he had pleasure in announcing that Elder Milnes was returned home, and as he was only appointed for the time being, he now left the charge of the branch before the conference.

The President arose and stated that Elder Becroft had been faithful in the discharge of his duties.



It was then moved, that we hereby testify that Elder Becroft has been faithful in the discharge of his duties as president. Carried unanimously.

Moved that Elder Edward Milnes preside over the Bradford branch. Carried, unanimously, with the exception of one vote, and he was desired to state his reasons before the council.

After some important remarks from the president and others, the following motion was passed, that we sanction the suggestion of the President, that he have charge of the Leeds branch for the time being, and that in his absence Elder Emsley preside. Carried unanimously.

All the other Presidents of branches were presented in order, and motions made that they be sustained in their standings, which were agreed to without a dissenting voice.

It was then moved that William Greenlay be ordained Priest for Bradford—that James P. Jones be ordained Priest for Leeds—and that George Gardner be ordained Priest for Bramhope. These brethren having shewn their willingness and desire to labour, the motions were passed unanimously.

While the Sacrament was administered, the Saints sung with much spirit, that beautiful poem "Now's the day of Israel."

Three children were blest, and the meeting adjourned with a benediction.

#### EVENING.

At six p.m. the meeting opened as usual, after which the President delivered an important address to the conference, especially the priesthood, showing the order of the kingdom and the responsibility upon the priesthood, and explained the duties of all.—The address will long be remembered by the Saints.

The brethren were then ordained, and the meeting closed with a benediction full of blessings.

The meetings were crowded, and truly it was a day of joy and blessings, never to be forgot.

P. S.—In the afternoon, the following motion was unanimously agreed on, that Elder Charles Miller be the Book Agent for this conference, and that we be responsible for the same.

CHARLES MILLER, President.  
JOHN STOCKDALE, Clerk.

#### MACCLESFIELD CONFERENCE.

*Middlewich Dec. 27th, 1846.*

This conference was held at Middlewich, on the 27th December, 1847, at a quarter past eleven a.m.. The meeting was opened (by Elder John Sant) by singing part of the hymn on the 136 page "Except the Lord conduct the plan," &c.—Prayer being offered, Elder J. Goodfellow was called by the unanimous vote of the meeting to preside for the day; and Elder J. Walker to act as clerk.

Number of officers present, elders 9, priests 6, teachers 3, and deacons 3.

	MEM.	ELD.	PR.	TEA.	DEA.
Macclesfield Branch, represented by Elder Horrocks .....	119	4	6	6	1
Bollington .....	34	2	0	2	1
Middlewich .....	25	2	2	1	1
Northwich .....	8	1	0	1	0
Plumley .....	12	1	2	2	0
Budworth.....	6	1	0	1	0
Crewe .....	23	1	4	0	1
Rookry Bridge.....	2	1	0	0	0
Total.....	229	13	14	13	4



The representations made, it was moved by Elder Sant, seconded by Elder Hoole, that Northwich and Plumley be organized as one branch, and that Elder Bramhall preside over said branch. Carried unanimously.

It was then moved by brother Tims, seconded by brother Griffiths, that brother William Brown be ordained teacher in the Crewe branch; also moved by Elder Sant, seconded by Elder Hoole, that brother Thomas Nixon, formerly a teacher in the Middlewich branch, be ordained priest. Meeting adjourned till half-past two pm..

The interim being occupied by taking refreshment, the time for re-meeting arrived, when Elder Horrocks engaged in prayer, which done, Elder John Goodfellow rose to address the office bearers upon the order of the priesthood, and the necessity of union in that order, coupled with untiring effort and persevering fidelity in the discharge of all duties devolving upon all and each, remembering that whenever we are indulging in negligence, or the omission of any relative duty belonging to our office, we cease to be "co-workers together" with the head, who are to us, in "Christ's stead," &c.

The Saints realized the presence of the promised Comforter in the breaking of bread and bearing testimony.—Thus the time glided sweetly away, until half past four, when the meeting adjourned for one hour and a half, when it became necessary for many of the brethren and sisters to retire to their homes, having to walk from six to nine miles.

At six a council of the officers met pursuant to the notice for transacting a little business belonging to the branches, which done, the evening meeting commenced at half past six p.m., from which time, until half past eight p.m., the time was appropriated to the bearing of testimony by the officers—which testimonies were truly encouraging and exhilarating. There seemed a reluctance in giving the parting hand.

JOHN GOODFELLOW, President.  
WILLIAM WALKER, Clerk.

N. B.—At the close of the afternoon service, the notice published in the 10th number of the STAR, Vol. 8, was brought before the meeting; when it was moved, seconded, and carried unanimously, that Elder Goodfellow appoint whoever he may select in any of the branches, of which appointment due notice will be given.

## LETTER TO THE EDITOR.

*Newcastle-upon-Tyne, March 18th, 1847.*

Brother Spencer,—Sir,—When I received your valuable periodical for March 1st, in which Elder Hyde gives me counsel to go and take the presidency of the Carlisle conference, I had just written a letter to my wife, and was about to post it; but it being my good fortune, like the wise men of the east, who went to see the babe of Bethlehem, to be guided by the light of a star, and saw that Preston, where she resides, was in my way to my future field of labour, so Paddy-like I took the letter myself, and thereby saved the postage, so it is an ill wind that blows nobody a good turn, and arrived in Carlisle on the 10th of this month, and met with Elder Candland and Elder Charles Phelps. We called a council meeting on the 12th, when I found that division had existed among the officers which had been difficult to settle, this led brother Candland to advise them to be cut off, to which they all agreed, so the whole of the officers were severed from the branch, with this advice, to come in again by baptism when they had been re-baptized; finding that they were not called back into their offices they were quite dissatisfied, and it was soon seen that bad by this course was made worse. I then showed them that they had gone the wrong way to work, informing them that the order of God was to find out the transgressor, and separate him unless he was ready to make restitution; consequently I moved that every man be restored to his former standing, which was agreed to by the whole council, which was done by a vote of the same. Afterwards every man had the privilege given to speak his mind freely about existing evils, this was done with a good spirit, and went to prove that jealousy was the cause of their disaffection. This being manifest, it was agreed to that every man stand in his former office with this pledge, that each officer support his brother officer, and laid the decision of the council meeting before the church meeting on Sunday the 14th instant, and was pleased to see them support it with every good feeling, and to see that joy and peace prevailed in our midst during the services of



the day. Monday, the 15th, Elder Candland and myself walked over to Brampton. This is the branch that brother David is said to have separated entirely. The branch numbers about twenty-six members; he had not cut off the whole branch, but had left about fourteen standing, and had re-baptized eight of those he had cut off; so when I got here, five was the number that remained out of the church. He had dealt with them in the manner he had, because they were divided, and had agreed with him to be separated, thinking it would bring about a good feeling; but when the officers saw that they were not going to obtain their priesthood after their separation, they began to feel uneasy, and said that they were illegally cut off, and I restored them to their former standing, in the same manner that the Carlisle council was restored, except two, who had lost the confidence of the Saints. The Carlisle and Brampton branch, to a member, bore their testimony that brother David had always acted as a servant of God whilst in their midst, and said that they believed, even in the cutting off, he had done it with a good intent and for their prosperity, and had testimonials sent me from all the other branches desiring me to continue him among them, and I feel in duty bound to say, that brother Candland has submitted himself to the counsel I have given him, and has done all that he could to assist me in setting things right. Many are the persons here in Newcastle that are inquiring after the truth through his labours, and from what I have seen while with him, he is aiming at doing right. For the present, Brother Candland is going to labour about Newcastle, and Brother Charles Phelps about Carlisle, and I hope by our united labours we shall do a good work. That this may be the case is the prayer of your brother in Christ,

WILLIAM SPEAKMAN.

SONG, BY A SON OF ZION.

Wake! O, wake! the world from sleeping,  
 Watchman, watchman what's the hour?  
 Hark ye, only hear him saying  
 'Tis the last—the eleventh hour.

*Chorus.*—For we are the true born sons of Zion,  
 No one with us can compare,  
 We're of the root and branch of Joseph,  
 The bright and glorious morning star.  
 For we are the true born sons of Zion.

Lo! the lion's left his thicket,  
 Up ye watchmen be in haste,  
 The destroyer of the Gentiles,  
 Goes to lay their cities waste.  
 For we are, &c.

Bring the remnants from their exile,  
 For the promise is to them;  
 Japheth ruled the world his time out,  
 He must leave the "Tents of Shem."  
 For we are, &c.

Comfort ye the house of Israel,  
 They are pardon'd, gather them;  
 Hear the watchmen's proclamation,  
 Jews, rebuild Jerusalem.  
 For we are, &c.

Soon the Jews will know their error,  
 How they killed the Holy One;  
 And they'll mourn and shout Hosanna,  
 This is "THE BELOVED SON!"  
 For we are, &c.

Sound the trumpet with the tidings,  
 Call in all of Abraham's seed;  
 Though the Gentiles may reject it,  
 Christ will come in very deed.

For we are the true born sons of Zion,  
 No one with us can compare,  
 We're of the root and branch of Joseph,  
 The bright and glorious morning star,  
 For we are the true born sons of Zion.

W. W. Phelps



LINES,

BY MISS MARGARET GRATRICK.

An angel from heaven has come,  
And brought us the gospel of Christ,  
That Ephraim no longer may roam,  
But go to the land of the west,  
For that is the land of the brave.

Ye children of Zion arise,  
Who're among the Gentiles oppress'd,  
In this generation be wise,  
And flee to the land of the west,  
For that is the land of the brave.

Come, Ephraim, thou bless'd of the Lord,  
O come to the place of thy rest,  
For Jesus has spoken the word,  
Thou shalt dwell in the land of the west,  
For that is the land of the brave.

Oh, Ephraim, thou art my first born;  
In thee shall all nations be blest;  
Although thou hast wander'd forlorn,  
Yet thou shalt rejoice in the west,  
Then flee to the land of the brave.

VARIETIES.

CHRISTIAN FORBEARANCE.—When Abraham sat at his tent door, according to his custom, waiting to entertain strangers, he espied an old man, stooping and leaning on his staff, weary with age and travel, coming towards him, who was 100 years of age; he received him kindly, washed his feet, provided supper, caused him to sit down; but, observing that the old man ate and prayed not, nor begged for a blessing on his meat, he asked him why he did not worship the God of Heaven. The old man told him that he worshipped the fire only, and acknowledged no other God. At which answer Abraham grew so zealously angry, that he threw the old man out of his tent, and exposed him to all the evils of the night, and an unguarded condition. When the old man was gone, God called to Abraham and asked him where the stranger was. He replied, "I thrust him away, because he would not worship Thee." God answered him, "I have suffered him these hundred years though he dishonoured me, and wouldst thou not endure him one night, when he gave thee no trouble?" Upon which, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. Go, then, and do likewise, and thy charity will be rewarded by the God of Abraham.—*Jeremy Taylor*.

ECONOMICAL GROG, ON THE PLAN OF M. SOYER'S ECONOMICAL SOUPS.—Take a pint of boiling water, and put into it a thin slice of lemon. Add to this a few grains of nutmeg, and three lumps of white sugar. Pour out into wine-glasses, stir up with silver spoon, and drink warm. The cost is as follows:—

Water .....	0d.
Firing .....	$\frac{1}{4}$
Three lumps of sugar .....	$\frac{1}{2}$
Nutmeg .....	$\frac{1}{4}$
Slice of lemon.....	$\frac{1}{4}$
	<hr/>
	1 $\frac{1}{4}$

The above quantity will suffice for at least a dozen people. The flavour is something quite novel, and besides having the recommendation of excessive cheapness, is found to be very refreshing, and, providing it is taken in moderation, exceedingly healthy. It is just the thing to take before singing a convivial song, or after proposing a friend's health. A person may take six tumblers of it with the greatest comfort, without feeling any of those boisterous effects or nervous headaches the following morning, which result from drinking grog made of gin, whisky, rum, or brandy. It is strongly recommended for the use of families.—*Punch*. [If the economical soup recommended for the poor has no more nourishment than the economical grog has stimulant for the lovers of strong drink, we think the above is a snug fit.—ED.]



WONDERFUL, IF TRUE!—An Irish provincial paper, the *Downpatrick Recorder*, states the astounding fact, that, by means of the inhalation of ether, Professor Sewell had “effected the amputation of the limb of a *deceased* sheep, with perfect success, and *without any apparent pain*.”

A PROPHECY.—The Duke of Northumberland, in conversation one day with Lord Mansfield, spoke of the comfort of reading the newspapers at breakfast. “The comfort of reading the newspapers,” said Lord Mansfield; “mark my words, you and I shall not live to see it, but sooner or later these newspapers, if they go on as they now do, will most assuredly write down the Dukes of Northumberland out of their titles and possessions, and the country out of its king. Mark my words, for this will happen.”

ANOTHER BORDER WAR.—General Thompson Ward, commander of “the 15th division Missouri militia, near Lower Lake, Platte county,” following the example of his locofoco compeer, has determined to get up a war on his own responsibility. It seems, from the explanations of the editor of the *Platte Argus*, that a band of Fox Indians are roaming at large in the counties of Gentry and Harrison, committing depredations on the property of citizens, and frequently insulting and terrifying women and children, being excited thereto from the effects of liquor, which is furnished them by whisky traders, who “follow in their wake.” It is furthermore said that he has been induced to order the immediate removal of these Indians out of the State, by the representations of men of high character and standing, residing in the immediate neighbourhood of the “scene of action”—the “infested region.” All this sounds well enough, but we should like to know where this militia General gets his authority to commence such acts of hostility against these Indians, or any body else? Would it not be quite as well for the General to employ himself in finding out and punishing the scoundrels who sell whisky to the Indians, thereby causing them to insult the women and children, instead of taking upon himself to call out the militia and punish the Indians?—*St. Louis Republican*, Feb. 8.

LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 5TH OF APRIL.

Charles Miller.....	£3 0 0	Brought forward.....	£15 8 10
L. N. Scovil .....	4 0 0	Robert Christie .....	2 10 0
William West .....	1 12 0	Lorenzo D. Butler .....	0 6 6
Alfred Shaw .....	2 10 0	James Bond.....	0 14 0
George Robins .....	1 10 0	Thomas Smith, Worcester.....	0 15 1
Joseph Wooton .....	0 18 0	William Wolstenholme .....	0 17 6
William M'Keachie .....	1 13 0	John Swindlehurst .....	0 12 0
Brothers Nuttall and Nicholson .....	0 5 10		
Carried forward .....	£15 8 10		£21 3 11

NOTICE.

The VOICE OF WARNING is now ready for sale, and will be supplied in the following styles of binding at the prices affixed, *retail*: a small allowance will be made to the agents, as usual, though probably not so much as might be expected, in consequence of our having counselled that the price be reduced from 1s. 6d. to 1s. 3d. Our desire in this is to give greater facility for the more extensive dissemination of TRUTH, and to place the work more within the reach of the poor.

	s.	d.
Bound in cloth, embossed, gilt letters, in retail.....	1	3
Ditto cut and gilt edges, ditto .....	1	4
Bound in leather, ditto .....	1	4
Strongly bound in boards, leather backs and corners, ditto.....	1	8
Strongly bound in morocco, elegantly ornamented in gold.....	3	0

These may be ordered from Elder T. D. Brown, here, or through the office as usual.

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AMERICA. 180

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 9.

MAY 1, 1847.

VOL. IX.

## AMERICA.

### GREAT BATTLE BETWEEN THE AMERICAN AND MEXICAN FORCES.

The Royal Mail Steam-ship "Hibernia," Captain Ryrie, which left Boston on the 1st instant, and Halifax on the 3rd, arrived in the Mersey on Thursday morning, the 15th ult. She brings very important news.

A great battle has been fought between the American and Mexican armies, between Saltillo and Monterey. The accounts are now very positive as to the result, and further intelligence was daily expected.

General Taylor, at the latest preceding dates from him, 20th February, was posted at Agua Nueva, a well chosen position, abounding in water, as its name denotes, about eighteen miles in advance of Saltillo, upon the road to San Luis! and at the entrance of the defile which, it would seem, extends almost the whole distance thence to the famous pass of Rinconada, about fifty miles in the rear, and distant about thirty from Monterey. His whole force mustered there, including the column of General Wool, which had joined, consisting of between 5000 and 6000 men, all volunteers' except 400 or 500 artillerists and dragoons of the regular force, with three or four field batteries, numbering some twenty guns. Santa Anna, who had long been lying at San Luis de Potosi, with an army variously estimated, at from 17,000 to 30,000, commenced a march about the middle of February, to attack Taylor's position. The country that separates them, is, for the most part, a bleak desert, where water is only to be found in tanks artificially constructed, and offering great difficulties, as well of subsistence as in the transportation of cannon. He appears to have reached the vicinity of General Taylor's position about the 21st of Feb., and to have come into conflict with him.

The details of the battle, as given by Captain Brown, who left Brazos on the 10th of March, are follows:—

General Taylor was attacked by Santa Anna, at Agua Nueva, and, after a sharp battle, fell back in good order to the vicinity of the city of Saltillo. Here he was again attacked by Santa Anna, and a sharp engagement ensued, in which General Taylor was victorious, continuing his retreat in good order. General Taylor fell back on Monterey, where he arrived in safety, and entrenched himself. Finding, however, that Santa Anna would not attack him, General Taylor sallied out, and gave him battle. A long and severe conflict ensued, which terminated in the total defeat of Santa Anna, with a very heavy loss. The loss is reported to be between four and five thousand. This may be an exaggeration; but when it is considered that General Taylor had twenty pieces of flying artillery, splendidly officered and managed, we venture the opinion that the Mexican loss has been very heavy. Capt. Brown states that all the points on the Rio Grande are in hourly apprehension of



being attacked by the Mexicans. At Camargo, especially the number of Mexicans hanging about the outskirts of the town, had created considerable anxiety and vigilance among our troops.

Capt. Hicks, in the Government employ on the Rio Grande, who left Brazos on the 10th, also gives the following corroborative information. Captain Hicks brings intelligence from Camargo to the 5th instant, at which place information had been received from a Mexican, who had just arrived from the interior, that a collision had taken place at Buena Vista, Saltillo, and Monterey, between the forces of Santa Anna, numbering some 23,000, and those of General Taylor. The conflict was stubborn and sanguinary on both sides, the enemy suffering immeasurably; but General Taylor, finding himself too hotly pressed on all sides, by a force greatly outnumbering his, retired before the enemy in good order, and made good his retreat to Monterey, spiking six pieces of ordnance, and leaving at Saltillo some 30,000 rations, which have fallen into the enemy's hands. The different engagements are said to have occupied a space of three days. The enemy followed closely upon General Taylor's retreat until he arrived at Monterey, where the battle was renewed, and our forces gained a decided advantage over the enemy, forcing him to precipitately retire, when General Taylor, with a battery of flying artillery, and a squadron of dragoons pressed them warmly home, creating such immense havoc in their routed columns, that the slain are represented to have been ridden over, in piles three deep. The enemy was pursued for eighteen miles on the Saltillo road, having suffered in all the engagements to the amount of 5000 killed, wounded, and missing. General Taylor's loss is said to be 1000. At the last advices Santa Anna is said to have been endeavouring to rally his forces for another desperate onslaught, while General Urrea had fallen in with General Taylor's rear, near Passa Victoria, with 8000 cavalry, and an irregular force of Rancheros, for the purpose of impeding reinforcements and cutting off all communication between Monterey and Camargo. General Taylor is confident that he can maintain his position until adequate assistance may arrive.

The *New York Courier and Enquirer* of the 31st, publishes the following under the head postscript, two p.m. :—

"Just as we are going to press we have received extracts from New Orleans papers which give later and authentic news from the army."

The following statement was brought from the schooner John Bell, in the river, by the reporter of the Picayune. It was prepared for that paper by Lieutenant J. C. Bibb, of the United States army. Though necessarily brief, it is clear and connected :—

Dr. Turner, U. S. A., who arrived at Matamoras on the 9th instant from Monterey, brought the intelligence of another brilliant victory over the Mexicans. The scene of action was at Buena Vista, a hacienda about six miles west of Saltillo. The fighting commenced on the 22nd of February and ended on the 23rd. Santa Anna retired to Agua Nueva, a distance of ten miles, leaving four thousand killed and wounded upon the field. Santa Anna's adjutant general and many other officers and men are prisoners. The loss on our part was seven hundred killed and wounded. Santa Anna's force amounted to at least fifteen thousand men; that of General Taylor to about five thousand, almost entirely volunteers. His army is composed of Washington's, Bragg's, and Thomas's batteries, one squadron of the 1st and one of the 2nd dragoons, the Arkansas and Kentucky cavalry, a brigade of Illinois and one of the Indiana volunteers the 1st Mississippi and 2nd Kentucky regiments, and the company of Texas volunteers. Dr. T. brought a list of sixty-three officers killed and wounded.

Amongst the officers killed on the side of the Americans were Colonel Jefferson Davies, Colonel A. Yell, Colonel M'Ree, Colonel Henry Clay, (the son of the American statesman), and Colonel Harnin.

(From the *N. O. Delta*, March 23.)

On the 22nd Santa Anna began the battle, by various manœuvres, attempting to outflank and terrify Old Rough and Ready. On that day the battle was confined to skirmishing and cannonading, without much effect on either side.

In the meantime Santa Anna had sent a large force to Taylor's rear, but our



artillery opened upon them with great effect, and they were soon compelled to withdraw. On the 23rd the battle commenced in real earnest, and raged with great violence during the whole day.

The Americans did not wait to be attacked, but, with the most daring intrepidity, charged on the enemy with loud huzzas, their officers leading them most gallantly. General Taylor was every where in the thickest of the fight. He received a ball through his overcoat, but was not injured.

Adjutant Bliss was slightly wounded at his side. Adjutant Lincoln, also, of the General's staff, the intrepid young officer who so distinguished himself at Resaca de la Palma, was killed.

The battle of the 23rd lasted from early in the morning till about four, p.m., when Santa Anna drew off his army, and retired to Agua Nueva, to await a reinforcement.

It will be remembered that Santa Anna's corps de reserve, commanded by General Vasques, had been delayed in its march, and has, no doubt, joined him, a few days after the battle, but in the meantime his army is starving, and many of his men are deserting.

Captain Hunter's strong artillery company was not in the action, but had left Monterey to join General Taylor, with six cannon, two of them being eighteen pounders.

On the 7th of March, one of the Ohio regiments also left Monterey to join Gen. Taylor. If these, and the artillery of Captain Prentiss, arrive in time, the General's heavy loss will be fully repaired, and he will be ready to meet Santa Anna again.

General Taylor, at the last accounts, was still maintaining his position, undisturbed by the enemy. An exchange of prisoners had taken place, and Old Rough and Ready's promise to Colonel Marshall to get back C. M. Clay and his party, by taking Mexican prisoners enough to exchange for them, has been redeemed.

General Wool greatly distinguished himself in action, and all the officers fought like heroes. After the battle, General Taylor demanded of Santa Anna an unconditional surrender of his whole army, which the latter declined; but, in return, requested General Taylor to surrender immediately. Immortal be the reply of Old Rough and Ready, as delivered by the gallant Lieutenant Crittenden:—"General Taylor Never Surrenders!"

Santa Anna's adjutant general was captured by the Americans, but was afterwards exchanged. General Taylor occupied his ground on the 24th and 25th, without opposition.

Colonel Morgan, of the Ohio volunteers, with a small force, cut his way through large bodies of armed Mexicans, and arrived at Merin.

A detachment of three companies under command of Colonel Giddings, was sent to his aid, and the whole party are said to have arrived safely at Monterey.

A train of 100 loaded waggons of the United States, on their way to Monterey from Camargo, under escort of thirty volunteers, was captured by a body of Mexican cavalry a few miles beyond Marino. Three of the men made good their escape, the rest were taken prisoners.

A young lady, the daughter of an American citizen, living in Mexico, and returning home from New Orleans, where she had been going to school, was taken with this train, her father having been killed by the Mexicans. She had escaped, and arrived at Monterey in safety, where her misfortunes had excited the most lively sympathy. The lady's name is Miss Burns. The Mexicans have possession of Saralvo, China, Mier, and all the towns beyond Camargo and Monterey.

Santa Anna gives the following account of the battle:—

*Camp near Buena Vista, February 23, 1847.*

Excellent Sir,—After two days' battle, in which the enemy, with a force of 8000 to 9000 men, and twenty-six pieces of artillery, lost five of his positions, three pieces of artillery, and two flags. I have determined to go back to Agua Nueva, to provide myself with provisions, not having a single grain of rice left. Thanks to the position occupied by the enemy, he has not been completely beaten, but he left on the field about 2000 dead. Both armies have been cut to pieces, but the trophies of the war will give you an idea on which side has been the advantage.



We have struggled with hunger and thirst during forty hours; and if we can provide ourselves with provisions we will go again to charge the enemy. The soldiers under my command have done their duty, and covered the honour of the Mexican nation with glory; the enemy has seen that neither his advantageous position, nor the broken nature of the ground, nor the rigour of the season, (for it has been raining during the action), could prevent the terrible charge with the bayonet, which left him terrified.

SANTA ANNA.

The *Washington Union*, of the 29th March, says, "A letter, which we have seen, has been received this day from Havannah, which states that, on the previous evening, the steamer Mississippi had arrived from Vera Cruz, having taken the place of the unfortunate Tweed, which has been recently shipwrecked on the coast. From the reliable accounts brought by her, it would appear that Santa Anna had ordered the troops to be withdrawn from the city, leaving the castle to defend itself. According to an order issued by Santa Anna, it appears that his troops are to make a stand at the Puere Nacional—National Bridge—about twenty-three miles from Vera Cruz."

SANTA FE.

By letters dated Independence, Mo., Feb. 15th, we learn that a battle had been fought at Santa Fe, between Colonel Doniphan's regiment and some Mexicans. Col. Doniphan, with 600 men, was marching to join General Wool at Chihuahua. When within fifty miles of Pass Del Norte, they were met by 1200 Mexicans, bearing a black flag. The Colonel sent an interpreter to ask what was meant. The answer was, an unconditional surrender. Colonel Doniphan asked fifteen minutes to think of the matter, which time he used in drawing up his men. The Mexicans fired, when an engagement ensued, which ended in the Mexicans being routed, and leaving forty slain. Several of the Colonel's men were wounded, but none killed.

MEXICO.

This ill-fated country has been the scene of another revolution. It will be recollected that, overcome by the importunities of Saint Anna, the Government issued a demand on the clergy for 15,000,000 dollars! to be gained, if by no gentler means by the sale of the church property. Of the fifteen millions ten were thus apportioned:—On the church property in the federal state of Mexico, 4,750,000 dollars; Queretaro, 200,000 dollars; San Luis, 10,000 dollars; Vera Cruz, 40,000 dollars; Puebla and Plaxcaia, 1,250,000 dollars; Vera Cruz, 750,000 dollars; Jalisco, 675,000 dollars; Zacatecas, 500,000 dollars; Aguas-Calientes, 25,000 dollars; San Luis, 50,000 dollars; Michoacan, 300,000 dollars; Gua-ajuato, 400,000 dollars; San Luis, 150,000 dollars; Bishopric of Oajaca, 500,000 dollars; Durango, 400,000 dollars. The clergy immediately joined issue, and a formal protest was issued by the Archbishop's Chapter, to the Minister of Justice and Ecclesiastical affairs. On the 5th of February the Congress authorized the taking of a loan of 450,000 dollars a month, which was acceded to. This loan was to be granted by the clergy in order to save their property from confiscation. But the clergy lost all confidence in the Government, and on the 26th of February, taking advantage of cowardice among a division of the National Guard, which had on that day received orders to march to the defence of Vera Cruz, they deposed the Congress and Government, and proclaimed in favour of a new Congress and Executive, to be elected on the Federal principle.

UNITED STATES.

The season has been unusually severe, and the navigation on the lakes and canals has of course been proportionably suspended by the frost. As soon as they are opened, the supplies of food will rapidly pour in and check the prices, which, according to the last accounts, were unsettled and easily affected. The *New York Herald* says,—“The last crop of grain has, as yet, hardly been touched, particularly that of corn. The aggregate exportation of this grain from this country to



Europe since the 1st of January last, a period of about three months, does not exceed five millions bushels, which is hardly a tenth part of the surplus on hand previous to the late harvest. According to the estimate made by the commissioner of patents, the crop of Indian corn in the United States in 1846, was about 460,000,000 bushels; this, with the surplus of the previous year, would swell the aggregate supply on hand in the fall of 1846, to at least 500,000,000 bushels. It would be safe to calculate upon a consumption in this country of at least 350,000,000 bushels, which would leave a margin for exportation of 150,000,000 bushels for the year ending in the fall of 1847. Of our supply of wheat we can spare a fifth part of the crop, which, in 1846, according to the above authority, was about 125,000,000 bushels. This would be equal to 5,000,000 barrels of flour. Of this we have exported, since the 1st of September last, full 1,000,000 barrels, leaving a balance of about 4,000,000 yet to go forward, in the event of its being wanted. It will be seen by the above calculation, that we have a surplus of breadstuffs in this country greater than the greatest estimated deficiency in the harvests of Great Britain. The best authorities in England calculate upon a deficiency equal to sixteen millions of quarters of grain, equal to about 145,000,000 American bushels. Suppose one-half of this deficiency should be required from this country, we shall still have 30,000,000 bushels of wheat and corn to supply the demand from other sources. The quantity of breadstuffs shipped from this country, to the United Kingdom, from September 1st, 1846, to March 27, 1847, according to the most official returns, was as annexed:—Flour, 1,258,876 barrels; corn meal, 248,852 barrels; rye, 2685 bushels; wheat, 1,273,882 bushels; corn, 6,931,640 bushels; oats, 144,060 bushels; barley, 130,071 bushels.

The state of Maryland has named the 1st of January next for resuming "payment of the current interest on the public debt," and the state of Indiana is taking a step in the same direction.

**RELIEF OF IRELAND.**—Congress having voted the use of the sloop of war, *Jamestown*, and the frigate *Macedonian*, to carry donations of food to Ireland, the *Jamestown* left Boston on the 29th instant, for Ireland, laden with provisions. The *Macedonian* is now loading with the same at New York. Messrs. Kipp and Brown set apart the receipts of all their stages. The Friendly Sons of St. Patrick have dispensed with their annual festival, giving its cost to the relief fund. The Catholics of New York and Brooklyn, who have but few very rich people among them, have set a noble example of philanthropy. On one Sunday they collected in their several churches 13,750 dollars 34 cents. The contributions received by the Irish Relief Committee in New York amount to over 104,000 dollars. Collections and subscriptions have also been made for the poor of Scotland. The private collections throughout the American States for the Irish poor amount to about half a million of dollars. Four relief ships have sailed from New York, one from Philadelphia, and two from Boston. The contributions in the principal cities since December last are, in dollars, nearly as follows:—New York, 130,000; Boston, 45,000; Philadelphia, 50,000; Washington, 5000; Albany, 25,000; Newark (and State of New Jersey), 35,000; Baltimore, 40,000; New Orleans, 25,000; total 355,000 dollars.

## EXTRACTS OF LETTERS FROM THE CAMP OF ISRAEL, NORTH AMERICA.

ADDRESSED TO L. N. SCOVIL AND G. D. WATT.

Two of our brothers, Thomas Woolsey and John Tibbets, left fort Pueblo, seventy miles above fort Bent on the Arkansas river, on the 29th December, where a detachment of 170 of our brethren, including the sick and laundress women are stationed for winter quarters, and reached here after a journey of fifty-two days without a guide, not seeing a white man on the route, and were robbed three times



by predatory bands of Pawnees, who took from them their horses and gave them mules, they also took the most of their ammunition and what clothing they had, except what they had on their backs.

Brother Woolsey informs me that he took a due north course from Pueblo, 137 miles, and struck the south fork of Platte, where it issues from the gap in the Rocky Mountains, about twelve rods wide, and then followed that fork to the junction of the north and south forks without a sign of a road, and the whole way was one continued succession of immense herds of buffalo. There was from two inches to one foot of snow along the route; their animals fared sumptuously on the buffalo grass, about five inches high, and as Woolsey expressed it, is both hay and grain; thirty-two days of their journey they lived on meat alone, without even salt. They crossed the Platte and travelled forty miles on Grand Island; found it very good—plenty of buffalo, rushes, grass, and plenty of timber. He brings news that the main body of our brethren under the command of Lieutenant-Colonel Cook, of the United States army, had taken the city of Alpasso, containing 5000 inhabitants, and commanding the pass from Mexico to California. Finding it impossible to get through the mountains in the winter to the latter place, have taken up quarters within the captured city, as no army can go from Mexico to California except they go through this pass. They were all well when brother Woolsey left, all the sick having been sent back to Pueblo. Several of the brothers have died, among whom were Joseph Richards, son of Phineas Richards, Richard Carter, Alva Phelps, Abner Chase, Milton Smith, brother Sharp. We have had considerable sickness in this place, and a great many have died; both sickness and death being caused in a great measure by exposure, from our being driven out from Nauvoo. Among the dead are Edmond Bosley, Father Van Waggoner, Joshua Holman, seven have died out of Stillman Pond's family, they came up here worn out with fatigue and sickness. Arrangements are now in progress to send off a company of pioneers in a few days, who will work their way up the Platte, as they find forage for their animals, the number will probably be from 100 to 150. Brother Orson Pratt has been to Pisgah and Garden Grove, and organized the brethren into companies of hundreds, fifties, and tens, and appointed a president and two councillors to preside over them. Brothers Benson and Erastus Snow have been to Punkah and organized the brethren there, and all the companies here are organized in the same way, and all comprehended in two grand divisions, with their presidencies; this has been done in accordance with a revelation given on the 14th of January, containing the word and will of the Lord concerning our journeyings to the West, and to continue so doing until all were moved who wished to go, and to fulfil covenants, touching these matters previously made. The winter has been severely cold, with but little snow; the river has been froze over most of the time, and great quantities of wood and timber have been brought over on the ice. Some of the old cattle have died on the rushes, and a few have been destroyed by the Indians, but thus far the stock have done very well. The families of the brothers who are in England are well as far as I know, great care and pains have been taken that none of the poor should suffer, or any whose husbands are away, and a tenth day labour has been exacted and cheerfully complied with which has so far more than accomplished the object.

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EXTRACT OF ANOTHER LETTER FROM ONE OF THE TWELVE.

Continue in well doing, you are in a good field. Thrust in your sickle like a man of God and reaper—not in *thunder*; yes, in thunder but in meekness, and bear your testimony of the first principles of the gospel. And after faith, repentance, baptism, and laying on of hands; and the people enquire what next? Say unto them, "O, Jerusalem, Jerusalem, &c., gather, gather." What next? Gather. And what next? Gather yourselves together, O ye children of the kingdom, to the place which the Lord shall appoint; yea, prepare for the hour of your departure for the house of the Lord, for the resting place of the Saints.

P. S. Cyrus Daniels and Newel Knight have also died.



## LETTER TO THE EDITOR OF THE JEWISH CHRONICLE.

Sir,—The admirable article from the pen of the learned Mr. S. Hoga (in your last issue), contains so much that is truly instructive to all interested in biblical studies, that, in venturing to request of you the insertion of a few remarks on Mr. H.'s paper, I am solely actuated by the hope that in a future communication, on the same subject, Mr. H. will substantiate what, as yet, appears to me untenable in his argument.

If I understand Mr. H. aright, he accounts for the plural form of Elohim on the grounds that "our weak and limited faculties can comprehend the name Elohim only in the plural number:" or, that the idea entertained of God by the unassisted reason of man, is infallibly that of a plurality.

If this proposition were true, the consequence, it seems to me, would be, that the word by which the Deity is named should be a plural among all nations, without exception: since weakness belongs to the faculties of human kind, in genera, and not to those of a single branch of the family, in specie. But, far from such being the case, whole clusters of languages (the Hindoo-Germanic, for instance), have, from the remotest times, possessed words in the singular number, with which to express their idea of a Godhead. No examples will be required of me to prove what I state respecting those languages, some of which are known to every man of education. Drawing nearer to the field of our inquiry, we again find that the Semitic languages, sisters of the Hebrews, prove the possibility of comprehending the One God in the singular number, by the fact that the word Elohim is invariably expressed by a singular in the Chaldee, the Syriac, and the Arabic; although a plural of the same word does exist in these languages, to be employed in allusions to several gods (see the text and versions of Jeremiah x., xi.). Lastly, the Hebrew itself possesses a singular of Elohim, which singular could not have been formed, if, as Mr. H. opines, it were impossible for the human mind to conceive the Elohim in the singular.

It being, in conclusion, recognised by Mr. H. that the plurality of the Godhead is contrary to the revealed truth, while it must, on what I have adduced above, be granted that there is no necessity, from the nature of the human mind, for attributing to the Divine Oneness a plurality of form in human speech: it seems to follow that those ancestors of the Hebrews who have, nevertheless, adopted into their language the plural word Elohim, did so when under the influence of false notions of religion, that is, in their case, under the influence of Polytheism. I do not maintain that Polytheists universally have a plural name for Godhead, but I hold the inverse, that where the name of God is a plural, this peculiarity may be fairly traced to a Polytheistic origin. T. T.

Manchester, 26th March, 1847.

[Ye Pharisees! How you teach for commandments the doctrines of men!! Do not strive to make that *singular* which God has made *plural*.—EDITOR.]

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### The Latter-day Saints' Millennial Star.

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MAY 1, 1847.

Beloved Saints,—We are happy to say that we have news from the Camp of Israel, as late as the first of March last. All things appear to move on prosperously with the Saints in America: they are organized in splendid order for their "journeyings." The perfect discipline and harmonious order of the Hosts of Israel, marching through such an extensive country, is an event peculiar to these last days. Nothing has occurred in former times equal to it. The journey of the children of Israel was short, compared with the distance to be travelled by the Latter-day Saints—from Maine and Canada to the Rocky Mountains and California. It is a marvellous spectacle, when so many thousands come from so many different states



and nations, with all their diversified traditions and usages, and then, so soon after being baptized into one spirit, enter upon the most self-denying, and arduous, and toilsome, and even perilous undertaking, with such unity and vigour. Almost any other people would have required an expensive array of the munitions of war, and the offer of a captivating bounty, in order to induce men to enlist in such an enterprise. But not so with this people. With the love of God burning in their bosoms, they trample upon the greatest difficulties as a thing of nought, and smile at the angry elements of lawless violence and misrule, that have so frequently burst upon them. The nation from which they have gone out, has, indeed, very bounteously and properly bestowed half a million of dollars upon Ireland and Scotland, but seems to have forgotten the golden maxim, that "charity begins at home."

The millions of property that have been unlawfully and violently taken from the Latter-day Saints, if paid back to them now, might not only do something towards liquidating the demands of justice, but also towards averting those perplexities of war, and checking the sanguinary struggle that has already spilt the most distinguished blood of the nation; but it is not likely that they will do this soon. No matter. The Saints, with the riches of eternity for their portion, can do better without it than those that have plundered them can do with it; in short, more wealth would make their condition nothing better, but rather worse. More of the friendship of this world would be hostile to the all-wise designs of Jehovah. Have we any instance, on the inspired record, that God ever loved any people on the earth that he did not chasten? Whom he loveth he chasteneth and scourgeth, every son whom he receiveth. And if men will not "endure chastening, then are they not sons but bastards." But by their expulsion from state to state, and from "one country to another people"—by their multitudinous journeyings in the wilderness—by their patient endurance of all manner of evil—by the signs and wonders and mighty deeds with which their history is replete, they become a spectacle to all men; yea, their light shineth to the ends of the earth. While the nations of the earth "behold and wonder" at this marvellous work, it is to be feared that many will perish in their gainsayings. But still the flight of such multitudes to the mountains of America, is a proclamation to all nations that hear the sound thereof, that speaks as with the voice of many thunders. It will soon be carried with every flag to the remotest islands of the sea and the ends of the earth.

When men refuse any longer to hear the proclamation of the gospel by the preaching of the revealed word, then the last notable PROCLAMATION is by FLIGHT!! The inhabitants of Jerusalem that had obeyed the gospel under the preaching of Jesus and his apostles, were required to give the last great warning by flight to the MOUNTAINS. "But when ye shall see the abomination of dessolation spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the MOUNTAINS." The mountains were the only place of safety in that day of violence, and starvation, and war. The unbelieving Jews were warned by the flight of believers for the last time; so also was Lot instructed to *flee* to the MOUNTAIN. This was the last sermon ever preached to the wicked Sodomites and the inhabitants of the plain! The text and whole discourse were, *flee to the mountain*. Noah also fled from the reach and visitation of all men upon the mountain-waves of the great deep! As it was in the days of Noah, Lot, and the destruction of Jerusalem, so it shall be, before the son of man shall be seen coming in the "clouds with great power and glory." The elect shall first be "gathered together." Unparalleled affliction shall spread over the earth also, and even the righteous shall scarcely accomplish their escape.

This latter day FLIGHT, however, shall continue until all the upright are gathered



from all nations. Thus one continued and tremendous *flight* to the land of Zion, (the only place of deliverance until Jerusalem is built,) will be as the roaring voice of Jehovah out of Zion. Search the scriptures, for they are they which speak of these things. Already the emigration from the Islands of the Sea, shows that they are waiting for the law of God to be administered to them. A late Nauvoo paper states that one hundred and fifty Latter-day Saints, from the Sandwich Islands, (probably most of them natives,) have just arrived in California, moved by the Almighty Spirit of gathering to go to Zion, and thereby flee from the wrath that is coming upon the nations; for "every island shall flee away and be moved out of its place." But this is only a small part of the native Saints of those Islands that have been brought to obey the law of God.

The spirit of gathering not only rests upon Saints, but also upon clouds of emigrants, who go westward as doves before a storm. These emigrants outrun the proclamation of the gospel by the Elders. They literally press into the land of promise in such crowds, and with such unconquerable perseverance, that it reminds us of the multitudes that lay at the pool of Bethesda, waiting for the moving of the waters. Multitudes of them will, doubtless, enter into the order of the gospel, and receive their inheritance among the righteous, that now know not why they are in such haste to emigrate. Thus the Gentiles are gathering themselves for safety, though they know it not. The Lord is propitious to Zion; all things are working gloriously. The United States have granted permission to the Saints on the Omaha lands to remain until it suits their convenience to remove. This will allow emigrating Saints the privilege to rest and replenish their provisions under the protection of Government. Elder Almond W. Babbitt, we understand, has also obtained the commissioned rank of Major in the Government service, with instructions to build a fort or block house at the pass in the Rocky Mountains. This, we trust, will furnish employment, and tend to render provisions and money more profuse among the Saints at a point in the mountains where they will most need them. Thus the dangers of war, bring the Government to lend their aid to the faithful, and inspire us with gratitude and attachment to the President of the United States and his Cabinet. May God bless the President and Rulers of the United States, so that the law of kindness may pour from their lips and their hearts, until the wounds of this afflicted people are healed; for there is no people under the whole heaven so loyal to that Government, or that will make such sacrifices to sustain her noble and free institutions, as the Latter-day Saints. And such is about to be their peculiar geographical position, that their influence may tend vastly to the weal or woe of that great nation.

One thing we want to say to the beloved Saints in England touching emigration, before we close our remarks, already very much protracted. Let them not think of emigrating under any ordinary circumstances, without taking instructions from a proper source. We will state an example of a number of persons (part of them Saints and a part otherwise,) that are now in this port bound to the Camp by way of New York. Without our knowledge they paid £85 to be conveyed to New York; but the New York Saints were instructed to go to the Camp by way of New Orleans, and the expense of passage from New York to New Orleans is, probably, nearly as great at this time as from Liverpool to New Orleans. For about £50 they might have obtained their passage from Liverpool direct to New Orleans, and made a saving of £50 or £60. If they had waited to go in a large company of Saints, their expenses would have been considerably less throughout the whole journey, besides the additional pleasure of journeying so great a distance with kindred spirits, whose united faith might save them from many disasters and temptations.



We are happy to say that they expressed, most penitently, their sense of the error into which they had fallen through inexperience of the way and order of God's house. Through their solicitation we cheerfully invoked blessings upon them for the future, and caused measures to be used to transfer their passage to New Orleans directly from this place.

When the time comes for the Saints to emigrate, it will give us the greatest pleasure to give it a speedy announcement, and employ all wise means to facilitate a cheap and speedy embarkation to the resting place of the Saints. Are any of the Saints out of employment? neglect no opportunity to spread the knowledge of the gospel, for herein you may reap greater blessings than you could possibly in drawing a few shillings from the mills and work-shops. Finally, may the angel of the Lord encamp round about you, now and for ever more. Amen.

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In the 7th number of the STAR we gave notice that arrangements would be made for a reprint of the Hymn Book, for which there is such constant demands from our book agents. We accordingly made an arrangement with a respectable printer of this city and expected to have a sufficient number of copies bound in time to send off with the ninth number of the STAR, but we have been disappointed. Upon our return from the Derbyshire Conference we found that the printer had made an estimate so far below the sum for which he could afford to print the book, that we released him from the contract. We are negotiating with another printer and nothing will hinder a reprint but want of funds; but still we shall doubtless have an edition out in the course of a few weeks. The times are so propitious for the spread of truth that we want all our various publications disbursed among the Conferences and Churches, in order to help the living preacher.

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The desire of the Saints in Liverpool and many other places is waxing unusually warm to rid their garments of the blood of all men, and leave a faithful testimony to this nation before they depart from its shores. And the spirit of enquiry on the part of those who have not yet obeyed the gospel is every way encouraging. The congregations of the Saints are increasing, and our Halls and places of worship are becoming too inadequate for the swelling tide of inquirers. Well, then, ye Elders of Israel and Saints generally, roll on the work. As the warm season, favourable to out-door preaching approaches, search diligently in every town and village, and ascertain who in it is worthy of eternal life. In the midst of wrath, God is showing mercy by inclining the ears of multitudes to hear the words of life and live. The places where the gospel has long been preached are reviving into new life.

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We are happy to say that our beloved brother Russel reached Halifax in health and safety, rejoicing greatly in the God of truth as we learn by brother W. A. Smith of H——. We have heard nothing yet from the three beloved Apostles, who left Liverpool on the first and twenty-third of February last, but expect to hear soon.

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We have printed Licenses or Certificates for such conferences as may apply. Price 2s. per hundred.



## LETTER TO THE EDITOR.

*Liverpool, April 20th, 1847.*

Mr. Editor,—Dear Brother,—Permit me through the medium of the STAR to say, Farewell to the Saints of the British Islands, after twelve months' labours, in which many instances of fallibility have been shown, amid the many efforts for the promotion of the interest of the kingdom of God. Notwithstanding the storms of sorrow brought upon me by the surrounding circumstances into which I have been thrown, I have, thus far, steered my bark (in hope) free from the shoals of apostacy. God be praised! When for a moment I review my twelvemonth's career, what cheering things on the one hand, and warnings on the other. My arrival here in the days of the presidency of certain individuals—the circumstances attending the same—have, to a greater or less extent, followed me like an evil genii. Yet, sir, I am to blame. I am one year older. I have learned more. I know a little more. I have been the frequent topic of discourse, and the lighthouse to warn other mariners in the same ocean of circumstances. I say, farewell to England, and thank God the day has come. I go, to lie as clay in the hands of the potter; to receive some corrections, essentially needful for me before I am burnt, or baptized with fire. I have been beaten on every side: yet, like those toys used by children, which are so round on the bottom that they cannot be knocked over, so with me. I have only rolled down the stream; a few years hence, I have not had time by frequent contact with other stones to become smooth,—yet I hope to become smooth; no rough corners, but fit for use. I go to ask forgiveness. I go to humble myself, and cry, "spare the tree another year." Dig—dung it as much as you will, but spare it, and see if the tree cannot produce some fruit fit for the Master's table. Wherein my brethren can extract anything from my course worthy of note, or anything to warn themselves as brethren, take it freely; I will make no charge for *originality or copyright*. I am yet alive to the interests of the church. The thoughts of apostacy has never been uttered by my lips, nor nourished in my heart, for which I heartily and sincerely thank God. If any should seek to look with lowering eyes upon me—should seek further to traduce my character—let such forbear; hold, and remember you rob me of that which does not enrich you but makes me poor indeed.

Finally, my brethren and sisters, if I have wronged you in thought, word, or deed, forgive—forgive. Accept my hearty thanks for all your kindness manifested towards me; your many tokens of friendship I fondly cherish. May the very God of peace abide in your bosoms, and in your families, and bring you to Zion. Farewell, sir, let me have your prayers for a safe and speedy journey home. And I pray we may all meet in Zion's courts at last; and we can then tell over what troubles and conflicts we have passed. Till then, I again say, farewell!—Yours, in the bonds of the covenant, DAVID CANDLAND.

### DESTRUCTION OF THE STEAMER GRANUA UAILE BY FIRE.—AWFUL LOSS OF LIFE.

*From the Freeman's Journal, of the 15th ult.)*

A most melancholy catastrophe, attended with considerable loss of life, took place yesterday morning, on board the Granua Uaile steamer, bound from Liverpool to Drogheda, when about thirty miles east of Lambay. The accounts of this painful and fatal accident were various and confused, but from the best inquiry that the nature of the case and the time would permit, we were enabled to collect the following facts, which may be relied on as correct so far as they go. The ill-fated steamer left Liverpool about eight o'clock on Tuesday night, bound for Drogheda. She was commanded by Captain Rawdon, who is said to be an experienced seaman—was laden with flax and wheat, and carried a considerable number of passengers—some say 250, others about one hundred and fifty, while others state the number at one hundred; but on this point nothing satisfactory could be ascertained, as it appears that a considerable portion of the passengers were persons who had gone to Liverpool with a view of emigrating to America, but being unable to find vessels in Liverpool, were returning again. These parties being provided with free tickets, their names did not appear on the ship's books. Many of the passengers were cattle dealers, and from a conversation with one of them it appears that about six a.m., and after the steamer had passed Holyhead, all on board were aroused by the cry of "fire, fire"—an awful rush took place towards the deck, and the confusion became so great, and the people so alarmed that none of them we met appear to have any knowledge of the state of facts or the condition of the ship. The only thing they remembered was that the vessel was on fire—the bunkers or coal holds having ignited in the first instance. Every exertion



was made to subdue the destructive element, but the vessel being so crowded, and the consternation so terrific that the efforts made to save her were retarded, and proved unsuccessful. The scene, as might be expected, is said to have been one of the most harrowing nature. For a long time the captain was most sanguine in his hopes of subduing the fire. In this state the fire raging below, but not appearing above, the vessel kept on her course till about seven o'clock, when she was observed by the *Bessy*, fishing smack, of Ringsend, belonging to Mr. Bartlett, and Mr. William Pullen, of the same place, the latter of whom, the skipper, was on board the *Bessy* at the time, when those of the passengers and crew who were on deck were rescued from their awful condition. The crew of the *Bessy* consisted of Mr. Pullen, John Parker, his mate, George Upham, and a boy named William Symes, an apprentice. Pullen's account of the transaction is very meagre. He says that between six and seven o'clock he saw a steamer in the distance, and thought she was in distress from the way "she went about." After some observations and converse with his crew, he bore down on her, and on nearing her, found her on fire, the people on board screaming, and many of them clinging to her sides. At the time Pullen came up, the flame had not burst out, but was still confined in the interior. He and his crew took sixty-nine persons on board, by the aid of boats—the smack standing off lest the fire might be communicated.

The brave fellow, to use his own words, "was anxious to save the people," and was so absorbed that he could give a very poor account of the transaction. His mate, John Parker, whose exertions were equal to those of his commander, appears to have been more observant, and gives a more circumstantial and detailed account of the calamity. He said, "that a little after sunrise they saw a steamer about thirty miles east of Lambay, but did not notice her much at first; they thought there was something wrong, as she did not appear to be moving. On closer observation, they saw a steady dark cloud of smoke issue from her, but did not know, or even suspect, that she was on fire at the time. They were steering about south east by east at the time, and in the direction of the steamer. When they came nearer, he called the skipper, and remarked that he thought the steamer was on fire. The skipper looked out, and said, 'She is on fire—there's a boat a-stern—lie up to her.' They made all way towards her, and came close to the boat. There were about eight or nine persons in it at the time, whom they put on board the smack. Parker and his companions then got into the boat, and went to render the people on board the wreck all the assistance they could. Their own small boat was on board, and George Upham, of the *Bessy*, lowered it, and got into it by himself, and pulled for the steamer."

At this portion of the brave fellow's narrative he was interrupted by George Upham, a fine athletic young fellow, who said, "Yes, I took off a good many in that boat, but the crew of the steamer didn't assist me, and what I thought worse of than all was, the loss of a poor old woman whom I thought to get in four times, but I missed her, and she sunk."

Parker.—Yes, I saw you, brave lad, at that—you did your best. Parker then went on to state, that they went four or five times to the steamer with the boats, and took off every living soul on and about the steamer. "The last he took off (he remarked) was a poor woman and her child. The unfortunate woman was clinging to a rope for a long time, and when rescued, said that only for a knot that was on it she would have been unable to hold for half the time. As soon as they got all on board the smack they inquired for the captain, and heard that he was overboard. They then went in search of the captain in the steamer's drift, and after some time found him with a life buoy attached to his person. They took him below and used all the means in their power to restore him, but all to no use, though he showed signs of life when first taken out of the water.

The crew of the brig seeing all hope of saving the vessel at an end, bore straight for Dublin, (where she arrived about six o'clock yesterday evening), and soon lost sight of the steamer. None on board saw her sink, and the general impression was, that she still continued to float when they lost sight of her.

When Pullen and his humane companions got the people on board, they bore away from the steamer. The fire by this time had burst forth above with great fury, and seemed likely soon to effect the destruction of the vessel. The heat emitted was almost unendurable, and the bellowings of an unfortunate bull on deck, as the flames surrounded him, are described as most terrific. From all we could learn from the mate, who stated that he checked the tickets, he did not think there were more than thirty passengers lost, but he could not be sure, as there were a good many persons going back to Drogheda free, and their names were not entered on the books. The mate said their might be about sixty lost, and he feared some were smothered with the smoke below. All who were on deck, or clinging to the vessel when the *Bessy* reached, were saved, including forty-five passengers and twenty-four of the crew—in all sixty-nine. One man had his leg broken jumping into the boat with a child in his arms—three women were injured, and a child scalded. The injured persons were sent to Baggot-street hospital, on the arrival of the *Bessy*.



The above are the particular facts connected with this sad affair; in addition to which the following general information was obtained:—

When the first alarm of fire was given, one of the steamer's boats was lowered, but the rush of people into her was so great that she swamped and almost all perished. The crew of the steamer, with the exception of the captain, were all saved; and Parker states that the mate told him the unfortunate gentleman could have saved himself, but that he refused to abandon his vessel while there was the most remote chance of saving her, and that he vowed he would not stir until passengers and crew were all safe—a determination which cost him his life, for it appears in the last extremity he took the life buoy and jumped overboard. A poor woman, one of three saved, could tell no more of the occurrence than that she was awoke out of bed, and in the general consternation which prevailed, she leaped overboard, and was picked up in a boat by the brave lad Upham. When she recovered, she found, to her inexpressible joy, her husband safe on board the Bessy. The passengers saved, with the exception of the persons sent to the hospital, and a few others who sought and obtained refuge about the quays, took their departure yesterday evening by the train for Drogheda, as did also the mate of the ill-starred steamer and all the crew. The mate took all the books which he had saved, with him, but Mr. Walsh, the agent for Lloyd's, at this port, obtained the names of the passengers who were booked previous to the mate's departure. The lateness of the hour, however, prevented us of getting a copy of the list. There was no property belonging to the passengers or crew saved, except whatever money they had about them, and the clothes they wore. The passengers were mostly poor people, many of them, we understand, were cattle jobbers, and with a generosity characteristic of true Irish feeling, they subscribed the sum of £6, as a token to their deliverers, Mr. Pullen and his gallant crew. It would be impossible to overrate the noble conduct of these men, which might vie with that of the captain of the ship who rescued the unfortunate sufferers of the Tweed steamer, and for whom the inhabitants of Savannah subscribed a sum of four thousand dollars. It is to be hoped that Pullen and his crew will meet with the reward to which their bravery and humanity entitle them. On inquiry last night at the hospital, it was ascertained that the patients were doing as well as could be expected.

There was a prize bull on board, valued 100 guineas; the animal was burned.

On Thursday an inquest was held at Dublin on the body of Captain Rawdon, before Dr. Kirwan, one of the coroners for the city. After a minute examination of several witnesses the Jury came to the following verdict:—

"We find that the said Captain Thomas Rawdon's death was caused by accidentally drowning, in his attempt to escape from the fire which had taken place on board the steamer *Granna Uaile*, on the 14th of April, 1847, off Lambay, of which vessel he was captain.

"From the evidence which has come before us we have as yet no means of ascertaining how this melancholy fire originated, but we do not attribute blame or want of proper precautions to either the owners, captain, or crew, of this ill-fated steamer.

"The jury desire to express their high admiration of the truly noble and praiseworthy and spirited conduct of Captain William Pullen, and the crew of the Bessy smack, by whose exertions, assisted also by the crew of the steamer, sixty-nine human beings were rescued from an untimely death. We strongly recommend Captain Pullen and his crew to the favourable consideration of the owners of the steamer, also to the Humane Society. We also beg to express our unanimous disapprobation and censure of the conduct of the captain and crew of the smack *Frederick*, for the heartless and unfeeling conduct exhibited by them in not affording the sufferers any assistance within their power."

We have learned that there were on board the ill-fated vessel ninety-one persons in all, including a crew of twenty, of whom sixty-nine were saved, from which it would appear that twenty-two have met an untimely fate, and that this loss of life was owing to the frantic rush of the sufferers, in the first instance, to get possession of two of the vessel's boats, into which the plunged, when the boats swamped, and both people and boats were lost.

We understand the vessel was supplied with the requisite number of boats, fire-hose, &c., according to the recent Act of Parliament. She was in good order, and from £3000 to £4000 had recently been expended in furnishing new boilers.

## VARIETIES.

When any plan of national education is proposed in England, it always receives an opposition which may be illustrated by the fable of the 'old man and his two wives;' one pulls all the black hairs out of his head, the other all the white, until, in a very short time, the poor man is left without any hair at all.



There is an old maid in Walnut-tree Court, who can look so sour, that she goes out by the day to make pickles. It saves a heap of vinegar.—*Old Bachelor's Domestic Economy!*

EMIGRATION.—The extent of the emigration this season from all parts of the country will far surpass all the calculations that have been made upon the subject. The peasantry—the large as well as the small farmer and cottier—the cattle and pig dealers, the small traders and shopkeepers, are flying from the country in all directions. A vast number of vessels, employed in the importation of food, are taking return cargoes of emigrants; but still there is not half enough of shipping accommodation at the various outports, although great numbers proceed every tide to Liverpool, or some other English port, to seek a passage across the Atlantic. From all the facts that have fallen under my observation, I have no doubt that the emigration of the present year will exceed that of any previous five years. *Correspondent of the Morning Chronicle.*

STATE OF TRADE.—LANCASHIRE, THURSDAY, APRIL 15.—The trade in the cotton mills at Rochdale, Whitworth, and their vicinities, is exceedingly dull, owing to the high prices of cotton. The operatives at nine factories are entirely out of employment. The hands at Messrs. George Howarth's mill, at Sudden-bridge, Castleton, have been stopped fourteen weeks, and, at present, there is no probability of their resuming work; the masters, however, make a free gift to all their hands of two days' wages per week, exclusive of paying their rents. The operatives at other cotton mills are working only six or eight hours per day, and the masters at many of them this week have stated, that, unless an alteration for the better speedily takes place, they will shut up their factories: distress increases every week. The operatives employed in the woollen business are in better circumstances than those employed in the cotton trade, and yet the flannel hand-loom weavers are only partially employed at a low rate of wages; those who work in the woollen mills generally have full employment. The trade in cotton factories at Heywood is dull; the hands at two large mills are entirely without work, and, at most of the mills, the hands are working short time; several masters have given notice of a reduction in the wages of factory operatives. At Bury, the factory operatives in the cotton trade are working three, four, and sometimes five days per week. The woollen business is also very dull, and distress increases. The silk trade at Middleton, and the neighbourhood of Manchester, is in a moderate healthy state, and the broad fancy silk weavers are fully employed. The silk smallware business is rather flat, &c. The hatting trade at Oldham, Denton, Droylsden, Stockport, and vicinities, is in a depressed state, owing to the inroads made in the manufacture of beaver and felt hats by the wearing of silk hats, great quantities of the former having been made in the above-named districts, and but few of the latter. The hatters, on an average, have not half employment, and wages are very low indeed. The woollen cloth trade at Saddleworth is very dull, and but few goods are now manufactured for the home trade; hands are only partially employed. In all the above districts there are loud complaints of the scarcity of money, and there are but few new houses in course of erection compared with last spring. The calico block printing business, in the neighbouring towns of Manchester, is exceedingly dull.—*Liverpool Mercury.*

## HYMN

BY W. W. PHELPS.

*Sung at the Dedication of the HOUSE OF THE LORD, in the City of Joseph,  
May 1st. 1846.*

Ho! ho! for temple's completed,  
The Lord hath a place for his head;  
And the priesthood in power now lightens  
The way of the living and dead.  
See, see, 'mid the world's *dreadful splendour*,  
Christianity, folly, and sword;  
The Mormons—the diligent Mormons  
Have rear'd up this house to the Lord!  
By the wisdom and spirit of JOSEPH,  
Whose blood stains the honor of state;  
By tithing and sacrifice daily,  
The poor learn the way to be great.



Mark, mark, for the Gentiles are fearful,  
 Where the work of the Lord is begun;  
 Already this monument finished,  
 Is counted one miracle done!  
 Gaze, gaze, at the flight of the righteous,  
 From the "fire-shower of ruin" at hand;  
 Their prayers and their suff'rings are wrath-ing  
 Jehovah to sweep off the land!  
 Sing, sing, for the hour of redemption—  
 The day for the poor saints' reward,  
 Is coming for temp'ral enjoyment,  
 All shining with crowns from the Lord!  
 Watch, watch, for the blessing of Jesus  
 Is richer the farther it's fetched;  
 The wonderful chain of our union  
 Is tighten'd the longer it's stretch'd!  
 Shout, shout, for the armies of heaven  
 Will purify earth at a word;  
 And the TWELVE, with the SAINTS *that are faithful,*  
*Enter into the joy of their Lord.*

---

## A FRAGMENT.

TO MISS E. B.

I saw her tread the verdant mead,  
 With graceful mien and fairy lightness;  
 Pure were the hues her cheeks display'd,  
 And dazzling beam'd her eyes with brightness.  
 With charms that dwell at beauty's shrine,  
 Nature with partial hand had crown'd her;  
 Love, with its influence divine,  
 Shone forth in radiancy around her.  
 The smiling fields were deck'd so gay,  
 With odours sweet the air perfuming;  
 And she was clad as rich as they—  
 As pleasing too—yet unassuming.  
 She lean'd on him who strove to gain  
 Her heart by his unfeign'd addresses;  
 And, conscious he sued not in vain,  
 Press'd her sweet lips with many kisses.  
 The tender flame each bosom own'd,  
 And pure each wish was there concealing;  
 They lov'd—then oh! the spell that bound  
 Their young hearts in one hallow'd feeling.  
 The sacred vow they warmly breath'd—  
 A vow that death alone could sever;  
 And the sweet garland Love had wreath'd,  
 A few short months would Hymen give her.  
 \* \* \* \* \*  
 I saw her tread the mead alone,  
 A spot that oft her soul delighted;  
 But ah! the vivid glance was gone—  
 The rose that deck'd her cheek was blighted!  
 She wildly gazed—the vacant stare  
 From that fair brow, oh, how unseeming!  
 She started, as some friend were there,  
 Or some faint rays of hope were gleaming.



Again depress'd she stroll'd along,  
 Some broken accents lowly mutter'd;  
 And scenes once lov'd she rov'd among,  
 But no fond word of praise was utter'd!

In vain had nature then displayed  
 Its lovely robe in many a blossom;  
 And aerial songsters lent their aid,  
 To cheer again her pensive bosom.

She gaz'd upon her sable weed,  
 And sigh'd, as if her heart was breaking;  
 "Ah! me, and is it so decreed—  
 This dreary garb my woes bespeaking."

'Twas thus, with many a bitter tear  
 And heaving sigh was Eva mourning;  
 For he, who more than life was dear,  
 Had gone from whence is no returning.

Yes, Fate forbade the happy lot  
 That Hymen long'd to crown with pleasure;  
 And ere he bound the ritual knot,  
 Heaven claim'd and took her valu'd treasure.

So Love's bright pictur'd hope of bliss,  
 Is but the passing of an hour;  
 And earthly joy (so transient 'tis,)  
 Dies like the early blooming flower.

W. G. MILLS.

*Ramsey, Isle of Man.*

## LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 22ND OF APRIL.

Benjamin Wright.....	£0 10 0	Brought forward.....	£20 8 1½
Ebenezer Gillies.....	0 5 5	L. N. Scovil .....	4 8 0
Joseph Wooton .....	0 18 0	William Cartwright .....	1 2 7
Abraham Marchant .....	0 10 0	William Frodsham .....	0 2 0
Robert Holt.....	1 16 8	John Parkinson .....	1 5 0
Isaac Daker.....	1 8 1	John Haliday .....	0 14 0
John Johnson .....	1 4 6	William Broomhead.....	0 3 4
James S. Cantwell.....	0 11 2	Thomas Margetts .....	1 11 0
Crandell Dunn .....	1 14 0	John Johnson .....	1 5 0
John Ennion .....	0 0 5	William M'Keachie .....	3 14 3
John Preece.....	3 2 6	William Frodsham .....	0 4 0
James Bond.....	1 4 10½	Nathan Tidgett .....	0 10 0
John Mason.....	5 0 0	William A. Smith .....	0 10 0
Francis Jackson.....	0 16 6	Thomas Nuttal .....	0 7 3
John Swindlehurst .....	1 6 0	Abraham Marchant .....	0 12 0
Carried forward .....	£20 8 1½		£36 16 6½

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## LIVERPOOL:

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# The Latter-Day Saints'

## MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 10.

MAY 15, 1847.

VOL. IX.

### ELDER M. SIRRINE'S LECTURE BEFORE THE ASSEMBLY OF THE SAINTS,

*Met in Conference at the Hall of Science, Manchester, on Sunday Evening, Feb. 7th, 1847.*

The meeting having been opened by singing and prayer, Elder Sirrine read in the Epistle of Paul to the Ephesians, 1st chapter, from the 8th to the 14th verse.

No man can teach the things of God but by the Spirit of God, and whosoever teaches thereby is enabled to instruct and edify the saints of God; for the word of God is so plain, generally, that it is easily understood if it be rightly divided: hence Paul taught Timothy (2 Timothy ii. 15) to "rightly divide the word of truth." When it is thus divided, each sentence will be used in its proper place. The words that I have read before the Saints this evening are plain, clear, and comprehensive; for, in the 14th and 15th verses, the apostle says:—"After that ye heard the word of truth, the gospel of your salvation, in whom also after ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of your inheritance until the redemption of the purchased possession." We may notice, that after the saints "had heard the word of truth," and believed it, they were sealed with the Spirit of promise, which was given as an earnest of their inheritance. What is an inheritance? It may consist of a large portion of land belonging to a certain person. This person, we will suppose, has a son, and he gives to his son a portion of the land, which he claims and possesses; that portion of land which the father gives to his son, is the son's inheritance. But, perhaps, a certain time is to elapse before the son shall become the possessor; meanwhile, the father might give to his son a document as an earnest of his intentions, which would be sufficient to entitle the son to the inheritance at the expiration of the time specified; so, then, the Saints have a promised inheritance, and the Holy Ghost is given as an earnest thereof. But this earnest was not given before they had heard the word of truth; and as the word Truth is so much spoken of and used by all parties, we will examine what truth is. The psalmist (Psalm cxix. 142) says:—"Thy righteousness is an everlasting righteousness, and thy law is the truth;" and, verse 151:—"All thy commandments are truth." 1 Peter i. 22:—"Seeing ye have purified your souls in obedience to the truth." We see, then, that truth cometh from God, and it is given through the agency of the priesthood, so that thereby men and women may learn and obey the truth, and be adopted as subjects into the kingdom of God. For Jesus came forth from the Father, and was ordained (Heb. v. 5-10) "a priest after the order of Melchizedec." Mark iii. 14:—"Jesus ordained the twelve;" John xx. 2:—"As my Father hath sent me, even so send I you," &c. Again: John xvii. 17-20: "Sanctify them through thy truth,—as thou hast sent me into the world, even so have I also sent them into the world;" "I pray for them also which shall believe on me through their word." Thus, we see the servants of God



were sent forth with the word of truth; those who believed and obeyed it, not only received remission of sins, but also the gift of the Holy Ghost, and thus they were sealed with the Spirit of promise, and that, too, by the operation of baptism and laying on of hands, as recorded in Acts viii. 1—18, and Acts xix. 1—6. There is no method of obtaining the blessings of the gospel, only through obedience to the commands of God; this, then, being the only way laid open, is the channel through which the children of men, who have transgressed the laws of God, can become "children of God in Christ Jesus," and be sealed with the Spirit of promise. This Spirit of promise is the same that bore record of the Father and the Son, it is the Spirit of truth, the Spirit of adoption, and is given as an earnest of the inheritance until the redemption of the purchased possession. What is the purchased possession? It is this earth upon which we live. We learn that God made the earth out of matter, see Genesis i. 6—10. God said, "Let there be a firmament in the midst of the waters, and let it divide the waters from the waters," &c. God said:—"Let the waters under the heaven be gathered together unto one place, and let the dry land appear, and it was so; and God called the dry land earth, and the gathering together of the waters called he seas." The earth was put in its proper place and shape; it moved according to the will of God, and thus it was prepared for the habitation of man, beasts, fowls, &c. God made or caused the waters to bring forth fish in abundance; the fowls were created or organized, also the cattle, creeping things, and beasts. Man was also made and placed at the head of all things which were created on this earth; for God made man after his own image, male and female created he them, and said:—"be fruitful, and multiply and replenish the earth and subdue it, and have dominion over the fish of the sea," &c.

Thus, we see that Adam was placed on the earth as governor or king, therefore it was man's inheritance, and he held the keys of authority, so that he had dominion, power, and right to possess the earth at the first, for God gave him that right. Adam was a free agent to act for himself, therefore he was capable of receiving orders: a law and commandment was given to him to the effect that he might partake of the fruit of every tree in the garden, except the tree of knowledge of good and evil; and if he partook or eat of that tree he should surely die. God said:—"Thou shalt not eat of it;" but Adam eat thereof, and thereby broke the law. It may be asked, Why did Adam violate the law? On the very same ground, I ask, Why do we, or any one of us, violate any of the laws of God? Some will say, We violate the laws because we are in a sinful world; whereas, Adam had not sinned before he partook of the forbidden fruit, and if the tree had been taken away he could not have sinned. Do you ask, Why the tree was not removed? I also ask, Why was not man made a machine? A machine can act without intelligence when it is propelled by power. But all intelligence acts upon the principle of free agency, and without this principle he can only act as he is acted upon. It was a law and command that the tree of knowledge of good and evil should be where it was placed; and Adam possessing intelligence, and in connexion with it free agency, he chose to break the law by partaking of the fruit, and thereby became subject unto death, and the earth became under the power and dominion of the devil. From that time to the present the devil has had possession of this earth, and the very "ground" was "cursed for man's sake:" and it began to grow or produce thistles and thorns, instead of the abundance of good which it had previously produced. Therefore man having lost his possession, and become subject unto death, he would for ever have remained in that condition, had not Jesus stepped forward to the Father, and offered to redeem the earth and man, and restore them to their primitive condition.

In the fulness or meridian of time, Jesus came into this world, took upon him our nature, flesh, and blood, and offered himself a sacrifice (Heb. vi. 27), and Heb. ix. 15) "for this cause he is the mediator of the New Testament, that by means of death for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance." He came to (1 John iii. 8) "destroy the works of the devil." Certainly he was (1 Peter iii. 18) "put to death in the flesh, but quickened by the spirit;" "he (Eph. iv. 8) ascended up on high, led captivity captive;" and having ascended to the Father, he sent the Holy Ghost the comforter (Acts ii.) as an earnest (to those



who believed and obeyed the gospel) of the inheritance until the redemption of the purchased possession. The time, therefore, will come that the earth will be restored to its primitive beauty, and, when thus restored, it will be given as an inheritance to the saints of the Most High (Dan. vii. 22—27). But until that restoration takes place, Satan, or the devil, will hold possession. Satan could tell Jesus (Luke iv. 5—7) that all the power and glory of this world was delivered unto him, and he could give it to whomsoever he would. He has (Heb. ii. 14) the power over death: he is the (Eph. ii. 2) prince of the power of the air: he has disfigured the earth, and it groans (Rom. viii. 22), waiting for the redemption of the body.

As it was in the ancient apostolic days, so it is in this our day; those who hear and obey the gospel, receive the gift of the Holy Ghost as an earnest of the purchased possession. Truly, this is a source of joy and consolation for the despised and persecuted saints of God, and they need not be surprised at having trouble, for Jesus said (John xvi. 33), "in the world ye shall have tribulation;" but he also says (John xiv. 15—18), "I will not leave you comfortless." The Holy Ghost being given as an earnest of a future inheritance, it sustains the Saints in their tribulations, knowing that the earth will be their inheritance.

All the ancient prophets and men of God looked forward for the redemption of the earth; for then Satan will be cast out, his power will be taken away, his dominion and authority will cease, and the earth will be given into the possession of the Saints, and "the meek will then inherit the earth." This was the hope and faith in the which Abraham lived and died: the promise to Abraham was (Gen. xvii. 8), "unto thee and thy seed will I give the land of Canaan," &c. And though he did not possess it, yet he died in the faith that he would, "for he saw (Heb. xi. 13) the promises afar off." David said (Psalm xxxvii. 9—36), "Evil doers shall be cut off, but they that wait upon the Lord shall inherit the earth." Job (xix. 25—27) says:—"I know that my Redeemer liveth," and "in my flesh shall I see God." Daniel, Isaiah, Jeremiah, and the various prophets of God foresaw the time when "righteousness shall cover the earth as the waters cover the sea." The apostles of our Lord Jesus Christ understood the principle very well, (see Heb. xi. 1—40). And the faith and knowledge which the ancient prophets and apostles possessed sustained them in all their trials and sufferings.

The people of our day wonder at the Saints enduring the privations and persecutions they have undergone. But if they had the Spirit of God, and were led thereby, they would have no occasion to wonder, for the same spirit and principle which actuated the ancient prophets and apostles to endure faithful unto their calling through persecution, perils, and in death, that same spirit and calling is now enjoined on the Saints; consequently the Saints have now the same hope and assurance of enjoying the same reward for the like faithfulness; and we know, as David did, that "the wicked will be cut off;" nevertheless, so long as God is willing for the wicked to reign, we are willing that they shall reign, for when they have fulfilled their iniquities, they will have to resign their possession, and the earth will be given into the possession of the Saints.

The earth now labours under a curse, and will not be so fruitful while it remains in this state, as it will when the curse is taken away; therefore we are willing that the wicked have the rule at present; for the curse will be taken away—the earth will be made a fit abode for the Saints, and they will inherit it; therefore at the present we do not care so much about it, for the Holy Ghost is given to us as an earnest that we shall possess the purchased inheritance when it is restored to its pristine beauty and fertility; and with our resurrected bodies we shall walk, talk, eat, drink, and enjoy each other's society, and be free from sorrow, pain, sickness, famine and death. But we do not stop here, for we look at the vast creation of God, of which this planet is only a small speck, for many of the ancient worthies are waiting in paradise for the resurrection. Some of the martyrs were heard to say (Rev. vi. 9—11) "how long, O Lord, holy and true, dost thou not avenge our blood," &c. They were to remain until their fellow-servants, and brethren should be killed, &c.

There are people of this age, who have been assisting to fulfil this work of martyring the prophets, and of persecuting and driving the Saints, even as the children of this world did in the days of Jesus and the apostles; and the spirit that sustained



and actuated Stephen, actuated also Joseph and Hyrum Smith; yea, it sustained and led Abraham, Isaac, Jacob, Moses, Joshua, and the prophets; and it was to all of them an earnest that they should inherit the earth, and that the wicked should be cut off. This is also the hope, joy, and comfort of the Latter-day Saints, and they are enabled to endure tribulation on the same principle as the Saints of old, and with them have the same hope and blessings; therefore, looking at the vast universe of God, and the numberless worlds that are under his control, we shall perceive that the sun, moon, and the planets which revolve round the sun, are only a small part of the dominion of God. Certainly the sun is a great light, but from whence cometh its light? It receives its light from the planet on which God dwells—*See Book of Abraham, Millennial Star, Vol. 3, page 49.* Will this people be surprised if I say that a resurrected body can soar from planet to planet? or, if there should be other worlds organized, surely a resurrected body could visit them also, if they could visit the old ones. Hear what Paul says, 1 Cor. iii. 21—23, “All things present or to come, all are yours, and ye are Christ’s, and Christ is God’s. We have got the spirit as an earnest of these, and have begun to rejoice in them.”

If we want an example of the difference between the body in its mortal state, and the condition of a resurrected body, see Jesus among the Jews in Palestine—read the history of his temptations, watchings, labours, faithfulness, and sufferings from his infant state in the manger to his death on the cross; and while his body was in the sepulchre, see him (1 Peter iii. 19, 20), preaching to the spirits in prison; when he rose again from the dead, see him with his disciples (John xx. 27) when he told them not to touch him because he had not ascended to the Father; but shortly after he appeared unto them again, and told them (John xx. 21), his Father had sent him. He ordered (John xx. 27) Thomas to handle him—declared (Mark xvi.) all power was given to him in heaven and earth. *See Book of Mormon, page 512, first European edition,* where he visited the Nephites in America; and page 523, where he declares he had received a command to visit the ten tribes. See him (Acts i. 8) ascending to heaven—seated (Acts vii. 55) at the right hand of the Father, and (Acts ix. 5) speaking unto Saul of Tarsus, and (Rev. i. 18) appearing unto John on the Isle of Patmos. And it is written we shall be like him; then when we get a resurrected body, we shall then just be commencing to work, and be heir with Jesus.

I hope the Saints will be faithful unto the end of this mortal state. We have got to submit to the teachings and counsel of those who are set over us, and thus prove ourselves worthy to obtain a crown of glory. Every officer in the church is required to discharge his duty faithfully. I am well aware that it will be woe unto me if I preach not the gospel; therefore, as an ambassador of Jesus Christ, I entreat men (as though he did it by me) to be reconciled to God—to be obedient to the requirements of the gospel of Christ, that thereby they may be adopted into the kingdom of God—receive the gift of the Holy Ghost as an earnest of the inheritance which Jesus has purchased—be counted worthy to escape the judgments which are coming on the earth, and be prepared to stand before the son of man.

I pray God to add his blessing and to seal instruction on our minds. I ask it for Christ’s sake. Amen.

## SECOND LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Reverend Sir,—Agreeable to promise made in my first answer to your letter, I now resume my pen to inform you, in a series of letters, of the distinguishing tenets of the Church of Jesus Christ of Latter-day Saints, according to the faith which I myself do entertain, with all sobriety and integrity of heart, before God and all good men. I had hoped, however, that more leisure would have favoured me, not only that I might more minutely and perspicuously maintain the primitive faith, but also do it in such conciseness and embellishment of diction, as both to please and enlighten.



The first subject to which I will invite your attention will be that of *immediate* revelation. It shall be my direct aim to show in this letter, that no person ever did partake of the gospel of salvation, or ever will partake of it, without the spirit of *revelation* dwelling in his breast. This is the first and also the last round in the ladder that leads to the perfect knowledge of God. Without the same spirit of revelation that dwelt in the breasts of prophets, patriarchs, and apostles in ancient time, no man can *begin* to know God, neither can any man or set of men make any *progress* in the knowledge of God, when that spirit is withdrawn from him.

A word from the mouth of the Great Arbitrator of all controversy ought to suffice. HE, THE GREAT GOD AND JUDGE OF ALL, has said that "no man knoweth the Father but the Son, and no man knoweth the Son but he to whom the Son revealeth him." Words cannot bear a plainer import. If any man knows Jesus Christ, it is by *revelation*, and in no other way can he be known. Will you say that apostles and prophets know him in this way; while others *may* know him without themselves being gifted with the spirit of revelation? Absurd! Others must know him by revelation as much as apostles and prophets, if they have not the spirit of revelation, they cannot judge what is a genuine and infallible revelation when it proceeds from the pen of apostles, or even the lips of angels, or of God himself; for the things of the spirit are correctly judged only by those who have the same spirit. Hence all men must not only be born of the *spirit*, but likewise be baptized into one and the same spirit. This spirit is the Spirit of God, and nothing less; and the Spirit of God is the Spirit of Revelation, because it is expressly declared that the spirit takes of the things of God, and shows them unto men: even the deep things of God are searched out and dispensed to men for their comfort and the illumination of their minds. Hence Jesus declared that he would send them another "comforter," even the spirit of truth; and the office of this spirit of truth was to "lead into all truth." By this means we perceive that the universal store-house of all truth is thrown open and rendered available to such as have been properly baptized into the spirit, as their occasion may demand. Even the apostles were forbid to go out and preach until they were endowed with the gift of the Holy Ghost. After they should receive this gift, it would then become their duty to impart it unto all others freely, by the imposition of hands, who should obey the Gospel. Males and females were to partake of it, and see in vision things to come, and have their remembrance of things past quickened into vivid and unambiguous recollection. It was this spirit of revelation that gave to the primitive church the power of godliness; for it was simply the Holy Spirit of God that rendered the gospel the power of God unto salvation to them that believed, for therein was the righteousness of God *revealed* from faith to faith. The gospel never took any effect upon men's hearts, unless the Spirit of God attended it. Whenever God takes away from the church the spirit of revelation, he thereby takes away the light of the church—the good spirit of the church, and the *truth* and integrity of the church, and the comfort of the church, and also the power of it. It becomes like the branch without sap, or the pale mortal corpse without the living spirit. A church that is built upon the principle of revelation by the Holy Spirit can never be prevailed against while that spirit continues with it. It then becomes the power of God personified. Mere men and women—servants and hand-maidens—attended by the Holy Spirit of God, know about men and things, and matters and events even as God knows; because they have precisely the same spirit that God has. Things that never entered the heart of man to conceive, and things that the tongue could never utter, are revealed by the Spirit of God. As bodily eyes are to the corporal organization, causing all that wide difference that exists between him that sees and one that is wholly blind, so are the eyes of intelligence which the spirit imparts to a believer, whereby he comprehends the different spirits of men from time to time, and sees events in the future as though they were actually and presently at hand. The daughters of Phillip can speak prophetically, with as much unerring certainty as God himself, according to the measure of the spirit given them, because they have his spirit, and consequently a given measure of intelligence. And the scope of this increase of intelligence is expanded or diminished as God pleases to suit the occasion. When there is occasion to prophecy, or speak with new tongues, or interpret, or rebuke disease and cast out evil spirits—it is given. And



it could be given as well to a beast as to a man for the same purpose, and the same effect would follow. The beast of Balaam, when inspired of God, rose immediately above his legitimate sphere of action, and spoke with a man's voice, forbidding the madness of the prophet. The same spirit by which he spoke, would have enabled the dumb ass to rebuke disease, cast out devils, or speak a variety of tongues. But God might withdraw that spirit, and he would then be only a dumb ass, fit only to bear burdens, &c. Men are but little more competent to heal the sick, cast out devils, and discern spirits, or know the things of God or eternity, and make preparations for the future, than the beasts without the Spirit of God. When God wants to punish a generation or generations, he does it effectually by withholding his spirit. The world travels in pain, and groans in bondage, and oppression, and cruelty, and strife, and bloodshed, and in ignorance, superstition, and zeal without knowledge, when God shuts out the light of revelation. The revelations given to the primitive age, bears about the same relation of benefit to the people of this age, that the gift of food and manna to those starving in former ages bears towards the supply of such as are in want now. Jesus Christ winds up his sermon on the mount, by calling him a WISE man that hears and obeys the voice of revelation, and *he* shall never "fall." At the same time he calls him that hears and obeys not the voice of revelation a FOOL, and such a man will *fall*, and his fall will be great.

We cannot be in any doubt what is meant by the expression "hearing" Christ, or "these sayings of mine." Jesus says to such servants as he sends out to preach (and none but such as are sent by revelation can preach), he that heareth YOU heareth ME. But while they cannot hear without a preacher, neither can they hear *with* a preacher, except the Father draw them; or, in other words, except they have the Spirit of God, which is a Spirit of *Revelation*. How could Peter know Jesus, when he heard his conversation and preaching? Jesus testifies that by the wisdom of flesh and blood, Peter did *not* know him, but by the spirit of revelation from God out of heaven; and in order to end all controversy throughout all ages, he declares that not only Peter, but NO OTHER MAN, ever *did* or ever *can* know God, only as he is revealed to him from heaven; and that man is "blessed" that has the spirit of revelation to know the only true God and Jesus Christ. That man is accounted as a thief and a robber that would know God or Jesus without the spirit of revelation. The Spirit of God was sent into the world for the express purpose of acquainting men with Jesus Christ. By this spirit it was an easy matter for men to know Jesus Christ, though he was every where spoken against, and the whole country teemed with lies, and the great mass of people, reputedly good as well as bad, thought that he ought to be *stoned, mobbed, and crucified*: still it was easy to know him by the spirit of revelation, and it was impossible to know him without that spirit. Thus, dear sir, it is easy for you, and all my former associates in the sectarian ministry, to know that Joseph Smith was a prophet of the Lord, sent to prune the Lord's vineyard for the last time.

Says the scriptures, "no man, speaking by the Spirit of God, can call Jesus accursed," although he "hung upon a tree." And I add, sir, with perfect assurance, that no man can call Joseph Smith "accursed," or an "impostor," while speaking by the Spirit of God; for the Spirit of God will never dictate any one to speak against the servant of God; but the spirit of the world and of Satan *will* stir up men to speak against prophets and saints, and persecute and assassinate them. The scripture also says that no man can call Jesus, Lord, but by the HOLY GHOST. Thus, reverend sir, you perceive that NO MAN, in former ages or latter ages, can call Jesus, Lord, but by revelation from the HOLY GHOST. It is by the person and agency of the HOLY GHOST only, that Jesus promises to be with his preachers always unto the end of the world, in order to reveal the truth unto honest hearers, and show them who are prophets and true ministers of Christ, and also what is true doctrine. The HOLY GHOST will always attend a true minister of God, and reveal to his humble honest hearers his mission and authority beyond all reasonable doubt.

Now, sir, let me say, distinctly, that the testimony of any number of men, or of all men together, is no proof either *for* or *against* the authority, doctrine, or mission of a prophet or true minister of God. For if no *one* man can know a minister of



God without revelation, then no large body of men can know him; and surely they cannot testify of what they do not know. No matter what is said against Joseph Smith, or who, or how many, say it, or however *credible* the witnesses, they are not competent to testify, because they have not the gift of revelation. This position, sir, is invincible because it is fortified by the voice of eternal truth, even the word of God, which you profess publicly to believe, and preach, and print. Flesh and blood cannot reveal spiritual things, but our Father in Heaven. The things of the spirit require the same spirit to discern them. He that is spiritual can judge all things, while he that has not the spirit of revelation cannot judge any spiritual matters correctly, of any name or nature.

Now, my dear friend, I close this second epistle, praying that God will give you the spirit of understanding, which I assure you He will do, inasmuch as you are humble and contrite, and seek it with all your heart.

Your obedient servant,

ORSON SPENCER.

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## The Latter-day Saints' Millennial Star.

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MAY 15, 1847.

"PRECIOUS IN THE EYES OF THE LORD IS THE DEATH OF HIS SAINTS."

SEVERAL of the American brethren have recently been called to mourn the death of their near and dear friends. My dear brethren, Franklin and Samuel Richards, are advised of the death of a junior brother, far distant in the wilds of America. He died in the service of his country, in the campaign to Mexico. Father Bosley and brother Holman, and several others are numbered with departed spirits. Peace to their hallowed memories. They have fought a good fight; they have kept the faith to the end, after having been tried as in fire. They rest from the labours of earth, no more to endure the spoiling of their goods and vilifying their names from foul tongues. Peril and want, sorrow and calumny, can follow them no further. But last of all, we have heard of the death of the wife of Elder Cyrus H. Wheelock, now presiding over Birmingham Conference. We deeply deplore this loss of our beloved brother, and tender to him our most fervent sympathy in this great affliction. Surely the Saints are afflicted and bereaved as were the ancients—"Waters of a full cup are wrung out to them;" and if they can abide all these things, it may be said of them, "these are worthy, for they have gone through great tribulation." When David lost his friend Jonathan, he exclaimed, "would God I had died for thee, my brother Jonathan." This language is expressive of the deep sorrow that Saints feel for their friends, when they are bereaved and afflicted. We are well assured that brother Wheelock has the sympathy and faith of the Saints in Birmingham Conference, to comfort and uphold him; and as he is ever ready to move only in harmony with the counsel of the authorities of the church, and inasmuch as he shall desire to dispel the sorrows of recent bereavement, by taking to himself a wife in the Lord, he will have our approbation and blessing in so doing.

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AMERICAN AND MEXICAN WAR.—This war, that causes so much excitement on both sides the Atlantic, is progressing with the usual attendants of mourning and bloodshed. The American force under General Scott has captured the city of Vera Cruz and the Castle of San Juan D'Ulloa, after a severe bombardment of three days and half's continuance. The Mexican loss is said to have been near one thousand killed and wounded; and the Americans sustained a loss of seven officers and fifty-eight men killed. A joint operation of American forces was intended



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against Alverado, with the grand design to capture the Mexican capitol. At the same date a tremendous gale from the North blew *thirty American vessels* on shore. Thus destruction attends both armies on sea and land.

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CIVIL WAR IN CHINA.—The *Chinese Repository* gives an account of a civil war between the two neighbouring departments of Chany-Choo and Tseven-Choo, in which 24,515 houses and 668 huts were pillaged and burnt to the ground, and *one hundred and thirty thousand six hundred and thirty-eight* persons were either killed or wounded.

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THE pestilence and distress of Ireland are said to continue without abatement. The price of breadstuffs has increased during the last week, and the panic in the financial and monetary operations of England is at this moment very great. The exportation of specie to foreign countries, for breadstuffs, that has been going forward, and still must continue, has produced such a check upon the circulating medium at home as to threaten pecuniary ruin to thousands, and throw vast numbers out of employment, depreciate the value of property, and cast a blight upon the commercial prospects. The Lord is holding back multiplied evils in order that the Saints may take their families and gather up their earthly substance (that will ere long become *valueless*) and depart hence to the appointed refuge of the righteous.

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BEING behind in printing Conference Minutes, we are obliged to insert a greater quantity than usual.

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## MINUTES OF CONFERENCES.

### BATH CONFERENCE.

This Conference was held in the Lecture-room, Monmouth-place, on Sunday, March 7th, 1847. Elder J. Halliday was called to preside, and Abraham Marchant to act as clerk. The meeting being opened by singing, the president offered up prayer, and then opened the proceedings of the conference.

He was very happy, he said, to meet with the Saints on the present occasion, to review the state and standing of the conference, and to transact such business as shall be necessary for the welfare and prosperity of the work of God, in which we were all engaged. Some things which would be brought before them were of a sorrowful nature, as they concerned individuals who, he believed, would be separated from the church for their transgressions; but if we looked at the thing rightly, we would find that such persons who, like those in question, had not for years been known as Saints, but have gone back from the very time of their baptism, and never brought any fruit, and had been visited and exhorted time after time; such persons were better out of the church than having a name in it. The church would prosper better without them. Elder Westwood made some remarks on the power and unity among the Saints, and proceeded to represent the Bath branch, as follows:—It contains 75 members, 2 elders, 5 priests, 1 teacher, and 1 deacon; 3 baptised since Christmas; 12 cut off; 1 dead. Downhead branch, represented by E. Hanham, 11 members, 1 elder, and 2 priests; total, 106 members.

Elder Halliday then proceeded to lay a charge against Elder Robert Bethel, who was present, of rebellion against the constituted authorities of this conference, and slandering the officers in public and in the Saints' houses, causing division in the church; also of slandering and speaking evil of brother Joseph Smith, the Prophet, and John Taylor of the Twelve. These things Elder Bethel would not retract, but continued to maintain them. It was, therefore, moved, seconded, and carried, that Elder Bethel be cut off from the church meeting. Adjourned.



Afternoon.—Meeting opened at three o'clock. The sacrament was administered to the Saints, who seemed much united in feeling, and the business proceeded. Charges were preferred and sustained against George and Ann Byfield, of getting drunk—since leaving the church, and joining the Lady Huntingdon Society; against James and Mary Lowe, the latter of slandering the Saints. Against sister Rose for denying the faith and calumniating the elders. "The Twelve," as against George Cox and Robert Wickham, of absenting themselves from the church, and following bad company. These parties had been duly visited and told of their state, but would not make the least restitution. Voted that they be cut off from the church. It was proposed and seconded, that Henry Trulstone be ordained a teacher; William Luff, ordained a deacon; E. Houham, ordained a priest; and that the present lecture-room be given up, and another room, more suitable and commodious, be obtained as soon as possible. Elder Halliday then gave an exhortation to the Saints, on the necessity of cultivating unity among themselves, which could only be done by all being willing to be guided in all things by those who were set to teach them. Elder Westwood made some excellent remarks on the same subject. A good spirit now pervaded the assembly, and in that state the conference adjourned. Closed by prayer. Elder Halliday preached in the evening to a large and attentive audience, when he laid before them the true plan of salvation, as propounded by God to redeem the human family.

JOHN HALLIDAY, President.  
ABRAHAM MARCHANT, Clerk.

#### BRISTOL CONFERENCE.

This Conference assembled in the Saints' Meeting-room, Castle-green, on Sunday, March 21st, 1847, at eleven o'clock in the morning. Elder J. Halliday, president. The meeting being opened by singing, the Divine blessing was invoked by the president. He then gave some excellent instructions to the Saints and officers, and imparted some valuable information on the powers of the priesthood. The Bristol branch and conference was then represented by Elder George Kendal, as containing 104 members, 2 elders, 7 priests, 2 teachers, and 3 deacons. There were baptised, since last conference in November, 14; received by letter, 4; cut off, 5. Some pecuniary affairs were then adjusted, when it was found that the conference was in debt to a considerable amount. Steps were here taken for the liquidation of the same, and the meeting adjourned.

In the afternoon, after the meeting had been opened in the usual manner, the Saints partook of the sacrament, and the business was resumed.

Resolved that David Kebb, now a Priest, be ordained to the office of Elder.

Resolved that Joseph Mills be ordained to the office of Teacher.

Resolved that William Irvine, Teacher, be ordained to the office of Priest.

Resolved that Mary Ann Morris be disfellowshipped from the church.

Brother Webb's child was then blessed by the president, assisted by Elders Kendal and Rowle. The conference then adjourned.

In the evening a public meeting was held, when Elder Halliday delivered a lecture on the resurrection of the dead. He did ample justice to the subject, and proved the hope of the Saints to be the "*Resurrection and the Life*" which follows it. The church in Bristol has been almost smothered for a long time, but lately it has begun to "lift up its head" and shew itself, and the people can see it.

JOHN HALLIDAY, President.  
SAMUEL GENTLE, Clerk.

#### PRESTON CONFERENCE.

This Conference was held in the Temperance Hall, on the 14th March, 1847. The meeting was called to order by Elder Jacobs. After the usual ceremonies of singing, and prayer by Elder Jacobs, he requested the Saints to raise their minds to God for a blessing to rest upon the labours of the day.

It was moved by Elder Creer, and seconded by Elder Fawley, that Elder Henry B. Jacobs preside over the meeting. Carried.

Elder John Fawley was chosen clerk.



Elder Orson Spencer being present, very unexpectedly, was introduced to the congregation by the president. The Saints were much delighted and rejoiced for this unlooked for favour, which they told by their profound silence and smiling countenances, as Elder Spencer arose to express his gratitude for the present privilege.

The President then requested an expression of the Conference if they accepted his labours, and felt to continue to acknowledge him as the president of that conference. All hands were raised.

By a show of hands, the conference acknowledged Elder Orson Spencer to be the President of the Church of Jesus Christ of Latter-day Saints in all the British realm.

Elder O. B. Huntington was acknowledged as Elder Jacobs fellow-labourer.

The President then called for the number of officers present, which was—1 high priest, 1 president of the seventy, 1 seventy, 14 elders, 15 priests, 8 teachers, and 3 deacons.

The president then called for the representation of the several branches in the conference, which was as follows:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Preston .....	Elder Fawley .....	370	12	12	8	3	26
Longton .....	„ Warsley ...	17	1	2	0	0	0
Layland Moss.....	„ Langton ...	28	1	1	0	0	0
Huntershill, Heskin, Eccleston.....	Priest Benson .....	19	1	2	0	0	0
Southport .....	„ Highton ...	21	1	1	1	0	1
Euxton.....		8	1	1	0	0	0
Kendal .....	Elder Stuart .....	41	2	3	3	2	2
Holme .....	Priest Huddleston	15	1	2	0	0	0
Scattered Members .....		7	1	0	0	0	0
Total .....		526	21	24	12	5	29

Most of the branches were represented to be in a good condition as to faith and confidence in the work. Life and animation was beginning to characterize the Saints more than had been the case. Preston branch especially, was represented as being in a more united and prosperous condition than it had been for several years. There had been fifteen expelled, which were old delinquents, like the dead branches of a tree, better off than on. There had two died in the faith, and a good prospect for many to be added to the church.

The President then called for volunteers to go out into the vineyard.

Elder John Parkinson volunteered and was accepted.

The President then addressed the congregation by way of charge, the officers especially, at some length. He desired them, in particular, to abstain from all intoxicating drinks, to be wise and sober in all their actions, and shun every appearance of evil. When asked questions upon this gospel, in all cases to give a civil answer. He cautioned the officers against being over anxious to get high offices, but to wait in patience the due time of the Lord, who will exalt every man as fast as he is worthy. He also exhorted the heads of families to govern their families, not in tyranny but in love, that their children might rise up in future generations and call them blessed. He closed by blessing them in the name of the Lord.

Elder O. B. Huntington then addressed the meeting, charging the officers, the presiding Elders especially, to be diligent and active in their respective fields of labour; and if they wish to represent those they look after as being full of faith and life, infuse the spirit of diligence into the Saints by setting them a noble pattern; for as children pattern after their parents, so men and women partake of the spirit of those to whom they look to lead them in the right way. He also made some very judicious remarks to parents concerning the bringing up of their children in the right way, and not in the way of tradition.

The meeting then adjourned until half-past two o'clock p.m.

At half-past two o'clock in the afternoon, the President called the meeting to order, and Elder Huntington opened it with prayer, and singing by the choir.

After a short address from the President upon government, which he showed to commence with man's self, and to be perfected there before it could be extended far, is the true order of God's government.

The Lord's Supper was administered, and the President spoke to the Saints



drawing their attention to those that had been expelled for persisting in the habit of tippling; one man had been separated from the church, which drew forth many strong remarks upon the evils and abominations of the practice in those professing to be servants of the living God. He expressed his determination to deal strictly with those who should be guilty of the like in time to come.

Elder Huntington made some remarks on Strangism, and said that when men lost the spirit of God, they frequently mistook light for darkness and darkness for light. He remarked that no true prophet could arise in opposition to this kingdom—in opposition to the existing authorities, or majority of the Saints, as he contended that the voice of the Saints was the voice of God. He cautioned the brethren against hearkening to principles or persons in opposition to the legal authorities of this church, and the principles taught by them, and referred to a false prophet that had risen in Blackburn, and fallen “into Preston House of Correction” lately, as well as Strangism.

Elder Orson Spencer then addressed the meeting. He said he thought he could not do better than reiterate the principles that had been delivered by President Jacobs and Elder Huntington. He was well aware of the importance of the remarks that had been made. He took a retrospective view of the condition of this conference, as it had been represented in the former part of the day, expressing his entire satisfaction at the favourable state in which it was at the present time. He urged the Saints to let their light so shine that many might be won to the gospel of Christ by their examples. He showed that the righteous must be gathered out from all parts of the earth, and if we proved ourselves unworthy to be made instruments in doing it, others would be called in our stead. He said the time was fast approaching when people would begin to rightly appreciate the blessing of having the keys of salvation in their power. He showed we were to come in possession of those keys by being faithful in little things, and by giving heed to the counsel of those in authority. He said the servants of God were coming in possession of, and increasing in, that power which will enable them to look through and penetrate the hearts of the children of men, like Peter did Ananias, and thereby root out iniquity from the church without so many courts, witnesses, and forms. It was a matter of rejoicing to him that he found the Saints, generally, in the possession of the spirit of inspiration to a very great extent, in this realm. He strongly and kindly exhorted the Saints to faithfulness and diligence.

The President desired the Saints to encourage the sale of the STAR.

The Meeting was then adjourned until half-past six o'clock.

At the hour appointed in the evening, the meeting was opened by the President, and singing by the choir.

Elder Spencer occupied the evening in addressing the congregation upon the order of the kingdom of God, and his wisdom in punishing the wicked and transgressors. He gave good satisfaction, added joy to the joyful, and left a sweet remembrance, which, like noble and glorious principles ever do and will, beget in the hearts of the honest towards those who promulgate them; and such messengers are always heartily welcomed in Preston.

The conference was then adjourned *sine die*.

The choir sung, and Elder Spencer dismissed the meeting by benediction.

HENRY B. JACOBS, President.

OLIVER B. HUNTINGTON.

JOHN FAWLEY, Clerk.

#### CLITHEROE CONFERENCE.

The following are the minutes of the Clitheroe Conference, held in the Temperance Hall, Burnley, on Sunday, March 21st, 1847, pursuant to notice given in the 6th number of the STAR:—

Elder Jacobs called the meeting to order at 10 o'clock, when Elder John Cottam moved that Elder Jacobs preside. Seconded by William Cottam, and carried unanimously.—Elder William Wolstenhome was also chosen to act as clerk.

The choir sung the first hymn, “The morning breaks, the shadows flee,” &c., after which the President engaged in prayer.



The President then desired to know if this Conference would receive and sustain him as president of the conference, and brother Huntington as his fellow labourer—carried unanimously; likewise if they acknowledged Brigham Young as president of the whole church, and the Twelve as his counsellors, and Orson Spencer as president of the British Isles, and F. D. Richards as his counsellor—all carried.

The President proceeded to express the satisfaction he felt at the unanimity of feeling manifested by the brethren in the different branches, whom he had ever found united to sustain and carry out the measures of the duly constituted authorities of the church. He next called for the representation of the branches, which were given as follows:—

BRANCH.	REPRESENTED BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	DEAD.	RECV.	REM.
Clitheroe .....	William Cottam...	41	1	2	2	2	8	2	2	1	0
Waddington...	Edmund Pilling ...	26	2	2	1	1	1	1	0	0	0
Chatburn .....	Edward Bevers ...	53	2	3	4	1	2	3	0	0	0
Burnley.....	John Cottam .....	60	2	4	1	0	14	0	0	0	0
Barley .....	William Brown ...	13	0	2	1	0	4	0	1	0	0
Accrington ...	Robert Parker ...	31	3	5	3	0	2	0	0	0	0
Ribchester ...		19	1	0	0	0	0	0	0	0	0
Blackburn ...	John Hartley .....	79	2	3	3	2	8	0	0	0	2
Settle .....	William Cottam...	12	1	2	0	0	0	0	0	0	0
Total .....		334	14	23	15	6	39	6	3	1	2

The branches were all represented as in good standing.

Brother Isaac Daker was appointed agent for the STARS, and ordained Elder; also John Hartley was ordained Priest; and John Henshaw and James Riley to the office of Teachers.

The President then spoke upon the necessity of carefulness in the choice of individuals to hold offices in the church, and take upon them the responsibility of the holy priesthood—that they should be men of faithfulness and integrity, and determined to magnify their calling, and pointed out the way of exaltation in the kingdom of God, from one degree of glory to another, until we shall be permitted to sit with the nobles thereof. He also made some remarks upon the subject of intemperance, shewing that any one desiring to be exalted to be a governor in the kingdom of God, must first learn to govern his appetites.

Ordinations for Burnley were next called.—It was moved and seconded that William Crabtree be ordained Priest; also Thomas Myers and William Hyde be ordained to the office of Deacon; and that Ralph Barnes be ordained Priest for Accrington branch—all of which were carried unanimously. The meeting then adjourned to two o'clock p.m.

At two o'clock the meeting was called to order by the President, and the afternoon was happily occupied by President Jacobs and Elder Huntington in the ministration of the sacrament, and the ordination of brethren previously nominated, and in diversified instructions on the ordinance of the sacrament, and remarks upon the petition to the Queen, and upon disposing of the numerous applications for alms in this day of beggary and famine. Many of the Saints bore a faithful testimony to the work of the Lord.

After opening the meeting at six o'clock in the evening, the President addressed a numerous audience from Heb. i. 10, 11, and 12, showing, in a clear and forcible manner, that God in all things works in a natural and orderly manner. He concluded the services of the day with prayer—a day which no doubt will long be remembered with feelings of gratitude to God for the encouragement and consolation afforded by the ministrations of his servants.

HENRY B. JACOBS, President,  
O. B. HUNTINGTON,  
W. WOLSTENHOLME, Clerk.

#### SHEFFIELD CONFERENCE.

On Sunday, March 28th, this Conference assembled in the Hall of Science according to announcement. The meeting being called to order, it was moved, seconded, and carried unanimously, that Elder Lucius N. Scovil preside, and Elder Mitchell be clerk.



The number of officers present were—2 high priests, 9 elders, 23 priests, 8 teachers, and 5 deacons.

The President then called for the representation of the branches, which were as follows:—

BRANCH.	REPRESENTED BY	H. P.	ELD.	PRS.	TEA.	DEA.	MEM.	BAP.	C. OFF	REM.	DEAD.
Sheffield .....	Elder Sylvester ...	2	2	17	6	3	272	38	3	3	1
Chesterfield ...	„ Rodger .....	0	2	6	2	2	69	8	2	0	0
Woodhouse ...	„ Hall .....	0	2	4	4	2	41	4	0	3	0
Pilley .....	„ Travis .....	0	1	4	1	1	19	0	0	2	0
Cranemoor ...	„ Wells.....	0	1	1	0	1	9	0	0	0	0
Doncaster .....	Priest Emery .....	0	1	4	0	1	43	4	1	0	1
Mattersea .....	Elder Padley .....	0	1	2	2	1	45	0	0	0	0
Gringley .....	„ .....	0	1	0	0	0	16	0	0	0	0
Darnall .....	„ Mitchell ...	0	1	2	0	0	26	13	0	0	0
Newhall.....	„ Ward.....	0	1	0	0	0	7	1	0	0	1
Rotherham ...	„ Wood.....	0	1	1	1	0	17	3	0	0	0
Scattered members at Nottingham }	„ Rodger .....	0	0	0	0	0	7	5	0	0	0
Total .....		2	14	41	16	11	571	76	6	8	3

The Saints are in good standing, union exists in our councils, and all appear to have a oneness of desire to roll on the kingdom. The gifts of the holy spirit are variously manifested, and we rejoice in each others company.

The President then proceeded to nominate several persons, viz.—Priests, Benjamin Berry, Charles Willden, John Buxton, Thomas Whitley, and Henry Emery, for Elders; Alfred T. White, George Hawley, Arthur Parks, Matthew Ellis, John Green, and George Howe, for Priests; William Grayson, George Pickering, Martin Slack, Thomas Timmins, John Richardson, and James Hague, for Teachers; and John Redfern, James Whitley, and John Hillerd, for Deacons; the above brethren were unanimously accepted by the conference. Those who had been called to be Elders stated, in a brief manner, their willingness to do their best in advancing the cause of God in the office to which they had been called. The morning service was then concluded with singing and prayer.

The afternoon service opened in the usual manner. The sacrament was then administered, and while two of the brethren were going round with the emblems of the broken body and shed blood of Christ, several of the brethren bore faithful testimonies to the great work of the last days.

The President then arose and said he had a few remarks to make. “If there are any who are dissatisfied with the course which I have taken to-day, let them speak, and speak right out, for I’m the boy! I know its for the best—its right. There are others who are ready and will be called in the Lord’s own due time. Thus I have taken such a course as if I was going to stay for two or three years. Are you satisfied with me? I want an expression from this conference.”

It was then moved by Elder Mitchell, and supported by Elder Sylvester, that we uphold Elder Scovil as President over the Sheffield Conference. *A clear vote.*

Moved by the President, and supported by Elder Ure, that we uphold by our faith and prayers the Twelve Apostles as the proper authorites of the church. *A clear vote.*

Moved by Elder Mitchell, and seconded by Elder Wells, that we uphold the First Presidency in the British Islands, viz.—Elder Spencer as the President, and Elder Richards as his counsellor. *A clear vote.*

A few appropriate remarks on calling men to the priesthood were then delivered by the President.

The evening service opened by singing and prayer. President Scovil then delivered an excellent discourse; subject, the gospel. It was just like the man; a plain, good, sound, and energetic discourse. Several of the brethren were then ordained under the hands of the President and Elder Ure. The conference then adjourned, all well satisfied. Never a better conference in Sheffield. To God be all the glory.

P.S.—The rest who were nominated received their ordinations on Monday evening by the President.

LUCIUS N. SCOVIL, President,  
HEZEKIAH MITCHELL, Clerk.



## GLASGOW CONFERENCE.

This Conference met according to previous announcement, on Sunday, the 28th March, 1847, in the Odd Fellows' Hall, 175, Trongate.

The meeting was called to order by Elder Samuel W. Richards, and at his request, Elders Carruthers and Drummond came upon the stand.

Elder Andrew Cahoon gave out the hymn on the 36th page, "Come ye that love the Lord," prayer being offered by him and another hymn sung—

Elder Samuel W. Richards then arose and said, that he was happy to see so many of us met together, and it was with feelings of gratitude to his heavenly Father that he appeared among us; and, although the day is somewhat unfavourable, he trusted a sufficient number had come together in order to transact the business of the day. He wanted to know if this conference accept of his labours and sustain him as their president.

Brother Graham Douglas then moved that this Conference accept, uphold, and sustain Samuel W. Richards as President of this Conference. The motion was seconded by Elder David Drummond. It was put to the vote and carried unanimously.

President S. W. Richards then rose and stated that he did not call for this vote because he doubted his having had their faith and prayers, for he had experienced both while in his sickness.

The number of the priesthood present were, 1 high priest, 1 seventy, 21 elders, 19 priests, 18 teachers, and 10 deacons.

The President then called for a representation of the branches, which was given as follows:—

BRANCH.	REPRESENTED BY	ELD.	PRS.	TEA.	DEA.	MEM.	BAP.	DEAD.	C. OFF
Airdrie .....	Prs. Carruthers ...	8	6	8	2	116	22	0	4
Balfron .....	Letter .....	1	1	2	1	5	0	0	0
Bonhill .....	Bro. Kinloch .....	1	2	1	1	20	0	0	1
Bridge of Weir .....	Pres. Ure .....	1	1	0	1	27	1	0	5
Busby .....	" Watson .....	1	1	2	1	15	1	0	0
Cambuslang .....	" Gillespie .....	1	1	0	1	5	0	0	2
Campsie .....	" Scott .....	2	1	2	0	18	0	0	0
Dalry .....	" Rennie .....	2	0	2	2	34	5	0	0
Girvan .....	Letter .....	3	3	1	4	50	11	0	0
Glasgow .....	Pres. Douglass .....	7	10	14	5	379	7	2	0
Greenock .....	Bro. Baxter .....	2	4	4	3	48	0	0	4
Johnstone .....	" Craig .....	3	3	2	1	42	3	0	3
Kelvin Dock & Knightswood	Pres. Taylor .....	1	3	3	1	19	1	0	1
Kilburnie .....	" Baxter .....	1	3	2	1	51	1	1	1
Kilmarnock .....	" Lyon .....	1	4	3	2	32	0	0	0
Lanark .....	Letter .....	3	5	2	2	70	0	1	0
Paisly, Renfrew, & Barrhead	Pres. Bell .....	5	4	5	2	61	8	0	0
Rutherglen .....	" Ferguson .....	1	2	1	1	21	3	0	0
Thornliebank & Pollockshaws	" Russell .....	4	3	3	2	43	1	0	2
Tolleross .....	Bro. Jardine .....	2	1	5	2	41	4	0	1
Scattered Members,— 2)									
Langbar, 6 Ayr, 10 Irvine, {		1	0	0	0	33	0	0	0
1 Blantyre, 10 Wishaw, & {									
1 Elder, 4 members in Oban)									
Total .....		51	58	62	35	1132	68	4	24

It will be seen by the above, that the Glasgow Conference numbers 1338, including office bearers; 68 have been added by baptism, 4 have fallen asleep, and 24 been cut off.

The members of the different branches were represented, with a few exceptions, as being in good standing.

The President then proposed Robert Watson to be called to the office of an Elder in the Glasgow branch. It was seconded by Elder Graham Douglas, and carried unanimously.

James Hardie was also called to the office of a Deacon in the Glasgow branch.



Patrick Lynch was called to the office of an Elder, and William Watson to the office of a Priest in the Busby branch.

George Steel and Hugh Rennie were called to the office of Priests, Wm. Smith to the office of Teacher, and Wm. Wilson to the office of Deacon in the Dalry branch.

Robert Watson and James Watson were called to the office of Teachers, and David Herron to the office of Deacon, in the Airdrie Branch; Robert Ure to the office of Teacher in the Bridge of Weir Branch.

The President then called upon Elders Cahoon, Douglas, and Drummond to retire to the side-room with the above, and attend to their ordinations.

The President then spoke at some length and with great power, on some of the ordinances in the kingdom of God, when, by whom, and how they ought to be attended to; he then gave out the Doxology on the 149th page.

It was moved by brother Douglas and seconded by brother M'Keachie, that the conference adjourn for an hour. Carried unanimously.

In the afternoon, the meeting being opened by singing and prayer, the sacrament of the Lord's Supper was administered, and two children blessed.

Elder Samuel W. Richards then delivered a short and impressive discourse, on the second advent of the Messiah, and the necessity of preaching the gospel, whether men receive it or not, before he come the second time to take vengeance on them that know not God, and obey not the gospel of his Son. Elder Andrew Cahoon then spoke at some length, when he stated that he felt proud to be present for the first time at a conference in Scotland, especially where there existed so much good order, love, and peace. He stated, also, that when the vote was taken in the forenoon, whether we would sustain Elder Samuel W. Richards, as our president, he had not held up his hand, for it had brought to his mind feelings of the past concerning our brother Joseph, in the land of America, and while he was reflecting the vote was passed, but as he had not held up his hand at that time, he would now hold up both hands.

He was followed in his remarks by Elders Drummond and Douglas.

Elder Samuel W. Richards then made a motion that we, as a conference, sustain President Brigham Young and his council, the quorum of the Twelve, in their offices as the presidency of the church on earth, which was seconded by Elder Douglas, and carried unanimously.

It was moved by Elder Andrew Cahoon, that this conference sustain brother Orson Spencer and Franklin D. Richards, his counsellor, as the presidency of the church in the British Isles; seconded by Elder David Drummond, and carried unanimously.

Elder Samuel W. Richards then spoke of Elder Andrew Cahoon as a faithful and worthy brother come to labour amongst us in this conference, and hoped he would be received kindly by all Saints; and as he might sometimes be sent to transact business for him throughout the branches, he hoped they would attend to his instructions, and receive him as they would do himself. He then moved that this conference adjourn till the last Sunday in June; seconded by Elder Drummond, and carried unanimously.

After singing the hymn on the 15th page, the meeting was closed by prayer by S. W. Richards.

Our usual meeting took place in the evening at six o'clock, a good number of country brethren attended.

Not one dissenting vote or voice was seen or heard throughout the day, but the best of feeling, love, and good order prevailed. The Saints were much refreshed and felt that it was good to be there.

S. W. RICHARDS, President.

ROBERT TAYLOR, Clerk.



## STANZAS.

O, Zion, I would dwell in thee,  
 Although thou bleed'st at every pore;  
 Although thy sorrows none can see,  
 Or feel the burdens thou dost bear.  
 Yes, I would linger in thy tents,  
 And in thy deepest sufferings share,  
 Nor should my heart e'er once relent,  
 Nor grieve, for those I love dwell there.  
 Yes, though thy noblest sons were slain,  
 And filled an early martyr's grave,  
 And though I keenly felt the pain,  
 No higher honour would I crave  
 Than dwell within thine honour'd courts,  
 And taste the sufferings thou dost bear,  
 For those I honour'd most on earth  
 Are dead, and sweetly slumbering there.  
 Although thy fairest daughters weep  
 And faint beneath the tyrant's rod,  
 But struggle still thy laws to keep,  
 Till cold they sleep beneath the sod.  
 Yet, still, I'd linger in thy bowers,  
 And in thy perils boldly share;  
 For she that bless'd my fondest hours  
 Lies low, and sweetly sleeping there.  
 Yes, I would haste with speed to thee,  
 Nor stay for honour, wealth, or fame;  
 My suff'ring kindred there to see,  
 And help redeem thy glorious name:  
 No crowns of gold, or kings' attire,  
 Should keep my feet from treading there;  
 For those that bind me still more dear,  
 My tender babes still linger there.

CYRUS H. WHEELOCH.

## LIST OF MONIES RECEIVED SINCE OUR LAST, TO THE 7TH OF MAY.

Thomas Smith, Leamington .....	£2 10 0	Brought forward.....	£11 18 6
Charles Miller.....	2 0 0	Samuel J. Lees .....	0 18 6
Crandell Dunn .....	2 2 0	Alfred Shaw .....	1 10 0
William Hulme .....	1 15 6	George Kendal .....	1 0 0
John Jones .....	0 3 6	John Godsall .....	0 12 4
John Ennion .....	0 2 6	William West.....	4 3 0
Robert Christie .....	1 2 0	Joseph Wooton .....	1 1 0
James Bond.....	0 13 0	Thomas Smith, Kidderminster.....	1 10 10
L. N. Scovil.....	1 10 0	John Halliday .....	0 5 10
Carried forward .....	£11 18 6		£23 0 0

## NOTICES.

ERRATA.—In our last publication, in the List of Monies received, read West Bromwich £3 4s. instead of 3s. 4d.  
 We acknowledge in the Money List all monies that come to our office, whether for ourselves or others.

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## LIVERPOOL:

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# The Latter-Day Saints'

## MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii.

No. 11.

JUNE 1, 1847.

VOL. IX.

### ELDER TAYLOR'S LETTER TO THE EDITOR OF THE STAR.

*Ship America, Belise, mouth of the Mississippi River,  
March 13th, 1847.*

Dear Brother Spencer,—I write to inform you of our safe arrival in this place. We arrived here on the 10th instant, after a passage of thirty-six days, all enjoying a tolerable degree of health, and rejoicing that through the merciful interposition of our heavenly Father, we are thus far on our journey, and safe on this side of the great Atlantic. We have had a very pleasant voyage; we never had to “tack ship;” and, with the exception of once for a few hours, never furled a sail. We have had the most pleasant time that I ever experienced at sea, and we have made the voyage in less time than any other vessel. There are several ships here which sailed two or three weeks before us, that have only just arrived. The reason of our having been detained here so long is in consequence of foggy weather, which prevented us crossing the bar at the mouth of the river. We, however, start to-day at noon, and have the joyful anticipation of soon joining our families and friends in the *Camp of Israel*.

I have nothing particular to record concerning the voyage that will be interesting. We saw a great number of dolphins, porpoises, flying-fish, and two or three whales, and outsailed every vessel that we saw on the route. We are now here, well and happy.

As I had no time before I left England, I now wish to say a few words to the Saints. When I was there, in consequence of having so many places to visit, and to travel so extensively, my stay was necessarily short at the various branches; and it made it impossible for me to visit so many places, to form so extensive an acquaintance with the Saints, as I should gladly have done would time have permitted. If my stay had been longer, I should gladly have spent two, three, or six months more; have visited all the branches, and seen the Saints at their own homes, for I love the people of God, and delight in the habitations of the righteous. There peace reigns,—there reigns the Spirit of God,—and there is my home. And here I wish to say that, although very much pressed and hurried, I have seldom enjoyed myself better than I did on my late visit to the British churches. I saw an honesty and simplicity which I admired. They seemed to vie with each other in many little acts of kindness and charity, which were duly appreciated by me, and which I have taken pleasure in acknowledging. They were esteemed not so much on account of their intrinsic value, as from the feelings of those who administered.

Our arrival in England was very opportune; the situation of the churches in general was very deplorable, quite as bad as had been manifested to us before we left the camp. Before we left, it was revealed to the authorities that the presidency in England was in transgression, and that it was necessary some of the Twelve



should proceed immediately to England. Elders O. Hyde, P. P. Pratt, and myself, were appointed on this mission. As we journeyed, we felt the Spirit moving us forward, so much so that, when Elder Hyde and myself were in New York, and Elder Pratt in Boston, we thought it expedient, rather than wait two or three days for him, to proceed immediately to Liverpool. We found, on our arrival, that we had not come away too soon. The teachers of the people were under transgression; they were corrupt; they were acting dishonourably and dishonestly, under false pretences; stripping the poor of their last pittance, and yet those wanton profligates professed that they were doing the will of God, while they, under a cloak of religion, were revelling in debauchery, drunkenness, and fraud. But they have their reward, and they are even now more the objects of pity than of censure. I speak more particularly of the heads of the church. This being the situation of those men, it could not but be expected that the streams should be more or less contaminated with their influences. Many of the Elders were at a loss what to do. They saw that things were out of order, but how to regulate them they knew not; they were perplexed, annoyed, and discouraged, and many of the Saints, from want of discipline, regularity, and order, and seeing abuses that they could not close their eyes upon, began to think that the religion of Jesus Christ was almost as bad as sectarianism; they were charitable and confiding; they felt a disposition to hope for the best, but it seemed to be hoping against hope; in fact, the whole head was sick and the whole heart faint; and had it not been that the Saints were in possession of the eternal principles of truth, and had the testimony of the Spirit, giving them assurance of the truth and verity of this work, they might all have made a shipwreck of faith, and been scattered upon the mountains in the dark and cloudy day; but having enjoyed the witness of the Spirit—felt the truth of the things that had been communicated—and realized the Spirit and power of God; when they saw the iniquity of their deceivers and oppressors unmasked, and heard again the voice of the good shepherd, they knew the sound and rejoiced in the deliverance. The American Elders, who soon followed us, were the means of strengthening, comforting, and edifying the Saints, so that confidence was again restored, the spirit of peace breathed among them, and joy and gladness was experienced among the people of God.

As Elder P. P. Pratt and myself journeyed among the churches, we found them generally doing well, rejoiced to see us, and expressed a willingness to follow our advice in all things. We visited most of the conferences in England and Scotland. In some of the leading conferences, such as Manchester, Liverpool, Birmingham, Sheffield, and Glasgow in Scotland, we found them exceedingly prosperous; nor were they less zealous, loving, and affectionate in some of the smaller conferences. I visited the Isle of Man alone, and was glad to meet there some of my old friends. I visited the London and Edinburgh conferences, and found them doing well; I also visited Wales, and was very much pleased and gratified with the situation of things there. I found the Welsh church in a very flourishing condition. Elder Jones is publishing a paper in the Welsh language, which circulates very extensively, he has also published many thousands of tracts, and circulated them throughout the length and breadth of his native land. He has taken a wise and judicious course, and in his publication ought to be encouraged. In speaking of him and the good done by the American Elders, I would not forget the English and Scotch; I do not implicate them with their leaders; I found them generally to be good, humble, virtuous, zealous, and honourable men, who are using all their exertions to propagate the cause of truth and build up Zion, and who will yet shine bright in the kingdom of God.

I would here say a word or two to the Saints, by way of caution. Because you have been deceived by your former leaders, do not mistrust those you have now, but let them have your confidence and your prayers. It is impossible but that offences come, but woe to them by whom they come; as I stated before, these men have their reward—their situation is not to be envied—they are now reaping the reward of their own doings. You, some of you, may have suffered in a pecuniary point of view, but you have learned a lesson worth a great deal more than your money; and salvation and intelligence pertaining to the kingdom of God, is not to be compared with pounds, shillings, and pence. You have not been mobbed, driven



from your homes, and robbed of your property as we have—for the gospel's sake. You have not been shot at, imprisoned, hunted, and spoiled as we have. It is necessary that we should be tried, that, like Jesus we may be made perfect through sufferings. You will find us ever watchful over your interests as we have been; if there is wrong, we shall know it and come to the rescue; and our prayers will continually ascend to the God of Israel, that you may be kept by grace, through faith, to the day of eternal redemption. I say again, have confidence in your presidency; never condemn one man for what another has done—neither be afraid of him. Give all good men your confidence; if they betray it, judge them according to what they have done—not for what they may or may not do. It is a devilish principle to be jealous of men who have done no wrong, and to withhold our confidence from those who ought to have our support, merely because it is possible they may abuse it. The mob have always acted on this principle, and have condemned and persecuted us, as they said, not for what we have done, but for what they thought we would do. This has been the devil's voice from the beginning.

While speaking of Elder Spencer, I would here remark that I know him from years acquaintance to be a good man, and I wish the Saints to sustain him as such. Again, brethren, let me counsel you to circulate the STAR as extensively as possible, and other good books which are approved of, by the presidency, as in so doing you spread intelligence, and frequently do more good than you can with preaching; but let not any person publish books, hymns, or tracts, without direction of the presidency, and let not the Saints countenance them without, for if order is not observed in this, all kinds of foolish ridiculous things will be published in the names of the Latter-day Saints.

Now, brethren, as I had not time before I left, I must take the liberty from this side of the ocean of saying farewell—Farewell! and God bless you for ever and ever worlds without end, amen. It is a long distance to salute you from, as I am now six thousand miles from you, but I know it will be welcome, for I came more than six thousand miles to see you, and I had to salute my family from your homes. We have yet two thousand miles to go to see our families, and part of that through mobbers, blacklegs, and murderers, who would gladly take our lives; but we trust in the God of Israel that he will take us safely through, and that we shall arrive in the Camp of Israel in peace, and rejoice in once more meeting our families and friends. I left the camp in company with my brethren, July 31, 1846, and when I return shall have travelled upwards of seventeen thousand miles, three thousand of this was in England, Scotland, and Wales. I now feel well in health and spirits, am thankful that so much of my mission is completed, and I bless the name of the God of Israel.

I have not time to write to all of the American Elders, but must take this opportunity of sending my kindest love and regard. I pray that Israel's God may be with you, brethren; and I would say, teach the things that you have heard of us, and that you have been instructed to teach in Zion, in the counsels of the Most High. Be pure, be virtuous; remember the instructions you have received and the vows you have made in the temple of God. Keep yourselves pure and God will bless you. Set a good pattern to your Elders and flocks, and although we may now be separated for a short time we will hail each other yet on the mountain of the Lord, and rejoice together in the temple that shall be built to his glory.

To the Elders in general, I would say, teach the first principles of the gospel of Christ, say nothing but repentance to this generation. Listen to the counsel of your presiding Elders, and you will be blessed in time and in eternity. Let the Saints also listen to the instructions of their Elders, and be governed by their counsel. Husbands love your wives; be kind and courteous to them—do not abuse them—for in so doing you degrade yourselves. They have placed themselves and all they have in your hands, therefore, treat them kindly, tenderly, and affectionately; and wives, obey your husbands, in the Lord. Children obey your parents, and though you may be grown up, forsake them not in their old age; remember their love and affection for you; do not despise their grey hairs—they are your parents; honour them as such till their death; comfort, feed, and clothe them while they live, and soothe their dying pillow, and then shall you reign with



them in the kingdom of God, and possess thrones, and principalities, and powers in the eternal world, according to the laws of the everlasting priesthood. Servants obey your masters, and masters be kind to your servants.

Be faithful, brethren, and your way shall be opened to come to the land of Zion, and we will yet rejoice together in the kingdom of God. I felt anxious for your deliverance when with you; I did all in my power to facilitate your removal, and can say for your encouragement be faithful, and you can be, you will be, and shall be delivered.

I proposed staying, to Elder Hyde, if necessary for your interests and the advancement of your removal; but he told me that it was not necessary—that I had fulfilled my mission; and he wished me to go with his blessing and the blessing of the Lord.

Again, I say to the Elders, brethren, and sisters in England—farewell. God bless you for ever, in time and in all eternity. Amen.

Your affectionate brother in the new and everlasting covenant.

JOHN TAYLOR.

P.S.—Elder Pratt wishes me to say that the above he adopts as his sentiments, and that they are as much his feelings as my own. Elder Davis is very well, has recovered his health; he and sister Davis tender their love to the Saints in England. Elder Cain also sends his kind love.

Please to ask Brother Brown to obtain for me the whole of the volumes of the STAR from the commencement.

I did not get the STARS I spoke to you about; will you please to forward them the first favourable opportunity. I should feel obliged if you would keep a full file for me, besides, and bring them when you come. I have not time to correct this; if you see any little inaccuracy, please rectify it.

I have taken these up the river, having learned that it is as quick a way to forward them as any; I may put them in post, at the mouth of the Ohio, but perhaps, to ensure safety, at St. Louis.

*On board Amelia, bound for St. Joseph.*

P.S.—I am in St. Louis. All well at the camp. I expect a pioneer company have started to the mountains. They were to go the 15th of this month. The Twelve who are there go, with them.

J. T.

### THIRD LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Reverend and Dear Sir,—The next subject to which I will invite your careful consideration, is that of *faith*. Do not be surprised that I should attempt the investigation of a subject so common-place, with the view of imparting any new or useful instruction. The numerous elaborate treatises that have heretofore been bestowed upon this subject, I boldly aver have been like Goliath's armour against David, massive and imposing, but, at the same time, alike inapplicable and ineffectual to the case at issue.

In order that you may be apprised of my position, without needless circumlocution, I here distinctly observe, that there neither is, nor ever was, any gospel or saving faith, in former or latter days, but the faith of miracles, or the faith of *immediate revelation*. Can any man know God without faith? Certainly not. The gospel of Christ is the power of God unto salvation. To whom? To the unbelieving? No! but to them that have *faith*. The gospel of Christ is, then, brought only to such as have faith. But what faith are they to have in order to receive it. The answer is, the faith of immediate revelation, or of the supernatural agency of the Holy Spirit. Now, sir, I ask you to listen a moment, and hear what the voice of God says to you and me on this subject. The righteousness of God is *revealed* from FAITH to FAITH. Here, it is conceived, my position is invincibly fortified beyond the power of rational conquest. God's righteous will is *revealed* to FAITH.



"It is written, the just shall live by faith." By what faith shall the just live? Surely, nothing less than the faith of immediate revelation. The fact, that God's will was *revealed* to the faith of the Saints anciently, does not supersede the necessity of his will being *revealed* to your faith and to my faith now. The ancients could not *believe* for us; or, in other words, their faith could not be a substitute for our faith. "He that believeth not," for himself, "shall be damned." Neither could a revelation to them be necessarily a *revelation* to us. A revelation to Noah to build an ark, is not suited to Abram, or Peter, or Francis Wayland, or Dr. Chalmers. No man, in this day, can know that God ever revealed himself to Noah, or Abraham, unless it is now revealed to him from heaven. And he cannot know that it is revealed from heaven to him now, unless he has faith unto himself before God; and this faith which he must exercise for himself, is the faith of *revelation*, or the faith of miracles. What ailed the Judaic churches in Christ's day? They certainly believed on Moses and Abraham, and made habitual sacrifices in support of their faith. Paul was a bright example of sincerity and fidelity in support of the Judaic faith. He verily thought that he ought to do many things contrary to the name of Jesus of Nazareth. But was the faith of Paul, and of the the Judaic church generally, the faith of immediate revelation or the faith of miracles? By no means. Paul, originally, and his associates in the ministry, believed the Mosaic Scriptures from tradition and education, and not from immediate revelation. They, indeed, believed that Abraham, and Moses, and Samuel, and Noah, had the faith of miracles, and enjoyed *immediate revelation*, and the spirit of prophecy, &c. They believed, that such an high order of faith as prevailed in the Mosaic and prophetic days was no longer necessary. (But, afterwards, Paul concedes that his own state was one of ignorance and unbelief.)

Hence the spirit of prophecy, spoken of by Joel, as poured out in the apostolic day, was, in their estimation, uncalled for. They supposed the canon of Scripture was sufficiently full, when the prophet Malachi finished his testimony, and closed up the age of miracles! Men may sincerely believe the Bible, as many of the sects do believe it, without having it revealed from heaven that the Bible is true, and it will never save them. They may believe the Bible even without knowing God. For the simple reason, that no man can know God without God reveals himself to him. This was the condition of the Judaic church. Many of them sincerely believed the Mosaic writings, but detested and rejected the principle of immediate revelation, by which alone they could know the only true God and Jesus Christ whom he had sent. If they had believed heartily in the doctrine of immediate revelation to all believers in all ages, they would have known Jesus Christ to be the Messiah, as well as Moses, or Abraham, who saw his day, and was glad. On the same principle, dear sir, Christian denominations, in this day, believe the apostolic Scriptures sincerely, and do many things accordingly; but rejecting the principle of immediate revelation to them-ward, they neither know Jesus Christ, nor his prophet Joseph, nor the power of God, as it is revealed from faith to faith in our day. We, sir, contend for the faith of miracles in our own day, but you and your associates contend against it. The disciples of Jesus contended for it in their day, but the professed followers of Moses and Abraham contended against it. Now, sir, to which of these sides do you belong? Can you find that any people, who ever contended against the faith of immediate revelation and miracles, such as was maintained by Samuel, Abraham, Barak, Daniel, and Noah, ever prospered. Is there a single instance in Scripture, from Genesis to Revelations, where God manifests any fellowship for any faith short of a faith of miracles and immediate revelation? If an inferior kind of faith has been got up since the New Testament age, is it not well to enquire from whence it has sprung, and what is the scriptural basis of its support? If such an inferior faith is not *revealed* from heaven, it must certainly be from beneath, and, consequently earthly, and sensual, and devilish. If it springs from the precepts of men, and not from the direct and positive revelation of God, it ought surely to be abandoned and forsaken at once. When men believe the Old and New Testament Scriptures from tradition, and the lips of a ministry that is not sent out and called by immediate revelation from heaven, their faith is dead. And all such as float in this broad stream of traditionary faith, are not and cannot be built up as lively stones to offer up spiritual sacrifices to God.



Hence, sir, the concession of Mr. C. G. Finney, and Nettleton, and of your own Mr. Knapp, all great Revivalists, and talented and devout men, that the "sectarian churches need to be converted over again." And I am constrained to add, without any invidious feelings, that such teachers themselves need to be converted from a traditionary faith into the same faith with the ancient worthies spoken of in the eleventh chapter to the Hebrews. They themselves cannot *know God*, without that same ancient faith that secured to its possessors revelation from God, and the power of working miracles, &c. God has never called men to testify to the truth of the Old and New Testament, unless the truth has been revealed to them *personally* from the heavens. When it is thus revealed, they will obey like the ancient saints, and the power of godliness will follow their faith, "even healing the sick, casting out devils, and speaking with new tongues."

You, sir, will surely admit, that the faith of the ancients was far superior to modern traditionary faith, and was attended with a power which this latter faith cannot in its very nature ever attain to. By the ancient faith, or faith of immediate revelation, men wrought righteousness, subdued kingdoms, stopped the mouths of lions and quenched the violence of fire—stayed the sun in the firmament—sealed up the heavens as brass for the space of three years and a half, or opened the windows thereof for the rain to descend in showers or torrents even to a universal deluge.—Surely it will be no disparagement to such exalted names as yours, and that of my old acquaintance President Barnas Sears, and my former instructor President E. Knott, to turn like Paul to the banner and standard of such a faith. By such a faith they are prepared to work the works of God; and either in time or eternity to work even far greater works than Jesus ever wrought on the earth as his own word declares; for, sir, this kind of faith shall abide beyond the veil; for God himself made the world by faith, and the spirits of the just work by faith, and obtain revelation from God, and minister the same to militant believers on earth, from the faith of the sanctified in light, to the faith of the militant here below. "The righteousness of God is revealed from faith to faith." Surely we may count all things but loss for the excellency of the *knowledge* of Christ Jesus our Lord; for he that gets the knowledge of Christ by revelation to himself, and keeps it, shall never fall.

Do you not preach, sir, the ancient faith spoken of in the eleventh chapter of Hebrews, for modern believers to imitate? Or is the miraculous faith of the ancients to be portrayed to men in this day, only as a beautiful picture to be admired by spectators, and not copied and imitated as a doctrine of modern practice? If there is such a thing as *common* faith, in distinction from the supernatural and miraculous faith, named in the eleventh of Hebrews, what part of the Scriptures teach it? Please to name the chapter and verse; and when you have pointed out to me the specific Scriptures that teach a faith inferior to that of prophecy or working miracles, &c., please to tell me wherein lies the power of such a faith? If it cannot reveal any thing to the children of men, how can it increase the sum of knowledge with any reasonable prospect of filling the earth with knowledge, as the waters cover the bed of the great deep? If it cannot forecast events beyond the mere common prescience of human minds, how can the wise man foresee the evil in time to hide himself? Is it not passing strange, sir, that from Adam to Noah, and from Noah to Abraham, and from Abraham to David, and from David to Malachi, and from John the Baptist to John the Revelator, the miraculous faith should be tenaciously and rigorously contended for; while since that day, men, professing godliness, not only contend for an inferior faith, but contend against the antiquated faith that was sustained for more than four thousand years, giving to God a great and glorious name for all his wonderful works and mighty deeds.

Why do the modern clergy commend the faith that put to flight the armies of the aliens—quenched the violence of fire—and staggered not at promises that required supernatural agency to fulfil, if we are not to imitate and practice such faith? Why so much time and labour exhausted in order to define and extol a faith that belonged exclusively to past ages; and if the Scriptures speak of no other faith that is pleasing to God, would it not be better that mankind be informed more explicitly what is the nature and effect of that common and inferior faith of which the Bible illustrations are so inapplicable? Seeing that the Bible illustrations of faith pertain to examples of a supernatural order, will you please to give us those that



are of a natural and common order, suited to our age, that is, and, of a right, ought to be, free from supernatural and miraculous deeds, signs, and wonders, and prophesyings? In so doing, and publishing the same through your widely circulated paper, you may rest assured that it shall have prompt insertion in the STAR, and greatly oblige,

Your humble and obedient servant,

ORSON SPENCER.

## LETTER TO ORSON SPENCER AND THE REPLY.

*Kidderminster, May 4th, 1847.*

Dear Brother Spencer,—We feel disposed to make inquiry of you of some things which we feel will be good for the Saints in general in this Conference—to learn, from yourself, why and wherefore, and not here alone but elsewhere, about certain things that have been put in the STAR; through the same medium, to learn thereby from thyself, will be, and through the same, in our judgment, much more good to the Church of Jesus Christ of Latter-day Saints in the British Isles, than any other source from which it might be given. We shall put them in way of questions; an answer to them we leave to your judgment, and trust we shall not be accounted to be unworthy of notice, through which we desire to obtain knowledge, and light, and truth of the blessings of which we now have to prize, let it come from wherever it may; and much more so from your hands, and by the President of the British Isles of the Church of Jesus Christ of the Latter-day Saints, with whom is the spirit of truth and not error. With these words we conclude, praying for you and for your counselling, that wisdom, and light, and truth, with the blessings of the new and everlasting covenant, may continue with you and the whole of the Elders of Israel, and all the Church; and that you may long live to be an instructor of righteousness to the faithful seed of Abraham, a guide to them that are called to be guides with you in the great, and glorious, and mighty work in these the last days; that all those that are called into this present and great dispensation, may seek to roll along by buying, and selling, and spreading truth, of which we say success unto them; and may the number of those that read and enjoy that knowledge that is given unto us in the STAR, and brother M. Martin's pamphlet, the Voice of Warning, Book of Doctrine and Covenants, which is the voice of God unto us, the message of Jehovah unto the children of men, and by which they will have to be judged. Our desire is, that our children may grow up in the knowledge therein contained; we are thankful the price of them is reduced, so that we can obtain them, and trust that all the Saints will do likewise, and all those that are to be teachers and give instructions to the Saints, will not be backward in obtaining them, by which their minds may be stored with correct things, and their faith made strong.

1st Question,—What are we to understand concerning "Paddy's Unfortunate Journey to Market?" No. 5 Star, vol. ix, page 77.

2nd,—Also, the bit called a tremendous charge about the bull? No. 6 Star, vol. ix, page 95.

3rd,—Has the subject of the memorial to the Queen failed, and why, if so?

4th,—Not in the Star, but a dialogue between Brother Joseph Smith and the Devil. What is the meaning? Did Brother Joseph and the old Gentleman indeed talk together after the manner spoken of?

5th,—Are those of the Saints that spake evil of the brethren that sell them, and of the brethren who have put the things in the Stars referred to in the 1st and 2nd questions, justified by so doing, judging the motives as impure and for gain, and filling up with trash, by them so called?

6th,—In case a branch once organized, by default of the officers therein, neglect of their duties, shall, by the conference meeting to which it belongs, deem it wisdom to annex it to another branch, they not being present of the members? Is it order, and are they bound to come to the church meeting as agreed thereto by the said conference, without their vote or consent? Has the conference power to do so?

7th,—In the Book of Doctrine and Covenants, section 2nd, on the duties of Priests ordaining, is that for the British Isles? Can the Priests, or in other words, when would it



be according to the rule here laid down as duty, of one in that office to ordain Priests, Teachers, and Deacons. Page 71, 10th paragraph.

8th,—Is it right for the Priest to lay on hands for the healing of the sick, in accordance to 71st page, 10th rule, where it says, in all his duties the Priest is to assist the Elder as occasion requires? is that what the Elders are to understand if several Priests be present?

9th,—Book of Doctrine and Covenants, page 73, 25th par., section 2nd, relative to conference meetings, about lists of names being brought by those that represent the branches. We have been representatives of the branches and clerks at, or of conference meetings. Does this part of the instructions given in the word of the Lord unto the Church of Jesus Christ of Latter-day Saints by Prophet Joseph, belong to the churches in the British Isles?

10th,—Doctrine of Covenants, page 82, section 3rd, 44th par., if we obtain not a knowledge of our duties, we are not to be found worthy to stand. What means are the best for us to use in order to obtain that knowledge by which we shall be able to stand?

11th,—Can a Saint be saved in this country if he have the means to emigrate, or to gather to Zion, and will not?

12th,—Can the Saints here in this land be baptized for their dead?

13th,—Is it the duty of conferences to send faithful men to preach the gospel, though no room or place appears near them; but, where the word has been preached, to unite to see to their needs while labouring?

14th,—What are we to understand is the meaning of the dispensation of fulness of time, spoken of in Ephesians, chap. 1st, 10th verse?

15th,—What are the duties of the Saints in branches and conferences towards maintaining rooms and places for worship? Is it expected of all by money and all other lawful means; and for a branch, and all in the same, to bear an equal part in defraying the cost of the same in conferences and branches?

16th,—If a poor Saint that works for a brother, and he or she deals with that said brother in the church, and owes to that brother a small sum of money towards goods that are needful for food, is it just to say that one give not his own, if they wished to purchase the Stars, or to give towards what money cannot be done without, when it is from poverty and not waste?

17th,—What are the duties of the Saints towards those whom we find will not assist when they can? Is there any rule among us, in the British Isles, like in Zion? Can they obtain to the same as if they had given to make known salvation to the sons of men?

18th,—Did our Lord mean, that when he said take neither purse or scrip, nor two things of a sort, did he mean for their clothes to endure so that they would not want any more?

We request you to put the questions and the answers into the STAR, and sooner the better the information can be given to the readers of the same, will be, as far as knowledge of the things inquired of by us, will, we have not any doubt, have good effect on the Saints; for we wish to justify all things done by our brethren, and likewise walk in the commandments blameless ourselves, and the whole of the Elders of Israel, and not they only, but all Israel, and that the Saints may know the line of duty, and walk up thereunto.

We are your brethren in the bond of the new and everlasting covenant,

ELDER WILLIAM HAWKINS, Sen.,

PRIEST WILLIAM HAWKINS, Jun.,

ELDER JOHN LICKORISH.

*Constitution Hill, near the King's Head, Kidderminster.*

The foregoing questions should more properly have been referred to the Elder that presides over the conference, rather than to us; but lest it should not be convenient for Elder Smith to answer them all so soon, as desired, we insert a brief reply according to request.

1st Answer,—The design of this "unfortunate journey" (extracted from a foreign paper), was partly to amuse, partly to show a perverted sense of the principle of retribution, "Mr. O'Moore's judgments;" and partly to chronicle the peculiar idiom of language and versatile aptness of a portion of the human family. These three purposes, to say nothing further, entitles the "unfortunate journey" to a better appellation than that of *trash*. If any are expecting to go to a heaven where there is nothing amusing or even *laughable*, their faith differs, in this respect, from ours. We have heard Sectarians, who are more devout than wise, say, that Jesus wept but was never known to *laugh*. But if we read the Bible correctly, His Father, even the God and Father of us all, sometimes laughs; and the Scriptures testify that Jesus doeth what he sees his Father do. Do not stumble, if we



say that God is not so pious, (according to the piety of hypocrites), but that He even "*laughs* at the calamity of the wicked." There are some kinds of folly, ignorance, and calamity, that are best corrected by being laughed at. We would not be surprised if Elijah laughed at and mocked the Priests of Baal, when their God would not answer them. Little children, the best emblems of heaven, love to be amused, so does God. Therefore "he hath created all things for his pleasure." We have many things to say on this subject, but all "cannot bear them now." Until our supposed piety is so full grown, that it absorbs all relish for an *amusing* incident, occasionally we may sometimes insert something of the kind in the STAR, for such as are fitting more for heaven than for the convent.

2nd,—Cathedral worship is costly, and inaccessible to the poor.

3rd,—The Queen has not answered the memorial. The reason why, she has not told us.

4th,—Brother Joseph did not, probably, talk with the Devil in the manner stated. But the dialogue is a metaphorical illustration, such as is often used by the inspired writers of the Old and New Testament. Read from the 2nd Samuel, 12th chapter, seven verses, and tell us if Prophet Nathan really told the truth; and if there were any certain *rich* and *poor men* spoken of; and whether the former actually killed the poor man's lamb; and whether David was that identical man who killed the lamb? Answer us, and we can then answer you further if necessary.

5th,—*"Speak evil of no man."* Be assured, brethren, that such as "*speaking evil of the things that they know not,*" and "*despising dominion, and speaking evil*" of authorities ordained of God, to select and communicate instruction to the nations of the earth, except they repent, will be judged as they have judged others.

6th,—A conference has full power to regulate, annex, or cut off any branch as it shall seem wisdom, being responsible to a higher body for any abuse of power.

7th,—When a Priest is not in the immediate vicinity of a higher officer of the church, he may then ordain persons to a level with his own authority, being responsible for the exercise of discretion in the case. But in the presence or vicinity of a higher officer of the branch, he should take counsel of his superior in the branch.

8th,—The Priest may probably lay on hands, when requested by an Elder, for the healing of the sick; but the general rule is, to "*call for the Elders of the church,*" and not the Priests, to lay hands upon the sick. The Priest's duty is to assist the Elders to preach, teach, &c.

9th,—Any Teacher, or higher officer in the church, may act as clerk or representative of the churches in conference meeting, in the British Isles.

10th,—Matthew vii.:—"Whosoever heareth my sayings and doeth them," &c.

11th,—The commandment of the great God is to gather to Zion, as much as it was for Lot to go out of Sodom, for, in "*Mount Zion is deliverance.*" "*Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven.*" "*Remember Lot's wife.*" "*The willing and obedient shall eat the good of the land, but the way of the transgressor is hard.*"

12th,—No!

13th,—Every conference should be its own judge of the propriety of sending a preacher abroad, and equalise his burden among them, if they send him out.

14th,—Very much every way. But in few words: In this dispensation the cup of time will be full. The "*angel will swear time shall be no longer.*" 1st. The gathering and separation of the righteous from the heavens. If there are any rebellious spirits there, like Lucifer of old, they will be cast out from the society of the sanctified, for the heavens must be shaken as well as our own planet. 2nd. The separation and gathering of the righteous from all parts of the earth; and, thirdly, from under the earth. For many captives and exiles long to return from prison and banishment. From these three dominions the righteous are to be "*gathered together in one*" in Christ: the earth filled with knowledge, and all the ordinances and powers of the priesthood in their fulness manifested, even in a manner and extent that have not been before since the foundation of the world.

15th,—Let there be equality; one should not be eased and another burdened.

16th,—This question is rather obscure to our mind, and the answer may not be applicable to the case in point. While it is a duty to owe no man anything, it is the highest of all duties "*to seek first the kingdom of God,*" and count all things but loss for the excellency of the knowledge of Christ Jesus our Lord. Even the unjust steward is sometimes commended for making friends with the mammon of unrighteousness, that when he fails they may receive him into everlasting habitations.

17th,—Those who will not assist to spread the Gospel with their means according to their ability, will reap as sparingly as they sow. If men love the truth of God they will give their *money* to propagate it. "*Hereby shall ye know my disciples, they will feed you and clothe you, and give you money.*" Doctrine and Covenants, page 88.



18th,—He did not mean that their clothes should endure so that they would not want any more. But he meant that the just should live by faith, and if they had faith, to go out and preach; in this manner, others would have faith to lodge, and feed, and clothe them; thus the faith of the preacher would be an example to beget a like precious faith in them that heard them. When a man proves himself to be incorrigibly covetous, let him be cut off as an idolator.

Having answered briefly the eighteen questions propounded, we humbly trust the explanation given will be satisfactory to such as judge by the spirit, "for it is the spirit that gives life while the letter killeth." And we cannot close without offering our acknowledgements to the interrogators, for their conscientious desires to sustain the columns of the STAR, and to justify it before all men. And it shall be our studious aim and prayer, to make the STAR worthy the perusal of all men, especially of the household of faith. We know that many of the Saints are poor, and find it difficult to raise a few shillings only to purchase the STAR; yet it is our firm conviction that they would be poorer without it at the end of the year, both temporally and spiritually, than to buy it. The STAR is now the only printed organ and mouth-piece of the church of Christ in the English language, throughout the world. The church, too, is passing through the most critical, responsible, and glorious period of its whole history for seventeen years past. Israel has fled from the "city to the country," even to their tents. War, and famine, and pestilence, and panic have settled down upon the nations. It is our design not only to acquaint ourselves with the varying movements of the church in the wilderness, and its thousands of members scattered abroad, but also to understand the laws and customs of nations generally—the power and policy of their governments—their fluctuations previous to their revolution, division, and downfall.

No period of the world has ever been fraught with more interest to the race of man than the present. When our children, and their children, enquire after the history of the church in this age, and the history of men that waxed valiant in faith, and stormed the citadel of apostacy in '44 in America, and the same apostacy that began to intoxicate the British presidency in '46; when they enquire after the cause of the rapid spread of truth, and the consequent decline of the false forms of governments, both civil and religious, who can answer their reasonable enquiries, and derive instruction from their knowledge of the past, and impart it for the benefit of coming generations? If the STAR is the organ of God's ordination, through his servant Brigham, to transmit useful information to the British churches pertaining to the Saints, and many of the nations of the earth, then those who obtain, read, and lay up with care our volumes, as they issue from the press, will be an honoured instrumentality in this benevolent work. We even believe that the volumes of our paper will be sought after with avidity in years to come, and prized more highly than rubies! Every child of the church that lives long will ultimately want a copy for themselves, even if there are from six to twelve in a family. The Twelve have sent from America to have the entire nine volumes preserved and bound for them. They know their worth. If they are purchased as they issue from the press, the expense will scarcely be felt. If any are too poor to purchase (which is rarely the case) let some one, having more means, help him occasionally, if he is diligent in business, and fervent in spirit. But if he makes needless use of strong drinks, or tobacco, and wastes his time, and neglects his family, when he might be better employed, help him not, neither bid him God speed, but rather reprove him. The pecuniary benefits accruing from the sale of the STAR, and other books, will be under the control of the highest authorities, and flow freely into every channel of benevolence.

We expect, as certainly, to give account to God for what we publish in the STAR, as we do for what we preach in the chapel; and if antiquated Scripture is a savour of life or death, we also believe that the counsels, instructions, and warnings given through the STAR to men, will justly claim a reasonable share of the same savoury influence; and those who speak evil of its columns, would also speak evil of those who preach the word, and are, to say the least, in danger of imbibing the spirit of apostacy. If we magnify our office (as we shall seek ever to do through your faith and prayer in our behalf), the Spirit of truth and wisdom will rest upon us, unto edification of the righteous; and before any cast the first stone at our columns, let



them compare the old Scriptures, and from them learn what a diversity of operations proceed from the Spirit of God, according to the ever varying circumstances of men and events. We do not complain,—by no means; but feel thankful for the wide spread interest that calls for several thousand of our sheets every fortnight. Our prayer is, that the demand may still be increased. “O, Lord, send out thy light and thy truth,” that the world may know the miracles, and signs, and mighty deeds that God is performing in this their own day, and know the things that belong to their peace. Even so,—Amen.

EDITOR.

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## The Latter-day Saints' Millennial Star.

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JUNE 1, 1847.

WE are happy to inform the Saints, through the present STAR, of the safe arrival in America of Elders Hyde, Pratt, and Taylor. Elder Hyde had a long and rather perilous passage of 41 days to New York, where he arrived on the 6th of April; and we learn that he left New York for the Camp, by way of Philadelphia, on the 14th of April. His letter expressed his ever abiding love to the Saints in England; and also informed us that some of the Saints from the Eastern States had already emigrated to the West, and another company was expected to emigrate on or near the 10th of April, being gathered from New York, Boston, and Philadelphia.

The excellent letter of Elder John Taylor, fully approved by Elder P. P. Pratt, on our first page, we are confident will be both instructive and comforting. They have all probably arrived before this time at the Camp, and received the cordial greetings of their families, and of the Saints generally. Before this time, also, we apprehend, the Pioneer Company, that left Council Bluffs on the 15th March last, have selected another station at the base of the mountain for sojourning. We take this opportunity to remind the Saints, generally, of their obligation to remember with unceasing prayer the Camp of Israel, in all their journeyings and sojournings. The Twelve are preparing places, through much privation and difficulty, for the upright of all nations, that such as hear the voice of the good shepherd, and take proper heed to the warning, may find a safe resting place in the cloudy and dark day.

We take this opportunity to drop a few suggestions to the Saints concerning temporal preparation for the day when they may be notified that it is time to embark to America. In all business operations, extricate yourselves from all entangling alliances that might deter you from going at a very short notice. Commerce and trade are not a little distracted in this country already. Of this fact the Saints have probably been advised before this, from time to time. Be not flattered with the hope of any permanent betterment in trade, although evil will be overruled for the good of the obedient, and the sun will shine through threatening clouds long enough for the Saints to make their escape. The Saints in the United States were told to lose no reasonable opportunity of selling their farms and houses, and stock in trade, because that property would depreciate in proportion as the work of gathering the Saints progressed. Subsequent facts in that land fully justified the counsel. Property depreciated from ten to fifty per cent. In some instances, those who could have sold a property for £1000, through greedy desire to get more, or distrust of the wisdom and practical experience of men, who, they supposed, understood spiritual matters better than they did temporal,



delayed selling a year or two, and were obliged to take £600, and the same property experienced a further depreciation after it was sold. If you are offered £1000 for property that has ordinarily been valued at twelve or fourteen hundred pounds, you had better take it than to keep it eighteen months and then sell it for five or seven hundred. We think we speak understandingly upon these matters; and if you have some difficulty in settling unadjusted accounts with your neighbour now, the difficulty is not likely to lessen hereafter. And if it is not settled beyond the shadow of dispute, when your goods are packed for emigration, you may then be hindered by a legal process, or obliged to pay unreasonably in order to effect a settlement. Oh! says brother Careless, I would have trusted my life in the hands of my old neighbour, Trusty; I have lived by him twenty years, and never knew him guilty of a mean or fraudulent deed before. When I settled my bills last, I did not think it necessary to take a receipt, but to my surprise, I now find I must pay him again, or be subject to a suit in law. Who would have thought it? He has heard so many false tales about the Saints, that he is not the same man as formerly.

The next case in point, is that of Brother Greedy. Elder Watchman advised Brother Greedy to take £2500 for a real estate. No, says the latter, there is something of a panic just now that will soon die away, and times will be better, and then I can get £3000 at least. But three years passed away, and Brother Greedy had offered to sell the same property for £1800, while £1500 was the very best offer he could get in return. A little wisdom, mixed with strict adherence to good council in this matter, may be worth more than the unsold merchandize of Babylon, when her walls are tottering and falling under the merited plagues of indignant heaven. It is believed that Presiding Elders understand this subject, and will do their duty. In buying and selling, and employing labourers, let the righteous have their full share of favour.

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We have just received an excellent letter from Elder Thomas Smith, Worcester, dated city of Norwich, Norfolk, in which city he was led, by the Spirit of God, to publish the gospel to those who had never heard it before. God attended the preaching of our beloved brother, sealing the truth of His gospel upon the hearts of many in the city of Norwich. Fourteen persons soon came forward and obeyed the gospel, and were baptized, and others are in an encouraging state of mind for baptism. We love to see the Elders opening new fields and spreading the truth far and wide. The brethren in Worcester conference, are highly commendable for sustaining their presiding Elder in his absence, while preaching in new places. This is all right. Let presiding Elders and their conferences imitate the example occasionally, until every part of England shall have heard the gospel. We rejoice in the belief that the time is near, when, under a single sermon, scores, and even hundreds, will give their names for baptism.

Ye elders of Israel! stir up the gift that is within you, which is the gift of the Holy Ghost, and preach in the Spirit, not of this world, nor the wisdom of this world; but in the spirit of God, and in much assurance. The promise of Christ—"Lo, I am with you alway," will be verified in the obedience of many from time to time. If the Saints will pray for the success of their Elders, even as they formerly prayed for the deliverance of Peter from prison, or the promised descent of the Holy Spirit on the day of Pentecost, or as Mordecai and the Jews in Queen Esther's time prayed for deliverance from threatened destruction, they will see manifestations of the power of God in spreading gospel truth in the British Isle, that will gladden and refresh the heritage of the Lord. "We labour not for a corruptible crown."



EDINBURGH CONFERENCE.

This Conference was held in Mary's Chapel, High Street, on Sabbath morning, at the usual hour, March 21st, 1847.

The meeting being called to order, and after prayer by Elder M'Ewan, and singing a second hymn, Presiding Elder Menzies moved, and being seconded by brother M'Ewan, it was resolved that High Priest Gibson preside over this conference now assembled.

The President then moved, and it was in like manner resolved, that Elder Waugh act as clerk of the conference, and take minutes of the day's proceedings.

President Gibson thereafter delivered some prefatory and very appropriate instructions to the Saints, relative to the duties of husbands, wives, and children towards each other, with the unfeigned love of the brethren—shewing, that wherever religion exists, there begins at home its savoury influence, and fails not to attract the attention of neighbours around; and were the Saints as zealous to obtain an inheritance in the first resurrection, as their covenant with God demands—their diligent and exemplary deportment before the world, like a city on a hill, would lead many honest-hearted persons obediently to follow the principles of celestial light and truth unto eternal life. A word to the wise is sufficient.

The number of officers present being called for, there stood up according to their several gradations in the ministry, 1 high priest, 11 elders, 8 priests, 6 teachers, and 3 deacons. Total 29.

The different branches composing this conference were then represented as follows:—

BRANCH.	RPSNTD BY	HIGH PRIST.	ELD.	PRS.	TEA.	DEA.	MEM.	TOTAL	BAP.	RCVD. BY LR.	RMVD. BY LR.	CUT OFF.	DED
Edinburgh ..	Menzies..	1	7	8	4	2	138	160	4	2	4	4	1
Wemyss.....	Currie ...	0	1	0	0	0	26	27	1	0	0	0	0
Pathhead ...	Currie ...	0	2	1	4	1	36	44	3	1	0	0	1
Sterling .....	Gibson...	0	1	1	0	1	14	17	0	0	0	0	0
Falkirk .....	Calder ...	0	3	1	0	0	20	24	0	0	0	0	1
Biggar .....	.....	0	0	2	0	0	5	7	0	0	0	0	0
Hunterfield ..	Nibley ...	0	1	4	2	2	42	51	2	5	0	0	0
Crofthead ...	M'Kay ...	0	2	0	1	1	11	15	2	4	7	0	0
Dundee .....	Dunbar ..	0	3	1	1	0	25	30	0	0	0	0	1
Perth .....	Dunbar ..	0	1	0	0	0	6	7	0	0	0	0	0
Dunfermline	M'Master	0	1	4	1	2	26	34	0	0	0	0	0
Loch Gelley.	Watson..	0	0	1	2	0	8	11	0	0	0	0	0
Oakley .....	Burnett..	0	0	1	1	0	13	15	0	0	0	0	0
Sctrd. Saints	.....	0	0	0	0	0	4	4	0	0	0	0	0
Total .....		1	22	24	16	9	374	446	12	12	11	4	4

In the above representations there is a net increase of 5 since last quarter. Say gained by baptism and by letter 24; and deduct 19—11 for removals, 4 cut off, and 4 dead. Total last quarter 441, total this quarter, 449.

The churches throughout this conference are generally speaking in good standing, and in some regions prospects of increase appear hopeful.

Resolved, on the council's motion, that Elder Dunbar labour in Perth and Dundee, under Elder Findlay's presidency, till called to labour elsewhere, is hereby confirmed.—President Gibson exhorted the Edinburgh Saints to succour sister Dunbar during the said mission, and they shall be blest for the deed.

Resolved on the council's motion, that the organization of Greenlaw branch under the presidency of Priest William Smith, be also confirmed.

Resolved on the council's concurrence, that we sustain High Priest Gibson's presidency over this conference, and that it be in the above manner confirmed.

On the motion of President Gibson, seconded by Elder Menzies, it was unanimously resolved, That this Conference sustain the presidency of High Priests Orson Spencer and Frankland D. Richards over the British Isles, under the Twelve Apostles as Travelling High Council and Presidency over the Church of Jesus Christ of Latter-day Saints in all the world.

It was in like manner resolved, That High Priest Samuel W. Richards be also sustained in his presidency over the Scottish Conferences under the said authorities.



Moved by presiding Elder Menzies, seconded by brother Anderson of Leith, and carried into resolution, That brother Ralph Rolle be ordained a Teacher, which being humbly accepted, he was ordained accordingly.

The measures of last evening's council being confirmed and adopted, the conference adjourned till Sabbath the 20th June, the council of delegates and elders to meet on Saturday at 6 p.m., the 19th June, 1847.

WILLIAM GIBSON, President,  
G. P. WAUGH, Clerk of Conference.

#### BIRMINGHAM CONFERENCE.

This Conference was held on the 28th of March, commenced by singing, and prayer by Elder John Banks.

Elder C. H. Wheelock was chosen by unanimous vote to preside over the Conference, and Elder J. Brook to act as clerk.

The business commenced with the delegates from the various branches giving in their respective number of members and officers which were as follows:—

BRANCH.	REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA	DEA.	BAP.	RCVD.
Birmingham .....	Elder Perks .....	339	2	14	23	19	11	38	6
West Bromwich.....	„ Broomhead .....	155	0	7	15	2	3	9	10
Brittle Lane.....	„ Clark .....	39	0	1	2	2	1	2	2
Stourbridge.....	„ Westwood .....	43	0	3	5	1	1	11	10
Wolverhampton.....	„ Ramsall.....	18	0	3	4	1	0	0	1
Walsall .....	„ Williams .....	58	0	4	2	2	1	5	0
Dudley .....	„ Banks .....	53	0	2	6	2	1	4	2
Oldbury .....	„ Bowers .....	41	0	2	2	2	1	3	2
Rockerdine Wood...	„ Walker .....	10	0	0	0	1	0	2	0
Rewbury Hill .....	„ Bayliss .....	11	0	1	0	0	0	0	0
Total.....		767	2	37	59	32	19	74	33

A motion was made by Elder J. Banks, that C. H. Wheelock be accepted and sustained by this conference as President of the work of the Lord. Having wrought with unwearied zeal to promote order, to establish peace among the Saints, and build them up in their most holy faith, pushing onward and extending the work on every land, whose doctrines and teachings have ever been based upon the principle of truth, and which heaven has owned and blessed, for it has commended itself to the consciences of all, purifying the heart from sin, and by our faith and prayer we will ever uphold so worthy a minister. Carried unanimously.

A motion was made by Elder C. H. Wheelock, that this conference sustain Elder John Banks in his capacity as Counsellor, whose labours have been unceasing, his admonitions and teachings at all times acceptable and salutary, and that he ever receive the utmost confidence with our faith and prayer, being worthy of them. Carried unanimously.

Moved by Elder C. H. Wheelock, that Elder J. Brook continue to be sustained as the General Church Recorder, duly appreciating his unwearied services in that department and the promotion of the cause in general. Carried unanimously.

Moved by Elder C. H. Wheelock, that Brother Walker be still sustained in this conference until a new outfit of clothes are obtained for him, and the presidency think fit to remove him to labour near his home. Carried.

Moved that Elder Perks, of Birmingham, Elder Broomhead, of West Bromwich, Elder Westwood, of Stourbridge, Elder Williams, of Walsall, and Elder Bowers, of Oldbury, be sustained by their brethren as presidents over their several branches. Carried.

Moved that Elder Finch be appointed to preside over the Brittle Lane Branch, and that we signify our approval of the proceeding and labours of Elder W. Clark, late president of the said branch. Carried.

Moved that Priest Joseph Hall be ordained to the office of Elder, and sent out to labour in the ministry in the Wolverhampton branch, extending his labours in the adjacent villages. Carried unanimously.

Moved that Elder Room, of Bilston, be sent out to labour in the Rockerdine Wood Branch, and extend his labours through the various towns and villages of Shropshire. Carried unanimously.



Moved by Elder J. Banks, that a Church Record be kept at Birmingham, of all the members in the conference (expressing their name in full, age, where baptized, by whom baptized, their office, whether received by letter into the branch), and that each president hand over the record to the clerk at Birmingham each quarterly conference. Carried.

Moved by Elder Banks, that this conference signify their approval of the presidency of the church in this land, and that they be sustained by the faith and prayers of the Saints, and their counsel at all times be revered as men delegated by God, to counsel and and instruct his people. Carried.

Moved by Elder Wheelock, that we signify our approval of the presidency of this church in the Camp of Israel, Brigham Young, as their head and leader of this people, being ordained under the authority of high heaven, to bring about the restitution of all things spoken of by all the holy prophets since the world began; and the Twelve, his Counsellors, who are appointed by the same high authority, to gather together the honest in heart from every nation under heaven, that they may be safe in the garner of our God, while the overwhelming of the Almighty shall sweep away the inhabitants of the earth those that love not God and obey not his gospel. Carried with joy.

Moved that this conference signify their approval of the proceedings of the delegation sent by President B. Young to this country from the Camp of Israel, (Elders Hyde, Pratt, and Taylor), to set in order the church of Christ in the British Isles, which thing they have accomplished (as men understanding their Master's business), surpassed the expectation of the most sanguine spirit, and we feel proud to honour their heads with a never-fading laurel of glory which shall adorn them in the courts of their Royal Master, even Jesus the Christ.

Moved that the following brethren of the West Bromwich Branch be ordained to the office of Elder, Brothers T. Gainge, Joseph Southwick, John Andrews, Edward Millward, and James Swan; and to the office of Priest, Thomas Smith, Benjamin Broomhead, Henry Stokes, and Walter Hugish; and to the office of Teacher, John Waner and John Groom. Passed.

Moved that Brother J. Andrews preside over the Dudley Branch, and Brother Gainge over the Wednesbury Branch. Carried.

The number of officers present was—29 Elders, 30 Priests, 14 Teachers, 12 Deacons. The meeting adjourned till after dinner.

At half-past two the meeting again assembled, opening in the usual manner, and sacrament was again administered to a great number of Saints, after which Elder Stenhouse, president of the Hereford Conference, and Elder Johnson, president of the Cheltenham Conference, addressed the Saints on the glorious hope they had in the gospel, the privilege they now enjoyed, and looking forward to still more and greater ones than they can yet conceive or anticipate, for it is yet but an omen of an approaching day, whose ray of glory has already sent its bright light across the moral horizon, dispelling darkness, and overcoming error's darker reign.

Elder C. H. Wheelock addressed the Saints in the evening, on the subject of gathering, and the organization of the kingdom, during the reign of righteousness, and we truly say it was a time of refreshing, for great was the manifestation of the Spirit of God, uniting the hearts of all, binding them together with the cords of love, so that it was one heart, one hand and voice in all the councils the day. All our reports from the Branches are cheering, and are happy to state success is crowning our labours on every hand.

The meeting dismissed with every heart well satisfied with the proceedings of the day.

C. H. WHEELOCK, President,  
J. BROOK, Clerk.

### "JOSEPH, OUR BROTHER, IS DEAD."

Joseph, thou art gone to the world of spirits, far away  
In wilds, yea, far from home thy body there doth lay;  
To rest with quiet sleep from toil and constant strife,  
Until the resurrection morn shall welcome thee to life.



Joseph, how great the chance, how welcome to be free—  
From what thy brothers still do witness day by day ;  
Thy life was short, 'ere called to lay thy body down,  
But long enough to gain for thee an ENDLESS CROWN.

Joseph, no longer fight to serve a nation's cause.  
Thy spirit now is free to serve celestial laws,  
The power of which on earth you did obtain,  
To wield it where both *Kings* and *Priests* shall ever reign.

Joseph, thy life, though short, was no less sweet and pure,  
Lovely as innocence, the world it never could allure ;  
Redemption's glorious work for thee shall all be done,  
And onward still the heavenly race you there may run.

Joseph, while 'mong thy kindred spirits with power divine,  
Illumine regions dark, and let thy light forth shine—  
And with thy *martyr'd brother*,\* mingle a martyr's cry,  
For *vengeance* to go forth with power from on high.

Joseph, when *its* proud work is done, and martyrs cry not known—  
All blood aveng'd that oft in innocence has flown ;  
Father, mother, sister, brothers, shall join with thee,  
In praise to him through whom we gain the *victory*.

Joseph, a stronger tie shall bind us then as one,  
Than e'er was formed by ties of flesh alone !  
The priesthood's seal for thee, no death shall ever take,  
While thy lone home, and death, and hell have bonds to break.

Joseph, rest thou in peace, thy works shall follow still,  
For thou hast sought to find a life's eternal seal ;  
Then wait the day when *life*, with priesthood's power to save,  
With trumpet voice shall say, '*Thy home is not the grave.*'

S. W. RICHARDS.

\* Brother George S. Richards, who was shot dead in the Hauns-mill Massacre, on the 30th of October, 1838, in Missouri.

#### LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 22ND OF MAY.

Paul Harrison.....	£0 0 1	Brought forward.....	£6 0 2
Charles Miller.....	3 0 0	William M'Keachie .....	2 12 0
John Ennion .....	0 2 6	William West.....	1 1 0
John Legg .....	0 4 0	William Hughes .....	1 18 4
Sister Gardner (Tything) .....	0 2 0	Samuel J. Lees .....	0 4 4
John Johnson.....	1 2 0	Dan Jones.....	2 0 0
John Swindlehurst .....	1 1 7	Joseph Wooton .....	1 2 0
Thomas Nuttall.....	0 8 0		
Carried forward .....	£6 0 2		£14 17 10

#### NOTICES.

The Office of the MILLENNIAL STAR is REMOVED from 6, Goree Piazza, to 39, TORBOCK STREET, Liverpool. All letters pertaining to the business of the Office should hereafter be addressed to ORSON SPENCER, accordingly.

ERRATA.—At the close of Glasgow Conference Minutes, in the last STAR, read Robert Watson, Clerk, instead of Robert Taylor.

We are compelled, from want of space, to decline inserting the Sonnet by "Lyon." It is, however, in type, and shall appear in our next.

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# The Latter-Day Saints'

## MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 12.

JUNE 15, 1847.

VOL. IX.

### LETTER FROM ELDER ORSON HYDE.

*New York, April 7, 1847.*

Dear Brothers Spencer and Richards,—I now take my pen to write to you, and through you, to all our good friends in England. I would, most gladly, write private letters to many, if time and circumstances would permit; but, as every minute now seems almost an hour, I trust that our friends will pardon me for any seeming neglect under these circumstances, and be content, for the present, to hear from me through the STAR.

After a long, tedious, and I may say, perilous passage of forty-one days, I arrived here in safety yesterday evening at 6 o'clock p.m. I need not express my joy on gazing once more upon the shores of my native country, nor upon treading its fertile soil, after escaping the perils of the ocean, and the fierce and howling tempests of the deep. We sailed from the Mersey early on the morning of the 24th February. The wind was fair and strong for seven or eight days, and we fondly indulged the hope that we should make the passage in about 16 or 18 days; but this hope was delusive. On the 9th day out, the wind ceased to blow—the clouds passed away, leaving a clear blue sky, with the sun shining in its strength. The elements seemed to repose in silence. Exhausted nature sank in sweet and peaceful slumbers. “Not a breath disturbed the sleeping billow.” The night passed away without wind or storm; but, at about 7 o'clock next morning, the wind arose all of a sudden, like a giant refreshed with wine, and commenced an attack upon us, as though it had no other business than to destroy our ship and give us to the finny monsters of the fathomless ocean. All hands were instantly summoned on deck to shorten sail. The royals and top-gallant sails were furled, but when this was done, the men could no longer remain aloft, and every other sail belonging to the ship was torn and rent as if it had been brown paper. Some of the sails that were furled and secured as they usually are, were blown out of their gaskets and torn into shreds. Thus was our ship left completely bare and naked, and exposed to the furious blasts of a merciless “norwester.” This continued for twelve long hours. We sustained no other material injury. It then took about a week to mend and patch up sails, which, with the spare ones on board, enabled us to clothe the “Empire” in much better style than those Irish beggars are clad in, that throng the streets of Liverpool. Since that time there has been a succession of gales from the westward, and our ship, like the advocates of truth, made her desired haven against wind and tide.

Our friends in this city are all well; many are preparing to go to the camp. They intend to start on Tuesday next. Many also from Boston, Philadelphia, and from other parts are going; some have already gone. The news from the camp is favourable. All was well according to reports here. The Saints have



started on westward from their encampment, at least many of them, as it is supposed.—The Mexican war news is very interesting. The Americans are carrying all before them. God will use the American arms to break down papal domination, and then do as seemeth him good. The papers will give you all information upon this subject.—There is not flour enough in the city of New York to last the inhabitants four days, it is said. The daily papers say it. It is all shipped off, with the expectation that the canals and rivers would be opened before this time, by which a supply could be received from the west. The western flour is all bought up by European agents, as it is said, and will be forwarded to New York only to be shipped to the different countries of Europe. Things work rather curiously in the "*latter days*."—Strangism is not dying, but is dead; and lo! it stinketh, as its late advocates say. If we now had about one hundred good and faithful travelling preachers through the United States, thousands would obey the truth. \* \* \*

Yours,

ORSON HYDE.

#### FOURTH LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Rev. and dear Sir,—You, sir, need no argument to convince you that *water baptism* is the first ordinance, after faith and repentance, that initiates the believer into the kingdom of God. The kingdom of God is to be established upon the earth according to the pattern of the heavenly order, which is the first principle taught in the memorable prayer of our Lord Jesus Christ, which prayer will be pertinent to all believers on earth, until the object of the prayer is fully achieved; and the kingdoms of this world have universally become the kingdom of God. And if we were to search the kingdom of God from one end to the other, and from side to side, we should not find a single adult believer in the whole heaven who had not been *baptized* with water. Do you ask why I make such a bold declaration, and how I know this seemingly exclusive and uncharitable truth? I know it, sir, by the voice of God from the heavens, and this voice is to you, as well as me, if you will receive it. Do not you believe the Scripture that saith, except a man be born of the WATER and of the Spirit he cannot enter into the kingdom of God. I know that you believe this Scripture, and am persuaded that your ingenious mind will not seek to pervert it from its plain and obvious import.

Whatever an over-jealous mind may fear concerning the state of the penitent thief on the cross, and of devout and upright men that have lived and died in every age of the world, still let God's word be accounted true, and every man that gainsays it be esteemed a liar! No man ever puts on the uniform of Christ's followers, such as is worn by subjects of the kingdom of Christ, until he is "baptized into Christ" for "*remission of sins*." Hereby he "puts on Christ." When an ambassador of Christ finds a man or woman that heartily repents of his or her rebellion against the laws of Christ, he baptizes him unto repentance for "*remission of sins*." By the ordinance of baptism, the rebellious subject virtually says, I hereby signify to all men my repentance,—and the lawful administrator as virtually says, on the part of Jesus Christ, whose ambassador I am, (being called by revelation, being authorized to act in his name and for him), I pronounce this person's sins *remitted*, according to his genuine repentance and faith in Christ.

Now, sir, what objection can there be for a man sent from God, to remit sins by baptism in the name and by the authority of the King of heaven? If Christ has power on earth to forgive and remit sins, may He not send forgiveness and remission by another, even by whom he will? And will not such a remission and forgiveness of sins be as valid as though he administered the ordinance of baptism himself? Undoubtedly it will be indisputably valid. And what ordinance is so beautifully



significant as that which expresses both the penitence of the subject and the cordial acceptance of the Ruler and Lord? Has not Jesus Christ a right to remit sins by baptism unto repentance? Who shall say that the penitent believer's sins are not remitted by baptism? Who shall lay any sins to his charge? Is it not God that justifies? Has not Christ died? Has he not a right to say who are fit subjects for baptism? Has he not a right to say by what ordinance sins shall be remitted? He has never said that repentance and faith shall secure remission of sins to any one without baptism. It is not in the power of any man or angel to find a license in the Bible to receive a person into the kingdom of God without baptism. Jesus Christ has never given any license, but on the other hand He has explicitly said, in the most unequivocal language possible, that NO MAN can "enter the kingdom" without water baptism, or being "born of the water." Do you ask if I call baptism a saving ordinance? I reply that repentance and faith will not save any body in the kingdom of God without baptism. Some men whose crimes are unpardonable in this world, may, and doubtless do, repent and believe; but they cannot be baptized for the remission of sins, nor forgiven "until the times of refreshing come from the presence of the Lord in the restitution of all things." Righteous Noah was "saved by water;" and the apostle Peter, rehearsing the fact, says that baptism saved believers in his day in *like* manner.

You, sir, must be perfectly aware that Jesus Christ has said, by the mouth of his servant John, that BAPTISM constitutes no less importance of character than one of the THREE GREAT WITNESSES of adoption and citizenship into the kingdom of God on the earth—the SPIRIT, the WATER, and the BLOOD. These three bear witness on the earth and agree in one. One of these THREE performs the double office of bearing witness on the earth, and also of bearing record in Heaven. Three witnesses appear to be requisite in order to prove our title good to a place in the kingdom of God; and the testimony of these THREE, and nothing less, is recorded in heaven by the Father, Son, and Holy Ghost. Who will dare to say that the THREE in Heaven will accept of the testimony of two witnesses on earth, when God has explicitly said that he requires the testimony of THREE, and nothing less. Do we forget that all men are to be judged out of the books? And if the books show the absence of one WITNESS, and the consequent *disagreement* of the three before named, can that person that is thus deficient of testimony stand acquitted from the books out of which he is judged? By no means! The THREE witnesses will agree in one; and when they agree, the Spirit will bear the testimony of the Water and the Blood to the recording Angel, and these united with his own seal, will be placed on record until the Books are brought forward for judging the nations of the earth.

Futhermore, no man can ever be born of the Spirit until he has first been born of the water. The Holy Ghost will never condescend to become the covenant-guide and instructor, and Holy Comforter of any one, until he has been baptized, or born of water. Have ye received the Holy Ghost *since* ye were baptized? Peter told penitent believers that they might receive the Holy Ghost *after* they were baptized; so said John the Baptist to those he baptized. If in a single instance the Holy Ghost was given before baptism, still it was no part of Christ's instructions to his apostles ever to confer the Holy Ghost until *after* baptism—and then it was to be done by the laying on of hands. Men may receive a measure of the Spirit of God before baptism (even as a child has in embryo the germ of life before parturition); but no one has a large measure of the Spirit, nor has any covenant claim to the Spirit, or in other words, can be born of the Spirit until he has been baptized in water. "Jesus came by water," and was baptized in water for the remission of the original sin of the world. He knew that baptism for remission of sin was necessary as an example, and also that by his *obedience* many might be made *righteous*, even as by the *offence* of one, many were made *sinner*s. Jesus needed not only the testimony of water-baptism, but also *after* baptism the testimony of the other witness—the Holy Ghost. The Holy Ghost was a personage inferior in office to himself, but still the Holy Ghost was conferred upon him while coming out of the water in "the form of a dove."

The third witness to adoption is the "Cup of Blessing, or Sacramental Cup of Wine," which, if men drink not, they have no life in them. Now, sir, let us abide



strictly by the "law and the testimony," even as Jesus our pattern has done, and consider nothing unessential which our lawgiver has both enjoined and exemplified for obedience and salvation. Who is prepared to say that the faithful will not take the cup of blessing, even in the heavens, and drink wine in our heavenly Father's kingdom? Who can say that the river of life that proceeds from the throne of God in the celestial city, shall not be employed to perpetuate the remembrance of baptismal water of adoption, and even perpetuate sinless purity, like the leaves of healing that grow on the banks of the crystal stream?

Is it a thing incredible with you, sir, that God should remit sins through baptism? It is with difficulty that I can persuade myself that you are so distrustful of the power or wisdom of God? You read and expound the scriptures from Sabbath to Sabbath. You certainly believe that Naaman's leprosy was washed away by water-baptism in Jordan; you also must believe that men were healed of mortal diseases, by simply looking at a brazen serpent lifted up in the wilderness. Do you not believe that the walls of Jericho fell down under the simple blast of the rams horns? and that the simple touch of the hem of a garment, or of handkerchiefs, was attended with healing virtue to them that believed? Why were the learned and devout Judaic churches surprised that Peter should proclaim to thousands—"be baptized for the *remission* of your sins?" and, on another occasion, even *command* Cornelius, as pious and devout a believer as yourself, to be baptized in order that he might be "saved"—telling the churches in a general circular epistle, that baptism would save them as much as water saved Noah. Why should those same churches withdraw fellowship from Paul because he believed Annanias, saying to him, "arise and be baptized *and wash* away thy sins," even as your church have disfellowshipped me, because I believe as Paul did and obey the same gospel which he preached with all its miraculous gifts, blessings, and priesthood. The secret and solution of the whole surprise of the Judaic and modern churches are, that both overlook the efficacious *simplicity* of Christ's ordinances, and know not the "power of God," by which a mere look, touch, baptismal rite, or the imposition of a hand, may secure blessings as rich as heaven—power as great as Gabriel's—knowledge as high as the throne of God—and life and felicity as endless as eternity!

Greatly blessed, sir, is that man commissioned immediately from the heavens to administer baptism unto repentance for *remission* of sins; and blessed are they who receive remission of sins from the hands of those who act in "Christ's stead." Hence the grateful acknowledgements of David, repeated by Paul—"Blessed are they whose iniquities are forgiven, whose sins are covered." Men who obey the gospel are as well satisfied that their sins are forgiven through baptism, as you, sir, would be satisfied of the validity and legality of a deed, signed and sealed by his excellency the Chief Magistrate of your State. They rejoice in the same, without ambiguity or fear of being deceived. The spirit of bondage and fear (which is in sectarian churches) does no longer wither up their hope, and blight the joy of their acceptance with God. The heavens, that before seemed clouded with dismal forebodings and doubtful omens, that kept the excellent Dr. Payson even, on a tumultuous sea of mental storms and calms, is now clear and tranquil all the day and all the year. They rejoice in the Lord ever more; and they know of a truth, that by keeping the commandments of God, their peace is like the gentle and ever-onward current of a river. Driven from "city to city, and from one nation to another people;" and, "every where spoken against," belied, robbed, arraigned before "magistrates" for thefts, treason, and blasphemy, &c., they are distressed indeed, but not with mental doubts and fears. No; far from it, they are borne down with expulsion from place to place—burning their houses—despoiling their goods under shadow of legal prosecution—whippings—priestly and editorial calumnies! These things, sir, distress their bodies, and cause cold, and nakedness, and hunger, and an uncertain dwelling place; but does not by any means impair their peace in believing, or their joy in the Holy Ghost. None of these things move them.

Yours,

ORSON SPENCER.



## LETTER FROM J. L. HEYWOOD, AND ARTICLES OF AGREEMENT.

*City of Joseph, Dec. 28th, 1846.*

Beloved brother O. Hyde,—I have often felt prompted to write you, but my time has been so occupied, and my feelings so often interrupted by the untoward circumstances in which we have been placed, as to leave my mind in such a state that I could hardly bring myself to the sticking point.

I received your much esteemed favour, written while you were ascending the La Belle river, which was promptly answered and directed to you at Boston, but whether you received the communication I have never heard.

To give you a minute description of the scenes through which we have passed in this place, would transcend the limits of a letter; suffice it to say that the mob which was gathering at the time you left the States, continued to increase until their numbers exceeded 1500 armed men, with about 200 baggage wagons, with sectarian clergymen to preach, and orators to inspire the rabble with the idea that they were doing God service; yes, their commander in chief, Thomas S. Brockman, was and is a Campbelite preacher.

At the time the mob were encamped at Carthage, a compromise was attempted between the mob forces, then commanded by J. W. Singleton and Major Parker, whom Governor Ford had sent to Nauvoo with *ten* men to protect the same against attacks from without.

Propositions were made by Col. Singleton of a cruel nature, requiring the removal of our people in sixty days. Hard as these terms were, when they were submitted to the mob camp, they were rejected unanimously; whereupon Singleton and some other prominent men withdrew, at the same time publishing their withdrawal, stating that the Mormons had agreed to as much, or more, than humanity could ask. The mob immediately placed Brockman in command, and the next day took their line of march for this place, where they arrived on the morning of the tenth of September, and encamped upon the "Hunter Farm." In the meantime, instead of reinforcements from the Governor, Major Flood, of Quincy, in company with John Wood, Esq., Mayor of Quincy, Dr. Conyers, and Mr. Joel Rice, visited the mob encampment, with a hope of turning them from their purpose, but all to no effect; for as they returned to this place, a number of cannon balls were fired in the direction in which those gentlemen were coming. The next day they moved their position, marching towards town on the La Harpe road, throwing cannon ball and grape shot in showers. They were brought to a halt by our domestic cannon (made out of an old steam boat shaft). The next day they commenced an action about one o'clock, which lasted an hour and twenty minutes, when they were repulsed, which seems a miracle, when we consider that about 150 men stood against something like 800 of the enemy. Brother William Anderson and his son, a noble youth aged 14 years, were slain on our side, also a brother Norris; how many of the enemy it is unknown; they acknowledged some twelve wounded but only one killed.

At this juncture of affairs a committee arrived from Quincy, who were instrumental in bringing about a compromise, which saved the effusion of blood, although it operated very oppressively upon the poor Saints, who, contrary to agreement, were forced across the river in great haste. The following month brother Fullmer and myself remained here, the mob holding possession of the Temple and City, brother Babbitt being on a visit to the Camp of Israel. Such a scene I hope never to pass through again. Our houses were frequently searched for arms or secreted persons, contrary to the stipulation of agreement. Since that time, some of the more law-abiding citizens, inasmuch as sundry new citizens were driven as well as the Saints, succeeded in pulling Governor Ford off his nest, and he consequently came here with a force to keep the peace; but, as our letter from brother Brigham says, "who ever knew a fly trap to catch flies in the winter," the mob party laughed the Governor to scorn, and their women presented him with a petticoat, as a testi-



mony of their estimation of his qualities as a military man. Governor French, our present chief magistrate, says mobocracy can not, it *shall not*, rule in Illinois.

Articles of Accommodation Treaty and Agreement, made and entered into this Sixteenth Day of September, A.D. 1846, between Almon W. Babbitt, Joseph L. Heywood, and John S. Fullmer, trustees in trust of the Church of Jesus Christ of Latter-day Saints of the one part, and Thomas S. Brockman, commander of the posse, and John Carlin, special constable and civil head of the posse of Hancock County, of the second part, and Andrew Johnston, chairman of the citizens of Quincy of the third part :—

1.—The city of Nauvoo will surrender. The force of Col. Brockman's to enter and take possession of the city to-morrow, the 17th of September, at three o'clock p.m.

2.—The arms to be delivered to the Quincy Committee, to be returned on crossing the river.

3.—The Quincy Committee pledge themselves to use their influence for the protection of all persons and property from violence; and the Officers of the Camp and men pledge themselves to protect all persons and property from violence.

4.—The sick and helpless to be protected and treated with humanity.

5.—The Mormon population of the city to leave the state, or disperse as soon as they can cross the river.

6.—Five men, including the trustees of the Church, and five clerks with their families (Mr. Pickett not to be one of the number) to be permitted to remain in the city for the disposition of property, free from all molestation and personal violence.

7.—Hostilities to cease immediately, and ten men of the Quincy Committee to enter the city in the execution of their duty as soon as they think proper.

We, the undersigned, subscribe, ratify, and confirm the foregoing articles of accommodation treaty and agreement, the day and year first above written.

THOMAS S. BROCKMAN, Commander of the Posse.

JOHN CARLIN, Special Constable.

ALMON W. BABBITT,

JOSEPH L. HEYWOOD,

JOHN S. FULLMER,

ANDREW JOHNSTON, Chairman of the Quincy Committee.

} Trustees of the Church of  
Jesus Christ of Latter-  
day Saints.

Yours in the new and everlasting covenant,

JOSEPH L. HEYWOOD.

## MR. THOMPSON'S LETTER ON THE WEALTH OF THE ROMISH CHURCH IN MEXICO.

Washington, May 13, 1847.

The organic paper broadly hints at the sequestration of the church property of Mexico, upon information that the church has advanced and will continue to advance funds for the prosecution of the war against the United States. The policy of this project we do not now intend to discuss; but simply, for the gratification of public curiosity, to look a little into the affairs of the church, its finances, &c.

By an estimate before us, the church property of Mexico is set down at the following valuation :—

	DOLLARS.
Real property in town and country .....	18,000,000
Churches, houses, convents, curates, dwellings, furniture, jewels, precious vessels, &c. ....	52,000,000
Floating capital, with other funds, and the capital required to produce the sum annually received in alms .....	20,000,000
Total .....	90,000,000

An estimate entirely too small : for Gomez Farias sets down the total value at 160,000,000 dollars, which is, doubtless, nearer the mark. No one, however pretends to know the value of the coin, jewels, and ornaments belonging to the various churches, which have been accumulating ever since the establishment of the catholic religion, and their real estate has been constantly increasing in amount



and in value. They own many of the finest houses in the city of Mexico and other cities, (the rents of which must be enormous,) besides valuable real estates all over the republic. Almost every person leaves a bequest in his will for masses for his soul, which constitute an incumbrance upon the estate; and thus nearly all the estates of the small proprietors are mortgaged to the church. The property held by the church in mortmain is held at 50,000,000 dollars.

Gomez Farias is the only man who has persevered in the movement for the confiscation of the church property. He attempted it in 1834; but was put down by a revolution. He attempted it again in 1847, and has been again ruled out of power. One of the best men in the country, we hope he may live to see the power of the church subservient to the power of the people.

To give some idea of the wealth and magnificence of the church, we extract from the recent book of Hon. Waddy Thompson, on Mexico, the following pictorial description of the interior of the cathedral of the city of Mexico. Mr. Thompson says:—

“The cathedral, which occupies the site of the great idol temple of Montezuma, is five hundred feet long by four hundred and twenty feet wide, (larger than the capitol of the United States). Like all other churches in Mexico, it is built in the Gothic style. The walls, of several feet thickness, are made of unhewn stone and lime. Upon entering it, one is apt to recall the wild pictures of the “Arabian Nights.” It seems as if the wealth of empires was collected there.

“The clergy of Mexico, do not, for obvious reasons, desire that their wealth should be made known to its full extent; they are, therefore, not disposed to give very full information upon the subject, or to exhibit their gold and silver vessels, vases, precious stones, and other forms of wealth. Quite enough is exhibited to strike the beholder with wonder. The first object that presents itself on entering the cathedral is the altar, near the centre of the building. It is made of highly wrought and polished silver, and covered with a profusion of ornaments of pure gold; on each side of this altar runs a balustrade, enclosing a space of about eight feet wide, and eighty or a hundred feet long. The balusters are about four feet high, and four inches thick in the largest part; the hand-rail from six to eight inches wide. Upon the top of this hand-rail, at the distance of six or eight feet apart, are human images, beautifully wrought and about a foot high. All of these, the balustrade, hand-rail, and images, are made of a compound of gold, silver, and copper—more valuable than silver. I was told that an offer had been made to take this balustrade, and replace it with another of exactly the same size and workmanship of pure silver, and to give half a million of dollars besides. There is much more of the same balustrade in other parts of the church. I should think, in all of it, not less than three hundred feet.

“As you walk through the building on either side there are different apartments, all filled, from the floor to the ceiling, with paintings, statues, vases, huge candlesticks, waiters, and a thousand other articles, made of gold or silver. This, too, is only the every day display of articles of least value, the most costly are stowed away in chests and closets. What must it be when all these are brought out, with the immense quantities of precious stones which the church is known to possess! And this is only one of the churches of the city of Mexico, where there are between sixty and eighty others, and some of them possessing little less wealth than the Cathedral; and it must also be remembered that all the other large cities, such as Puebla, Guadalajara, Guanajuato, Zacatecas, Durango, and San Luis Potosi, have each a proportionate number of equally gorgeous establishments. It would be the wildest and most random conjecture to attempt an estimate of the amount of precious metals thus withdrawn from the useful purposes of the currency of the world, and wasted in these barbaric ornaments, as incompatible with good taste, as they are with the humility which was the most striking feature in the character of the Founder of our religion, whose chosen instruments were the lowly and humble; and who himself regarded as the highest evidence of his divine mission, the fact that ‘to the poor the gospel was preached.’

“I do not doubt but there is enough of the precious metals in the different churches of Mexico to relieve sensibly the pressure upon the currency of the world, which has resulted from the diminished production of the mines and the in-



creased quantity which has been appropriated to purposes of luxury, with a surplus left to pay the cost of much more tasteful decorations in architecture and statuary made of mahogany and marble."

Such is the description, and such the opinions of the Hon. Waddy Thompson, late United States minister to Mexico. We have only to say, that if the administration then, should put all these church treasures under the law of "military contributions," it would be a vast relief to Mr. Secretary Walker, and those loans and treasury notes, to say nothing of the humanity and christianity, or profanity, or whatever else you may please to call it, of breaking up, demolishing, extinguishing, and eradicating that oligarchy of the hierarchy.

The purpose of the Administration, we believe to be, to scare the clergy of Mexico to terms; but it remains to be seen whether this threat will not have directly the contrary effect. We hope the Administration may not be deceived in this particular.

As a further evidence that the Mexican clergy absorb the fat of the land, and fatten upon the sweat of the people, we subjoin some of the salaries of the church bishops, &c., as estimated in 1802; and they have rather increased than diminished since that time, notwithstanding the exhausting civil wars that have wasted the resources of the nation and the people at large, and debarred the development of the resources of the country, even to the destruction of the progress that had commenced under the slow motions of the viceroys of Old Spain:—

## ANNUAL SALARIES.

Archbishop of Mexico .....	130,000 dollars.
The Bishop of Pueblo .....	110,000
“ Valladolid.....	100,000
“ Guadalajara .....	90,000
“ Durango .....	35,000
“ Monterey .....	30,000
“ Yucatan .....	20,000
“ Oaxaca .....	18,000
“ Sonora .....	6,000

The clergy, regular and secular, number about 10,000, or at least twelve thousand, including lay brothers of convents, and other subordinates. In 1827, the regular clergy was divided into fourteen provinces, possessing 150 convents, and some 2,000 friars.

There are six colleges in the quasi republic of Mexico for the propagation of the faith, to which are attached some sixty-two missions, twenty of which are in Upper California—a larger number, by all odds, than will be hereafter required in that section of the country, after its occupation by Colonel Stevenson and his military settlers.

While the church has thus been accumulating resources in the midst of a series of civil wars, extending through nearly half a century, including the outbreak with Old Spain, the State, up to 1842, presents the following deficit of indebtedness:—

Internal debt .....	18,550,000 dollars.
English debt .....	60,000,000
United States claims and interest, say.....	10,000,000
Copper to be redeemed .....	2,000,000
Loans and claims .....	1,500,000

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92,050,000

Add probable expenses of the war with the United States, to April, 1847 .....	50,000,000
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Total debt ..... 142,050,000

—which presents the republic of Mexico to the world in the most deplorable condition of any nation upon the face of the earth, since the reign of terror in France. The only hope for such a country appears to be to blot it out from the map of nations or to re-organise it upon a liberal platform—the treasures of the church to be used as a “military contribution” in the work.

W.



## AMERICAN VICTORIES IN MEXICO.

*(From the Herald for Europe.)*

The list of victories achieved in Mexico, since May 7, 1846, one year ago, now stands in the following order:—Palo Alto, Resaca de la Palma, San Pasqual, Los Angeles, Mesa, Monterey, Buena Vista, San Francisco, Sacramento, Vera Cruz, El Embudo, Pueblo de Taos, Mora, La Canada, El Bracito, Alvarado, Cerro Gordo, Tuspán.

These particulars, and this long list of victories, possess the deepest interest to every American. They have gone to Europe in the steam-ship *Sarah Sands*, and although we, as a nation, are now too powerful to care a button for the whole of Europe, still we can do no harm in sending these details thither, for the purpose of exhibiting to the people of the old world that we are strong, determined, and united, and can, by a little exertion, perform great deeds.

We have shown that, in a military point of view, we are equal to any emergency. We shall yet show that we have the capacity to turn our military genius to a good account—for the regeneration of Mexico, and the benefit of the whole civilized world.

## LATEST NEWS FROM AMERICA.

*Philadelphia, May 14, 1847.*

The New Orleans *Picayune* has received an account of the killed and wounded at Cerro Gordo.

There was no officer of the regulars killed—14 were wounded; 39 privates were killed, and 196 wounded. Of the volunteers 1 officer was killed, and 7 wounded; 3 privates killed, and 48 wounded. Total, 42 killed, 265 wounded. Letters received express confidence that General Shields will recover.

The inquiry, in the American community, now is, having conquered all that is important or valuable of Mexico, what is to be done with the conquered territory? The opinions on this point are conflicting. The high-toned portion of the Administration party insist upon the Government holding all they have or may conquer until the Mexicans pay the expenses of the war. They say the army shall be supported by contributions levied upon Mexico, &c.

On the other hand, there is another party that advocates an abandonment of all conquests, or substantially so, contending that whatever territory it may be deemed expedient to retain shall be honestly paid for, at its real or true value. Between these two extremes there are a variety of opinions. What are the precise views of the Executive is not known. It is considered, I believe, a State secret.

One thing, however, many think is definitively settled, so far as the Administration is concerned. Not an inch of territory, of any value, which they may have the power to hold, will they ever surrender. Every act, every movement, indicates such a design. What the American people will ultimately require their government to do is in the womb of Time. I yet hope and believe that they will indignantly spurn the idea of being recorded on the pages of history as freebooters and robbers.

In the present state of public affairs, I shall hazard no other opinion as to the future policy of the Government on the question of peace and war, than that above expressed. The partizans of the Executive are amassing fortunes. They will, therefore, continue to laud Mr. Polk and the war. I neither know nor hear of any honest effort by those in power to terminate the conflict. A few weeks will probably develop more fully the views of the President and his Cabinet. The latest accounts from Mexico would lead us to the conclusion that they were preparing for a guerilla warfare.

On the 28th of April it was rumoured at Jalapa that Mr. Bankhead, the British Minister, has renewed his offers of mediation between Mexico and the United



States, and that when the last diligencia left the city of Mexico, the Congress was acting upon his propositions, whatever they may have been.

A most unpleasant collision has taken place in California, between Commodore Stockton and Lieutenant-Colonel Fremont on the one side, and General Kearney on the other. I pretend not to judge who is in the wrong; but I may safely state that public opinion is strongly against the Commodore, and in favour of the General. When Kearney presented his authority as Governor, Stockton refused to recognize it, and defied his authority.

One charge against Colonel Fremont, it is said, is making improper and incorrect reports to the administration for sinister purposes. It is further said, that the General is only awaiting the arrival of troops to sustain him, and he will then, probably, arrest Stockton and Fremont as mutineers. Within the last ten days, it is announced the Cabinet have had two conclaves on this serious subject. Fremont is the son-in-law of Colonel Benton.

It is also stated, that Mr. Marcy, Secretary of War, sustains General Kearney, while Mr. Mason, Secretary of the Navy, deems it his duty to uphold the acts of his subordinate. This is, for the President, an unpleasant dilemma, to say the least of it, as it may produce unhappy results.

## The Latter-day Saints' Millennial Star.

JUNE 15, 1847.

SOME may have expected that our volume would be closed with the twelfth number of the STAR; but our predecessor, Elder Orson Hyde, it will be recollected, gave notice in a former number of the STAR, that the present volume would be completed with the twenty-fourth number, in December next, when an index will be printed.

We insert the letter of brother Heywood, accompanied by the articles of agreement entered into between the "mob party" and the Trustees of the Church, on the part of the citizens of Nauvoo, as a matter of historical record, to be read in generations to come. Even the leader of the mob party, Col. Singleton, was outdone by the merciless barbarity of the force that he led; and APPALLED at their cruelty, he left them and returned home, saying that the Saints had acceded to all that humanity could ask. Yes: the Saints have long acceded to all that humanity could ask! Yea, more! They are a spectacle to all men of patient endurance, of robbery, spoiling of goods, and loss of fathers, sons, wives, and daughters, for to satiate cruel bigoted priests, and the idle and avaricious. It may seem surprising that even priests, professing the religion of the meek and lowly Jesus, should be among the foremost in such cruel persecutions against the Saints. But intelligent devout priests were among the foremost, thirsting for the blood of Jesus. Even Pilate, like Col. Singleton of Illinois, and Gen. Doniphan of Missouri, had some compassion and bowels of mercy towards suffering humanity; but the priests had none towards Jesus in Palestine, or towards Joseph in Missouri, or towards the plundered Saints in Illinois. And should we not beware of those priests in England as well as America and Palestine, that first show their hatred of the righteous, by preaching against them from the chapel and church, and closing the doors of their houses of worship? Will not that same spirit of evil speaking soon lead them to acts of violence, and even blood-guiltiness? "He that hateth his brother is a murderer." When you hear men preaching against Saints (with whom they are not acquainted), and stirring up "vile men of the baser sort" to deeds of inhumanity and cruelty, or lend the influence of their station to sanction



such deeds, and to belie the faith and character of the righteous, you may know that they hate their brother, and would, ere long, murder him, when in their power.

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The news from the American and Mexican war is of much importance in the history of nations. The American army has overrun a very considerable portion of the Mexican dominions, and is fast approaching to the ancient and populous Capitol of Mexico. It is well if these successes of the Americans do not serve to inflate that young republic, that grasps at boundaries as wide apart as the Atlantic and Pacific, with pride and vain glory. Our extract from the London *Times* shows an account of no less than eight American newspapers printed in Mexico. One of these is published by the Latter-day Saints, at Yerba Buena. We are happy to find a contemporary newspaper, of our own faith and policy, printed in that interesting portion of the American continent. We trust the time is not far distant when another similar press, established in Oregon or Vancouver, shall contribute to form the mind of the increasing population of Western North America, according to knowledge and truth. We are also happy to learn from the St. Louis paper, as extracted in another column, that the extraordinary skill, intrepidity, and power of endurance, as manifested by the Saints' battalion, in accomplishing great and rapid marches through deserts and mountains, and unbridged rivers, are appreciated by the United States. The enterprise of the Saints in traversing half of the globe, and planting an intelligent colony with schools and printing presses,—and in exploring the wilderness and climbing the mountains under privations unprecedented, in the day of their calamity being fed by quails,—even by the outstretched arm of the Almighty; surely these things should not be kept under a bushel from the knowledge of the world. It is surely the dawn of the great day of God Almighty. While the earth famishes and many die from pestilence and hunger, the Lord remembers his covenant people; and as the ravens ministered to Elijah when driven from his country, even so He sends his anointed ones meat from heaven, and his angel goeth before them, and the desert and solitary places are made glad. Those who are acquainted with the prophecies and history of the Book of Mormon must be aware that the American continent is to be the scene of great events,—and those events are near at hand. It matters not by whose arms the rod of the oppressor is broken, and the bands of priestly wickedness are sundered. The fierce wrath of one nation may be employed to chastise and humble another people; and they in their turn be scourged by the fiercer wrath of another more powerful than themselves. Thus, He will “dash the nations of the earth as a potter's vessel.” The long reign of intolerance that has darkened the dominions of Mexico must receive a fatal blow from American arms, and the more tolerant genius of American institutions. The multiplication of the press, and the colonization of American and European citizens in the midst of that land, renowned for its pyramids and ancestral monuments, will soon tend to make the western coast of North America one of the most interesting portions of the world. We shall not marvel if it is the greatest depôt of emigration to be found in modern times. The climate has about every variation known to any part of the earth—the productions are consequently as varied; and “there remaineth very much land to be possessed,” almost without money and without price. The United States will doubtless hold out strong encouragements to emigrants to effect an early settlement in their newly acquired territory; and, probably, Great Britain will not be a whit behind the young republic in granting encouraging facilities to emigrants to settle in Oregon and Vancouver, lest the footing the latter has acquired on the western coast of America is lost, through the insatiable ambition of the States.



## CONFERENCE MINUTES.

## TROWBRIDGE.

This conference was held, according to previous appointment, in the Middle Rank Chapel, Conigree, on Sunday, March 14. The meeting was called to order at half-past 10 a.m., when Elder Halliday proposed that Elder P. M. Westwood act as president of the meeting, which was carried unanimously. The meeting was then opened by singing the 1st hymn, and prayer by the President, who made some remarks on the object of the meeting, and gave some valuable instruction to the Saints and officers upon their duties. The representation of the different branches was called for, when it was represented that the Trowbridge Branch contains 64 members, 1 Elder, 3 Priests, and 2 Deacons. The West Livingston Branch, including some Saints at Stoke, contains 19 members, 2 Priests, and 1 Teacher; the Eastanton Branch contains 16 members, 1 Priest, and 1 Teacher; the Road Branch contains 11 members, 1 Priest, and 1 Deacon, making in the whole, 110 members, 1 Elder, 7 Priests, 2 Teachers, and 3 Deacons. The case of two females in the Eastanton Branch was then laid before the conference, when they were cut off for apostacy; also one female in the Trowbridge Branch was cut off for refusing to repent of drunkenness. The meeting then adjourned till half-past two p.m. The afternoon meeting being opened, Elder Halliday delivered a short address on the present distress of the nations, after which three persons, which had been baptized, were confirmed, and the sacrament was then administered. The meeting then adjourned till six o'clock p.m. The evening meeting being opened, and there being a great number of strangers present, Elder Westwood preached a discourse from Hebrews iv, 9:—"There remaineth, therefore, a rest to the people of God." The conference was then closed with a blessing.

P. M. WESTWOOD, President.

WILLIAM DUELL, Clerk.

## EDGE HILL.

This conference was held at the house of brother James Phelps, Edge Hill, on Sunday, March 14th, 1847. The meeting opened in the usual way, and in consequence of Elder Johnson being sick, it was voted that Elder George Halliday preside over this meeting, and that brother J. Tingle act as clerk. The number of officers present, were 5 elders, 6 priests, 1 teacher, and 3 deacons.

After some remarks had been made by the president on the necessity of being prompt in business, the following branches were represented:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Brangreen .....	12	1	2	1	0	0
Pouncil .....	26	1	4	1	1	0
Edge Hill .....	22	2	2	0	1	1
Woodside.....	17	2	1	1	1	1
Viney Hill .....	31	1	2	0	1	2
Total .....	108	7	9	3	4	4

The above branches were all represented in good standing, and a spirit of love and union was in their midst.

The following propositions were then put to the meeting and carried unanimously:—That James Price be ordained to the office of a Teacher—That Elder James Tingle keep a general record of baptisms, &c., for this conference—That this conference sustain the Twelve Apostles as the leaders of this church—That this conference sustain Elders Orson Spencer and F. D. Richards as the presidents of the British Isles; after which the meeting closed in the usual way.

The Afternoon meeting opened in the customary manner, when the President delivered a powerful address, which was followed by many of the Saints bearing testimony to the work.

Some few were confirmed, the sacrament administered, and some children bles-



sed, when the meeting came to a close; after which the Saints sat down to a feast provided for them, when all seemed to enjoy themselves, and, from the feeling manifested, it was indeed the communion of Saints.

GEORGE HALLIDAY, President.  
JAMES TINGLE, Clerk.

CHELTENHAM.

This Conference was held in the Temperance Room, Cheltenham, on Sunday, March 21st, 1847.

The meeting opened in the usual way. Elder J. Johnson, president, Elder James Balinger, clerk.

Officers present—12 elders, 9 priests, 4 teachers, and 4 deacons.

The President addressed the meeting at some length, and showed the responsibility resting upon him and his brethren in the priesthood, and urged the officers to keep all envy and jealousy from their midst, and to pray for wisdom to guide them in the work of the Lord.

The representation of the following branches was then taken as follows:—

BRANCH.	MEM.	ELD.	PRS.	TEA.	DEA.	REC.	BAP.
Cheltenham.....	117	5	7	2	3	3	10
Apperly.....	30	2	1	0	0	0	0
Norton .....	27	2	1	1	1	1	2
Frogs Marsh .....	27	1	2	0	0	0	2
Caudle Green .....	45	2	3	2	1	0	2
Compton .....	10	1	2	1	0	0	0
Gloucester .....	20	1	2	0	0	3	0
Total .....	276	14	18	6	5	7	16

The standing of the several branches was then taken, and the accounts were of a cheering nature, all being in general good standing.

The following propositions were then put to the meeting and carried unanimously—That brother Thomas Stevens be ordained to the office of Deacon—That brother Shurmer be ordained to the office of priest—That brother William Day be ordained to the office of a Teacher—That brother William Dean be ordained to the office of Priest—That brother George Shill be ordained to the office of Priest—and That brother Daniel Guinell be ordained to the office of a Deacon.

Some remarks were then made by the President, calculated to build up the Saints in the faith.

The minutes of the Edge Hill conference being read (another part of the Cheltenham conference), it was resolved that they be received by this conference.

The meeting was addressed by Elder John Barradel, who lately returned from the Camp, who gave a short account of his experience in America.

After Elder Thomas Smith, from Leamington, had addressed the meeting for some time, the meeting broke up to prepare tables for tea. The Saints then sat down to a comfortable repast.

In the evening the meeting opened in the usual way, when after some remarks by the President, the following propositions were put to the meeting and carried unanimously—That this conference sustain the Twelve Apostles as the leaders of this church—That this conference sustain Elders Orson Spencer and F. D. Richards as presidents of the British Isles—That each Branch be provided with a book, to record baptisms, &c.—That a general book for the conference be provided, and that Elder James Balinger keep the book—That the Cheltenham branch sustain Elder Edmund Robins as presiding Elder—That Elder John Alder preside over Norton Branch.

The ordinations and confirmations were then attended to, after which the meeting was addressed by Elders Johnson, Halliday, and Smith, each of whom spoke at some length in a bold and powerful manner.

The meeting was then closed in the usual way. Thus ended a day of rejoicing, for among the number who were assembled, there was not a countenance but seemed to beam with joy and delight.

JOHN JOHNSON, President.  
JAMES BALINGER, Clerk.



## LIVERPOOL.

This Conference was held on the 28th of March, 1847, and the meeting having been called to order at the usual time, it was proposed and seconded that Elder Simeon Carter preside over the meeting, and that James S. Cantwell act as clerk. Carried unanimously.

After singing and prayer, the representation of the branches was called for, when the numbers appeared as follow:—

	MEM.	H. P.	SEVTS.	ELD.	PRSTS.	TEA.	DEA.	BAP.	C. OFF.	DEAD.
Liverpool, by Elder J. Marsden ...	403	1	1	15	26	12	5	20	20	5
North Wales, by Elder L.D. Butler	74	0	0	4	8	4	0	0	0	0
Tranmere, by Elder Gibbon .....	45	0	0	1	3	1	2	3	7	0
Prescott, &c., by Elder Frodsham	20	0	0	1	1	2	1	5	0	0
Newton, by Elder William Lovatt	35	0	0	4	4	1	1	0	0	0
Warrington, by Elder John Evans	17	0	0	1	1	1	0	3	0	0
Total.....	594	1	1	26	43	21	9	31	27	5

The number of officers present was then called for, when there appeared 1 high priest, 1 of the seventies, 18 elders, 17 priests, 5 teachers, and 4 deacons.

The President then placed himself before the church, stating that if there was anything against him since he was appointed to preside over the conference, he was there to answer for it. He did not know of anything against him, nevertheless he stood there to answer to it if any, or to claim a renewal of confidence, which he ought to possess if he must act efficiently as president over the conference.

Elder James Marsden responded in the name of the branch, stating that we had unshaken confidence in our esteemed president; that the spirit of light and truth, union and concord dwelt amongst us. There had been a marked improvement in the branch since he had come to preside over us—the spirit of our offices seemed to rest upon us more, and we were more determined to magnify our calling, and push on the great work of the Lord. It was consequently moved and seconded that we pass a vote of confidence in the conduct of Elder Simeon Carter, and sustain him as far as in us lies as president of this conference. Carried unanimously.

The President then called for a vote of confidence in Elder James Marsden as president of the branch, stating that he had nothing against him, but quite the contrary, as he had always found him willing to obey his counsel in all things and in possession of the spirit. He would move that he be also sustained by a vote. Carried unanimously.

The feelings of the branches of St. Helens and Prescott were requested regarding Elder William Frodsham as president, when brother John Moore, of Prescott, responded, and it was voted that he be sustained.

Expressions of confidence were also taken for Elders J. D. Butler, of North Wales—Elder William Lovatt, of Newton—Elder John Evans of Warrington, all of which were responded to, and voted to be sustained in their various places as presidents.

The President stated, that in as far as he knew, there was nothing against them; they were also willing to obey his counsel, and push on the work of the living God. The vote was carried unanimously.

It was moved and seconded that the branches of Birkenhead and Tranmere be organized in one, to be called the Birkenhead branch; and that Elder John Parry take charge of the same as president; and that Elder James Marsden take the watch-care of the whole, and see that there are efficient Elders supplied to preach there from time to time.

The President then said he would now call for the ordination of some to various offices; he said the time had now come to do a work, and that there was no time to spare; we had but *one hour* to work, and although there was a dearth of corn, let us lay to and gather in a good harvest of souls. It had been signified to him by the Spirit, that the following persons be ordained to the office of Elders.

The following brethren were nominated, and voted to be ordained, viz.:—Matthew Hicks,—Thomas Taylor,—John Cheetham—Peter Okell—Caleb Parry—William Parry—and George Chappel; and that John Hughes be ordained to the office of Priest; and that Hugh Davies be ordained to the office of a Deacon.



The President then stood up, and said that when he first joined the church he had not the most distant idea that he ever would be called upon to preach the gospel in the capacity of a travelling Elder; but almost immediately after entering the church, an individual stood up and prophesied that he would be ordained and go forth to the nations to preach the gospel; he said he was not qualified to do so according to the wisdom of this world, but the Spirit of God had qualified him for it, and it came to pass as was prophesied. He called upon the Elders and other officers of the church to magnify their callings, and to clear themselves from the blood of this generation, or else they would be guilty of their sins; he told them not to fear, but to trust in their heavenly Father. He said, that on one occasion, having to preach at a certain place, and not depending on the spirit for matter, he quickly exhausted his stock of knowledge, and wanted to prevail on another Elder with him to preach, but not being able to do so, he felt he had to throw himself on the guidance of the Spirit of God; setting aside the wisdom of man, he felt his tongue unloosed, and his heart inspired; he could preach the eternal principles of truth with ease and freedom. He said there was no time to idle, and if they were faithful at all times, God would bless them and fill their mouths, and they would not speak their own words, but the words of the Lord.

Elder James Marsden opened the meeting in the afternoon by singing the hymn on the 12th page.

Brothers John Parry, Thomas Thomas, Joseph Hall, and Elias Hall, were called upon to administer the sacrament, after which the aforementioned brethren were ordained under the hands of Elders Carter, Butler, and Marsden.

The President then called on those Elders, &c., to renew their licenses, and the newly ordained to receive theirs; he requested a subscription among the Priesthood to defray the expense of getting them up, and that they be signed by the President and Clerk of the conference.

The President then spoke of the sick among us, and said he would give counsel on that subject; he had observed that the Saints were generally destitute of faith in doctors' physic, but in consequence of the law of the land forbidding the burial of the dead without a doctor's certificate, the Saints were compelled to employ one, and consequently were at a great expense in the purchase of medicine, which was not generally used; hence a needless waste of money that might be put to a better purpose, viz., the work of the Lord, the support of the travelling Elders among them. His counsel was this, that when any of their families were seized with *dangerous* illness, they were to send for him immediately, and if he was not in at the time, they were to leave word, with their correct address, and he would come as soon as possible; in the mean time they were to go for the nearest Elder in their own neighbourhood, or if they had faith in one more than another they were to go for him, and by this means honour the Priesthood in their calling. He said no medicine would do any good, because they had not faith in it; he also said that if the Saints heeded his council, not one in fifty would die, except the Lord had positively determined it, having a work for them to do in another state of existence. It was the privilege of the Saints to live out all their days, and the Lord intends them to do so; he said we had not secured all things here. He said, I want you to obey my counsel, and do just as I counsel you to do; he called on the officers to be up and doing, and he said he felt as if they would obey counsel. He then called upon the Saints to purchase each a book, and to write a history of their lives, and the circumstances of it, viz., birth, parentage, childrens' names, dead and living; fathers' names, mothers, grandfathers, grandmothers, great-grandfathers, great-grandmothers; in fact, all our progenitors as far back as we possibly can get a knowledge of; name of wife before marriage, brothers, sisters, uncles, aunts, &c., dead or living; dates of birth, death, &c.; where born, when, the circumstances of birth; how you came by a knowledge of the gospel, when baptized, where, by whom; when ordained, to what office, if progressively; by whom confirmed, where; if re-baptized, when, where, and by whom; if re-confirmed, when, where, and by whom. He called on the Saints to keep a strict record of all these things, and when they go to Zion, to take it with them, or if the Lord should call them by death, to send it by a faithful Saint to Zion, that they might be had in everlasting remembrance there.



Elder James Marsden then said, after what had fallen from the lips of our esteemed president, he felt to rejoice greatly, and also felt stirred up to magnify his office and calling, and heed the counsel given by an inspired servant of God through the power of his holy spirit.

Elder L. D. Butler bore a strong and faithful testimony to the work of the Lord, in spirit and in power, which recommended itself to our understandings and cheered our hearts.

It was then moved and seconded, that the proceedings of this conference be published in the STAR. Carried unanimously.

Moved and seconded, that we adjourn this conference until the last Sunday in June. Carried unanimously.

SIMEON CARTER, President.

JAMES S. CANTWELL, Clerk.

### VARIETIES.

AMERICAN NEWSPAPERS IN MEXICO.—There are already eight American newspapers regularly published in Mexico, viz., the *Flag* at Matamoras, *Sentinel* at Tampico, *Eagle* at Vera Cruz, *Chronicle* at do., *Star* at Jalapa, — at Monterey (New Leon), *Californian* at Monterey (California), and a Mormon paper at Yerba Buena, ditto. Of the whole number, two are in the department of Tamaulipas, one in that of New Leon, three in that of Vera Cruz, and two in California. Another will soon, in all likelihood, be established in Puebla, another at San Luis Potosi, and two in the city of Mexico.

MORMON COLONY IN CALIFORNIA.—The *St. Louis Union*, of the 4th of May, states that the advent of the Mormon Battalion to California, has been followed by the publication of a paper at Yerba Buena, in which the doctrines of the Latter-day Saints are promulgated. The successful march of this battalion shows the skill of its commander in overcoming the most formidable obstacles on the route. The distance from Santa Fé is about 1100 miles, and the march was made through mountains and over deserts, where for days neither food or water for the men, nor forage for mules and horses could be procured. The battalion was composed of infantry companies. The main body of the exiled Mormons is still on the plains near Council Bluffs, and north of Missouri. They have suffered great privations during the winter, and the news of the safe arrival of their brethren in California will increase their desire to resume their journey westward.

### LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 7TH OF JUNE.

John Johnson .....	£1 0 0	Brought forward .....	£13 4 1
L. D. Butler .....	1 10 9	Thomas Nuttall .....	0 12 0
Robert Christie .....	1 19 6	Francis Jackson .....	0 10 0
L. N. Scovil .....	1 14 10	James Bond .....	1 5 0
Thomas Stevenson.....	0 11 8	Robert Holt.....	1 16 8½
John Halliday .....	0 12 4	William Frodsham .....	0 6 0
William M'Keachie .....	3 0 0	John Parkinson .....	2 13 11
Alfred Shaw .....	2 15 0	William Broomhead .....	2 16 1
Carried forward.....	£13 4 1		
March 6th. Thomas Nuttall.....			£23 3 9½
April 25th, Alfred Shaw .....			£0 11 10
			3 10 0

### NOTICES.

Elder Samuel W. Richards's address henceforth will be 270, Parliamentary Street, Glasgow.

Elder Moses Martin's address is at Mr. Poulter's, 8, Cumberland Street, John Street, Blackfriars Row.

We are again obliged to leave out, in our present number, the Sonnet by Lion. It shall, if possible, appear in our next.

All agents or others having funds in hand, arising from the sale of "Times and Seasons," or "Plates of the Prophet addressing the Indians," are respectfully requested to remit the same to this office, at their earliest convenience, and thereby enable me to meet certain demands upon them which are now due.

F. D. RICHARDS.

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### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

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AMERICAN NEWS. 1847

is over the age of sixty years; at the same time, if all of the members are capable of bearing arms, then none shall be excepted; leaving to no one who is incapable of military service. You yourself must be an example to others, by conforming to this regulation. And I send this to you for publication, and charge you to see it executed in your squadron. In fact you are directed to carry into effect the orders of your superiors in this respect, and in fact you are directed to carry into effect the orders of your superiors in this respect, and in fact you are directed to carry into effect the orders of your superiors in this respect.

## The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 13.

JULY 1, 1847.

VOL. IX.

### NEWS FROM AMERICA.

#### GUERRILLA WAR ON THE RIO GRANDE.

*Camp in San Augustin, April 4, 1847.*

I this day send to the Adjutant Inspector of the National Guards the following instructions.

I learn, with the greatest indignation, that the Americans have committed a most horrible massacre at the rancho of the Guadalupe. They made prisoners, in their own houses, and by the side of their families, twenty-five peaceable men, and immediately shot them. To repel this class of warfare, which is not war but atrocity in all its fury, there is no other course left us than retaliation; and in order to pursue this method, rendered imperative by the fatal circumstances above mentioned, you will immediately declare martial law, with the understanding that eight days after the publication of the same, every individual who has not taken up arms (being capable of so doing) shall be considered a traitor, and instantly shot.

Martial law being in force, you are bound to give no quarters to any American whom you may meet or who may present himself to you, even though he be without arms. You are also directed to publish this to all the towns in this State, forcibly impressing them with the severe punishment that shall be inflicted for the least omission to this order.

We have arrived at that state in which our country requires the greatest sacrifices; her sons should glory in nothing but to become soldiers, and as brave Mexicans to meet the crisis. Therefore, if the army of invasion continues, and our people remain in the towns which they have molested, they deserve not one ray of sympathy; nor should any one ever cease to make war upon them. You will send a copy of this to each of your subordinates, and they are authorized to proceed against the chiefs of their squadrons, or against their colonels or any other, even against me, for any infraction of this order—the only mode of salvation left. The enemy wages war against us, and even against those peaceable citizens who, actuated by improper impulses, desire to remain quiet in their houses. Even these they kill, without quarter; and this is the greatest favour they may expect from them. The only alternative left us, under these circumstances, is retaliation, which is the strong right of the offended against the offending. To carry this into effect attach yourself to the authorities. Your failing to do this will be considered a crime of the greatest magnitude. All the officers of the troops are directed to assist you in carrying out this order, and it is distinctly understood there shall be no exceptions. Neither the clergy, military citizens, nor other persons shall enjoy the privilege of remaining peaceably at their homes. The whole of the corporation shall turn out with the citizens, leaving solely as authority of the town one of the members who



is over the age of sixty years; at the same time, if all of the members are capable of bearing arms, then none shall be excepted; leaving to act some one who is incapable of military service. You yourself must be an example to others, by conforming to this requisition. And I send this to you for publication, and charge you to see it executed in every particular, and communicate it also to the commanders of your squadrons in your city, who will aid you in carrying into effect these instructions; and in fact you are directed to do all and everything which your patriotism may prompt. God and Liberty!

ANTONIO CANALES.

PROCLAMATION OF GENERAL SCOTT.

*Head-Quarters of the Army, Jalapa, May 11, 1847.*

THE GENERAL-IN-CHIEF OF THE ARMIES OF THE UNITED STATES OF AMERICA TO THE MEXICAN NATION.

Mexicans! The recent events of the war, and the measures adopted in consequence by your government, make it my duty to address you—to show you truths of which you are ignorant, because they have been criminally concealed from you. I do not ask you to trust my words (though he who has never falsified them has a right to confidence,) but to judge of these truths by facts within the view and knowledge of you all.

Whatever may have been the origin of this war, which my country saw itself forced to undertake by irremediable causes, which I learn are unknown to the greater part of the Mexican nation, we regard it as a necessity; such is it always to both belligerents, and reason and justice, if not forgotten on both sides, are in dispute, each believing them its own. You have proof of this truth as well as ourselves; for in Mexico, as in the United States, there have existed, and do exist, two opposite parties, desiring—the one peace, the other war. But governments have sacred duties from which they cannot depart, and often these duties impose, for national reasons, a silence, and a reserve sometimes displeasing to the majority of those who, from views purely personal, or individual, make opposition. To this a government cannot pay any regard, expecting the nation to place in it the confidence merited by a magistracy of their own election.

Reasons of high policy and of continental American interest precipitated events in spite of the circumspection of the cabinet of Washington, which ardently desiring to terminate its differences with Mexico, spared no resource, compatible with honour and dignity, to arrive at so desirable an end; and when it was indulging the most flattering hopes of accomplishing its aim by frank explanations and reasonings, addressed to the judgment and prudence of the virtuous and patriotic government of Gen. D. J. Herrera, the misfortune least looked for dispelled this pleasant hope, and at the same time blocked up every avenue which could lead to an honourable settlement between the two nations.

The new government discarded the national interests, as well as those of Continental America, and elected in preference foreign influences the most fatal to the future of Mexican liberty and of the republican system, which the United States hold it a duty to preserve and protect. Duty, honour, and dignity itself, impose upon us the necessity of not losing a season of which the monarchical party was taking violent advantage, for not a moment was to be lost, and we acted with the promptness and decision necessary in a case so urgent, to avoid thereby a complication of interests, which might render our relations more difficult and involved.

Again, in the course of civil war, the government of Paredes was overthrown. We could not but hope this would prove a fortunate event, and whatever other administration might represent the government, it would be less deluded as well as more patriotic and prudent, if it looked to the common good, weighing probabilities, its own strength and resources, and especially the general opinion as to the inevitable results of a national war. We were deceived, as perhaps you, Mexicans, were also deceived in judging of the true intentions of Gen. Santa Anna, whom you recalled, and whom our government permitted to return.

From this condition of things the Mexican nation has seen what have been the results—results lamented by all, and by us sincerely; for we appreciate, as is due,



the valor and noble determination of the unfortunates who go to battle ill-fed, worse governed, and almost invariably outraged by deceit and perfidy.

We have witnessed, and we cannot be taxed with partiality for lamenting, with astonishment, that the heroic deportment of the garrison at Vera Cruz, in its valiant defence, was aspersed by the general who had just been defeated and put to shameful flight by a force far inferior to that which he commanded at Buena Vista; that this general, rewarding the insurgents and promoters of civil war in Mexico, heaped outrages on those who had singularly distinguished themselves by a resistance beyond what could be expected, and of admirable decision.

Finally, the bloody event of Cerro Gordo has shown the Mexican nation what it may reasonably expect if it longer continues blind to the true situation in which it has been placed by some generals, whom it has most distinguished and in whom it has most confided.

The hardest heart would be moved to grief in contemplating the battle fields of Mexico a moment after the last struggle. Those generals whom the nation has, without service rendered, paid for so many years, with some honourable exceptions, have in the day of need betrayed it by their bad example or unskilfulness. On that field, amongst the dead and dying, are seen no proofs of military honour, for they are reduced to the sad fate of the soldier—the same on every occasion, from Palo Alto to Cerro Gordo—the dead to remain unburied, and the wounded abandoned to the charity and clemency of the conqueror. Soldiers who go to fight, expecting such a recompense, deserve to be classed amongst the best in the world, since they are stimulated by no hope of ephemeral glory, of regret, of remembrance, or even of a grave.

Again, Mexicans of honorable pride contemplate the lot of peaceful and laborious citizens in all classes of your society. The possessions of the church menaced and held out as an incitement to revolution and anarchy; the fortune of the rich proprietors pointed out for plunder to the ill-disposed; the merchant and the artisan, the laborer and the manufacturer, burdened with contributions, excises, monopolies, taxes upon consumption, surrounded with restrictions and charged with odious internal customs; the man of letters and the statesman, the man of liberal knowledge who dares to speak, persecuted without trial by some faction or by the rulers who abuse their power; criminals unpunished and set at liberty, as were those of Perote—is this, then, Mexicans, the liberty which you enjoy?

I will not believe that the Mexicans of the present day are wanting in courage to confess errors which do not dishonor them, and to adopt a system of true liberty of peace and union with their brethren and neighbors of the North; neither will I believe that they are ignorant of the falsity of the calumnies of the press, intended to excite to hostility. No! public sentiment is not to be created or animated by falsehood. We have not profaned your temples, nor abused your women, nor seized your property, as they would have you believe. We say this with pride, and we confirm it by your own bishops and by the clergy of Tampico, Tuspan, Matamoras, Monterey, Vera Cruz, and Jalapa, and by all the authorities, civil and religious, and the inhabitants of every town that we have occupied. We adore the same God, and a large portion of our army, as well as of the population of the United States, are Catholics, like yourselves. We punish crime wherever we find it, and reward merit and virtue.

The army of the United States respects, and will always respect, private property of every description, and the property of the Mexican church.

Mexicans! the past cannot be remedied, but the future may be provided for. Repeatedly have I shown you that the government and people of the United States desire peace, desire your sincere friendship. Abandon, then, rancorous prejudices, cease to be the sport of individual ambition, and conduct yourselves like a great American nation; leave off at once colonial habits, and learn to be truly free, truly republican, and you will become prosperous and happy, for you possess all the elements to be so. Remember that you are Americans, and that your happiness is not to come from Europe.

I desire, in conclusion, to declare, and with equal frankness, that, if necessary, an army of 100,000 could promptly be brought, and that the United States would not terminate their differences with Mexico (if compelled to do so by force of arms)



in any manner uncertain, precarious, or less dishonouring to yourselves. I should insult the intelligent of this country if I had any doubt of their acquaintance with this truth.

The order to form guerilla parties to attack us, I assure you, can procure nothing but evil to your country; and no evil to our army, which will know how to proceed against them; and if, so far from conciliating, you succeed in irritating, you will impose upon us the hard necessity of retaliation, and then you cannot blame us for the consequences which will fall upon yourselves.

I am marching with my army upon Puebla and Mexico—I do not conceal it; from those capitals I shall again address you. I desire peace, friendship, and union—it is for you to select whether you prefer war; under any circumstances, be assured I shall not fail my word.

WINFIELD SCOTT.

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EXTRACT FROM THE SPEECH OF THE HON. THOMAS H. BENTON, OF MISSOURI.

(*From the St. Louis Union, May 14.*)

Mr. B. passed to a new subject—and which had not yet excited the public attention—but which in his opinion was pregnant with much danger, and required early attention. It was not a question of foreign war, to be settled by arms or diplomacy, but of domestic legislation, to be settled by public opinion, and by votes. He alluded to the slavery propagandist resolutions, introduced into the Senate towards the close of the late session, and which he stigmatized as a fire-brand on the day of their introduction. On their face these resolutions contemplate a subversion of the Union, throwing the guilt of the subversion upon those who oppose their enactment into law; at the same time they propose what no citizen of a non-slaveholding State can ever stand, and what many from the slaveholding States, himself in the number, would not stand if they could. They propose the abolition of all compromises past and future, on the slavery question, and treat as violators of the rights of the States, and of the Constitution, and as subverters of the Union, all who will not agree to extend slavery to all the territories of the United States, even to the most remote and hyperborean—to Oregon itself, in the latitude of Wisconsin and the Lake of the Woods. They go the precise length of the northern abolitionists, and with the same practical consequence, only in a reversed form. The abolition creed is, that the admission of slavery in any part of the Union is a violation of the Constitution, and a dissolution of the Union; the new resolutions declare the prohibition of slavery in any territory of the Union, is a violation of the Constitution, and of the rights of the States, and a subversion of the Union! so true it is that extremes meet, and that all fanaticism, for or against any dogma, terminates at the same point of intolerance and defiance.

The first effect of this new slavery creed, which the South was summoned to adopt most summarily, would be to establish a new political test for trying the orthodoxy of all candidates for the Presidency; and as no Northern man could stand such a test at home, the whole of them would be knocked in the head, so far as the South was concerned, at a single lick. The next effect of these resolutions, adopted in the non-slaveholding States, would be to put an end to the present political division of parties, and to substitute a new party in the South (with its antagonist in the North) bounded by geographical lines, and founded on the sole principle of slavery propagandism. The third effect of these resolutions would be that which is stated hypothetically on their face, namely, the subversion of the Union.

Seeing these resolutions in this dangerous point of view, he (Mr. B.) had stigmatized them as a fire brand on the day of their introduction, and had since deprecated their application to the Oregon bill, by which the Oregon people were left without law or government for a year longer. Many persons thought him too prompt in denunciation of these resolutions; perhaps the same persons thought him too prompt in denouncing the Oregon joint occupation treaty in 1818—the treaty which gave away Texas in 1819—the treaty of annexation in 1844—and all the measures of the Tyler administration which led to the Mexican war in 1846! but the truth might be that he was not too fast, but themselves too slow. The resolutions appeared dangerous to him, and he struck them at their first apparition in the Senate.



chamber. He had done his duty; he has sounded the alarm; it was for the people of the United States—all the friends of the Union—to do the rest. There was no Jackson now to save the Union by a voice, like the command of destiny, proclaiming that, "it shall be preserved."

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EXTRACTS FROM MR. BENNETT'S LETTERS FROM EUROPE.

*Paris, April 26, 1847.*

I should not at all be surprised, if the opening of the Prussian Diet were to be the beginning of a social, political, and religious revolution in Europe, that will surpass any event of the kind that ever took place in the world. In Germany, there are nearly fifty millions who write and speak the same language, are animated by the same ideas—possess the same traditions—entertain the same general purposes of reform in all the departments of existence. There is also much more correct political knowledge among the Germans than among the French. Germany has a great many large cities—but no single capital to which every other city looks up for fresh news—and first ideas. It is the aggregate active intellect of Germany that produces public opinion and moral weight—and not the sudden *emeute* of a turbulent population, set in motion by agitation, in a single capital. A revolution in Germany will be a slow, gradual, certain, onward process, like the rise of the tide or the growth of a forest—and not a sudden explosion, containing equal proportions of liberty and licentiousness—to be succeeded by despotism or corruption in all the avenues of society and government.

I trust that before this can reach New York, every anticipation that we now entertain of General Taylor, will have come out right end uppermost. His talents—his moderation—his wisdom—his modesty—the simple dignity of his dispatches, and his conduct in the field and in the council, have already created in Europe a greater name for American capacity and power, than any event since the revolution or the deeds of Washington. Whatever be the character of the motives which caused the Mexican war, there is no getting rid of that business without fighting it out at any cost. The United States must exert at once sufficient force to close it gloriously. The governments of Western Europe are only waiting a chance to interfere to our disadvantage. I have heard it said that secret overtures have been made here by agents from Mexico, to establish a monarchy there, in order to check and oppose, on the American continent, the progress of those republican ideas which have their principal central power in the United States. I am perfectly sure that all the leading governments on this continent would gladly embrace any policy that had for its object the curtailment and diminution of the power and influence of the United States, which threatens to be the great leading republican power throughout the civilized world. Direct hostilities with the United States are too dangerous to the commercial interests of France and England, to venture upon that kind of policy, but indirect aid and assistance furnished to Mexico, to enable that nation to carry on the war, would, no doubt, be gladly adopted, particularly if it were coupled with a prospect of establishing a monarchy in Mexico, as a direct counterpoise to the United States.

If the Mexican war continue another year, and if it should not be followed up with brilliancy and decision on the part of the United States, the American people may expect some very grave and very important intervention, or attempt at intervention, on the part of Europe. The monarchies of Europe are only waiting for a proper chance to form a coalition for this purpose. They hate, and fear, and deprecate the American republic, as a central point of great influence and great injury to the government systems of Europe. This dangerous republican power has been fearfully increased of late, by the establishment of steamers across the Atlantic, the rapidity and interchange of political intelligence, and particularly by the last great development, that of the capacity of the United States to carry on a war by sea and land, against ten millions of people, at the same time that they had the means of feeding the starving populations of Western Europe by their surplus food, and actually, in one outburst of charity, of a few weeks' duration, send 1,000,000 dollars worth of provisions to the hungry people of Ireland. In France, with a population of 35,000,000, the aggregate contributions to the sufferers on



the Loire—to their own people—only reached 500,000, or only one-half what the United States—a population of 20,000,000—have given to Ireland.

We are decidedly in the first stage of a great transition in the civilized world. Europe and America now form, and are forming a single community of nations. Steam, electricity, the press, applied to all the practical purposes of life, have removed mountains and oceans that formerly separated different nations. The United States has entered upon a new era of her wonderful history, and her statesmen, her politicians, her generals, her journalists, ought to study that position, and take advantage of every element favourable to her progress in a right direction. A calm, quiet, and philosophical investigation of the governments and nations of Europe, is more necessary than ever to the public men of America. We act, and think, and write, not alone for an American community, but for a community in Europe, who are always ready to judge us hastily and harshly; who hate our free institutions, dread our increasing power and influence, and would adopt any policy, consistent with their own safety, to check our progress, disgrace our arms, or dismember our Union. Europe looks backwards, America looks forward. The future of the United States opens a prospect of unbounded happiness and influence, if the people and their public men are true to themselves and wise in their generation. The prospect of Europe, as far as the eye of prediction can accurately reach, is full of changes, commotions, tumults, insurrections, and revolutions—leading, probably, after a long series of events, to peace and probable prosperity, under more liberal system of governments.

#### HAIL-STORMS.

*Two miles Northwest of McDonough, Ga., May 18, 1847.*

A correspondent of the *Herald for Europe* says:—I have heard of large hail, but never saw any until yesterday (Monday). About four o'clock p.m., a cloud came from the northwest with considerable wind, hail, and rain—some of the hailstones were as large as turkey or goose eggs. I had no convenient way of weighing any, and never thought at the time to measure any of them. But I picked up some, say near three hours after they fell, and this morning, at 8 a.m.—16 hours after they fell—measured some of the largest, and found one to measure  $4\frac{3}{4}$  inches by  $3\frac{3}{4}$ . A gentleman about one mile in the direction the cloud came, told me he measured one an hour after it fell which measured  $10\frac{1}{4}$  inches in circumference, and another gentleman measured one  $9\frac{1}{4}$  inches in circumference, immediately after it fell. In the direction of the body of the cloud, north of me, crops are very much injured, and I learn east of me also, they are much worse. I was just at the edge of the cloud of hail. The hail was as large as any person might wish to see. I heard of persons telling of hail much larger than any I have spoken of, but that was only guess. Where the largest hail fell, I understand the ground was just about covered. At my house the largest hailstones were scattering, say about a yard apart.

The *Marietta Helicon* of Thursday, the 20th instant, says:—“A severe hail-storm passed through our county on Sunday night last, doing, we understand, considerable injury to crops. And on Monday night again, we had a heavy shower of hail for well nigh half-an-hour, while the wind blew a heavy gale and the rain fell in torrents. On Tuesday the air was so cool as to render fire comfortable throughout the day.”

The *Atlanta Enterprise*, of Thursday, the 20th instant, has the following paragraph:—“We learn, by private letter, that there was a very heavy hail storm at or near Social Circle, on Tuesday evening last. Our correspondent writes that there were lumps found after the storm had abated, from the size of a musket-ball to that of a hen's egg, and that it lay several inches deep on the ground. He further states that both corn and cotton in that neighbourhood have been entirely destroyed by the hail—so much so that several farmers have commenced ploughing up their cotton crop to replant the land in corn.”

The *La Grange Chattahoochee*, of the same date, alludes to it thus:—“A few miles southwest of the village, we learn that the hail fell in large quantities, and in pieces of several ounces weight. Whole fields of corn were levelled with the



ground and beat to pieces, while fences were scattered and trees blown down, without number. We have no intelligence of the extent of injury done, but believe that the severest of the storm was felt only through a small section of country."

The Montgomery (Alabama) *Journal*, of Wednesday, the 24th, thus speaks of the same storm:—"On Monday, about three o'clock p.m., there was one of the most violent hail storms that has ever been experienced here. The ground was literally covered with hailstones of various sizes. We measured some that were over six inches in circumference. Trees were, to a considerable extent, stripped of their leaves, and gardens suffered considerably. We have not heard the amount of injury done to cotton and corn, but it must be great. Those fond of fun and frolic gathered large quantities of hailstones, some of which are still preserved. They were employed extensively in making ice-cream during that and the next day."

The Macon (Georgia) *Journal and Messenger*, of the 19th instant, contains the following account of another:—"A most violent and destructive hail storm occurred in the lower part of Bibb and Twiggs counties, on Thursday last. The cloud was about one mile wide, and passed in the southeastern direction. The storm commenced about twelve o'clock, and continued for nearly half an hour with great violence. Some of the hailstones were as large as a hen's egg, and the quantity which fell was so great that in some places it did not all melt in six hours. We are informed by a planter residing in the region of the storm, and who witnessed it, that the destruction of the growing crops of corn and cotton was very great."

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*California, United States, February, 1847.*

In September, October, and November, about 1400 emigrants arrived in San Francisco, 200 of them by sea, the remainder in about 180 wagons. The Mormons, via Cape Horn, and Governor Boggs, via the mountains, have had the pleasure of again seeing each other on these shores, where man may come, but can go no further.

The emigrants have less trouble each year in crossing the mountains, as the road becomes better. The first house or rancho they generally reach, belongs to Mr. Johnstone, an Englishman, who will this year, with other settlers, be better prepared to have provisions for the new comers. From Johnstone's they proceed to Capt. Sutter's. By next October there will be other settlers established; in 1848 very many more. Even this year the emigrants will not find at the Sacramento much to purchase. They should all bring more coffee and sugar than they do, and take great care of their stores and oxen on the road. Horses for the journey are worth but little; mules not much more; some light oxen prove the best. Many of the emigrants last year brought some few goods, which were soon disposed of. By reason of the wars, they sold FFF powder in 25lb kegs for 25 dollars; lead, 25 cents per lb.; caps, five dollars per 1000, payable in Mexican dollars. People meet the wagons to buy up their articles, also their guns, swords, pistols, and rifles. All the emigrants who joined Col. Fremont, obtained a sale of their horses, saddles, and rifles, and 25 dollars per month for six months.

We expect three or four thousand emigrants will reach the Sacramento this year. Very few of those who arrived in 1846 have had time to look for lands, but have had a fine opportunity to serve the country at 25 dollars per month, and very few entered the ranks, because that sum was an object—sport and ambition to have a fight urged on many; but they only saw the Californians at a distance—they were not to be caught. A Californian can get a very good gallop out of a horse that an American has turned loose, because he cannot spur him out of a walk; the former can carry the latter behind him at that. These Californians and their horses know each other, and appear to have a private understanding together.

As an American is a pure descendant of an Englishman, he, therefore, knows more than any one else, and does not imagine a native of California can teach him any thing, and acts accordingly, but cannot get into the trick of riding double in a gallop on a tired horse, arraying a lance in one hand, carbine in the other, and the bridle reins between his teeth.



## VARIOUS EXTRACTS FROM THE AMERICAN PAPERS.

We have letters and papers from Guatemala to the 26th of March inclusive, from which we learn that the State of Guatemala has erected herself into an independent republic, having withdrawn from the confederacy of the republic of Central America. Whether the other States will permit, or recognise this, or not, is yet unknown. It is our firm conviction they will not, and that another civil war will be the result of this act on the part of Guatemala.—*Belize (Hon.) Observer, April 10.*

General Kearny was joined about the 9th of January, at San Diego, by Lieu.-Colonel Cooke, with the battalion of Mormons under their command. Great praise is bestowed on Col. Cooke, for the condition in which he brought his command in. It is said that all his men were in fine health, with their arms as bright as when they set out on the march—in excellent discipline, and without any serious loss.—Soon after being joined by Col. Cooke, General Kearny, with the Mormons and dragoons, proceeded to Monterey, where he was when our informant left. There he had been joined by the two artillery companies from Baltimore. We cannot learn from our informants, that any portion of Colonel Stevenson's command from New York had arrived. Commodore Shubrick had joined General Kearny at Monterey; but we are unable to learn what their operations would be. The question of the right to act as Governor of the territory, was still in dispute between General Kearny and Commodore Stockton. It was understood that Gen. Kearny intended setting out on his return about the 1st of July, but the state of affairs, it was supposed, might delay his departure.—*St. Louis Republican, May 17.*

The *California Star* (a Mormon paper) of the 23rd, gives the particulars of the troubles near Santa Clara. A lieutenant of the navy, with six marines, whilst in the interior on business, were surprised and taken prisoners by armed Mexicans. Captain J. B. Hull, Governor of that district, sent a company of regulars under Captain Marston, and a company of volunteers under Captain Smith, to rescue the prisoners. The enemy retired from his fortified camp near Yerba Buena, and made a stand not far from Santa Clara. Our forces brought their cannon to bear on the enemy, and in a few hours, induced them to send in a flag. Nothing was known, of a certainty, of the missing launch, under Midshipman Montgomery.—*St. Louis Union, May 19.*

ISTHMUS OF TEHUANTEPEC.—The *N. Y. Courier* publishes a communication from Mr. Benjamin H. Wright, in reference to the letter of Mr. Dallas, on the subject of the projected union of the Atlantic and Pacific Oceans, at Tehuantepec; in the course of which the former remarks that a charter was granted, as therein stated, to Don Jose Garay, but that the latter has transferred his privilege to a company in London, who are awaiting only the subsidence of faction in unfortunate, distracted Mexico, and next, the restoration of complete tranquillity in the adjustment of differences with this country, and the consequent withdrawal of a hostile army and navy, in order to proceed with the enterprise.—Mr. Wright then goes on to say—“Mexico having thus formally, for a term at least, conveyed away her right over this channel, and this having become vested in neutrals *anterior* to the commencement of hostilities with the United States, it will, I suppose, become a question how far the United States Government may interfere with respect to rights and privileges legitimately held, and such as custom hitherto has recognized in all the international intercourse. If the work was already executed and legally in the possession of foreigners, through a regularly chartered privilege, no one would think of disturbing the latter. The right is as perfect now, although the work is not thus advanced, unless it has reverted to Mexico, and been taken advantage of by the latter on account of non-compliance with some of the conditions, working thereby a forfeiture. Of this I am not aware.

The *Californian*, of February 13, says that it learns by an arrival from Yerba Buena, that a party of emigrants, 60 in number, left on the other side of Californian mountains, had suffered severely. Nineteen started for the valley, but only seven arrived, having been compelled to eat the dead bodies of their companions to save themselves from starvation. Among the survivors were two girls. A public meeting was held at once in Yerba Buena, and 800 dollars raised for the relief of



the sufferers in the mountains. Messrs. Ward and Smith offered their launch, and Passed Midshipman Woodworth, with a small party started up the river with the intention of disembarking at the foot of the mountains, and going on foot with packs of provisions, to save the sufferers. The distressed party lost their cattle on the salt plains, at Hasting's Cut Off—a route which never should be travelled.

THE MORMONS.—There has been, it seems, an irreconcilable split among the Mormons at San Francisco. The little volcano has been rumbling for some time, and has at last broke forth in flame. The result of this explosion will be to throw them into different parts of California. In this dissevered state they will undoubtedly do more good than a distinct community. They have habits of industry that can make them extensively useful; they are a plain, laborious, frugal people, and little deserve the opprobrium cast upon them.—*Californian*.

EMIGRANTS.—We have noticed for several weeks past, various parties of emigrants to the west, passing through the city. An unusual portion of them are well dressed, intelligent persons, from the eastern states. We think they are the most substantial persons who have gone west for a long time. We have noticed none apparently in better circumstances.—To our surprise a gentleman who has every opportunity of knowing, assures us the great majority of them are *Mormons*. We have no doubt, from our informant's knowledge, that such is the fact. It is a source of deep regret that numerous families—for the parties included a considerable number of such—should have been led away by this strange delusion.—*Pittsburgh Gazette*.

NEW ERA IN NAVIGATION.—On the 20th inst. the three masted schooner New Brunswick anchored outside Chicago harbor, loaded with 18,000 bushels of wheat, with which she had cleared for Liverpool. She goes by the way of the Welland Canal and St. Lawrence. This is the first clearance of the kind ever made from the inland waters of the great lakes for an European port, and constitutes a new era in the history of navigation.

NAVIGATION OF THE ST. LAWRENCE.—Steamboats left Montreal on Thursday, May 6, for Quebec. Considerable difficulty was anticipated in passing through the lake, which was still covered with ice. So backward is the season that the first of May was celebrated at Nicolet, by planting a May pole, decorated with fancy coloured ribbons in the ice of the St. Lawrence. Such an event, it is said, never before occurred within the remembrance of the oldest inhabitant.—*Detroit Daily Advertiser*.

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#### FIFTH LETTER OF ORSON SPENCER TO THE REV. WILLIAM CROWEL,

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Rev. and Dear Sir,—The subject of my fifth letter is one of surpassing importance. It is, sir, the "GIFT of the HOLY GHOST," by the laying on of hands. The magnitude of the subject warrants me to say, in few words, what belongs to it, without those copious scripture references which you can look after at your leisure. If you will honestly listen to my description of the office-work of the Holy Ghost, you will clearly perceive that, since the time Jesus left the earth, it is more extensive and important than even the work of the other personages of the Godhead. The Holy Ghost performs the double office of a WITNESS on earth and a RECORDER in heaven. Being an unembodied personage, he can move among men without the danger of being mobbed and killed, as was not the case with Jesus Christ. He takes up the work of man's redemption, just where Jesus Christ left it, and has a distinct part to act until the second coming of Christ, that in due time He also may obtain glory with the Father even as Jesus does—yea, a fulness of the Godhead by himself. According to promise he came on the day of Pentecost, either with a retinue of sanctified spirits, or in the simple unity and grandeur of his own potent agency, and filled the house. He then disbursed among the disciples a variety of tongues—gifts for men which the Conqueror had promised. With the



keys of revelation, peculiar to his office, he unlocked their understanding (with perfect impunity to himself) and bore witness that Jesus was Christ. His testimony not only confirmed the disciples, who had been previously baptized, beyond the shadow of all further doubt, but convinced some thousands of the sin of unbelief. He immediately informed Peter, to whom Christ had promised to send the keys of Presidency over the church by the Holy Ghost (for he could do nothing till the Holy Ghost should bring them), that He, the Holy Ghost, would ever be an attendant upon penitent believers that should be "baptized for remission of sins," whenever his ministers should lay on hands. He authorized him to make a solemn standing PROMISE to this effect, viz: that the Holy Ghost's presence as a WITNESS to truth should invariably follow the imposition of hands. But he also gave him to understand, that none should lay on hands or preach but such as should be called by revelation, even as was Aaron. He assured him that he would henceforth abide with the church, and enable obedient believers to work certain miraculous signs, such as healing the sick, casting out devils, nullifying the properties of poison wickedly administered, and speaking with new tongues—and these and other confirmations of the truth should invariably attend the true church to the end of the world, or as long as true believers continued on the earth; and if these miraculous signs did not follow believers, they might know that they were rejected of God, as reprobate silver is rejected of men. The Holy Ghost further informed him, that He was the LIVING WITNESS on earth, in connexion with the WATER and the BLOOD, and sealed up the testimony of all the witnesses concerning all believers on earth, and then took them to Heaven and recorded them in the BOOKS, by the mutual agreement of the Father and the Son, against a time of awards and punishments. He also informed him that he always obtained a perfect knowledge of Jesus Christ's mind touching all church transactions on the earth, and faithfully communicated the same to chosen men and believers, according to their capacity to receive and use such knowledge; and should continue to act in this Office of enlightening and comforting the church, "until they all come to the unity of the faith and the measure of the stature of the fulness of Christ," which he possessed before he left the earth. And he would also communicate Christ's mind concerning the destinies of nations, and the judgments, famines, and pestilences, &c., with which Jesus Christ would visit the earth. The Holy Ghost would also reveal the deep purposes of God, not only concerning the future glory of the Church, but also concerning individuals that lived before the foundations of the world, and what would be their state in worlds that are future. And even all things that Jesus Christ knew concerning the interest, salvation, and endless felicity and glory of the church—and the misery and final undoing of such as obey not God, the Holy Ghost would communicate in visions, dreams, and revelations. Thus the earth would be filled with knowledge, and Christ would again return here with all the departed saints, and literally bring down a celestial city of splendid mansions—even the New Jerusalem—and God would once more dwell with men in peace.

Let it be understood, that not only apostles, but all obedient believers in the primitive age had the gift of the Holy Ghost, and consequently the "spirit of prophecy." He that hath the "testimony of Jesus, hath the spirit of prophecy." How do men have the testimony of Jesus? I answer, through the agency of the Holy Ghost. Let it be understood, and marked with INDELIBLE EMPHASIS, that the HOLY SPIRIT is the GREAT WITNESS on earth—that He, the spirit of truth, has transmitted the mind of Jesus to believers in visions, dreams, prophesyings, &c. For this purpose Jesus sent the SPIRIT into the world, that he might reprove the world of sin, of righteousness, and of judgement. The spirit, though unimbodyed, now acts in all the authority, influence, and power that Jesus himself would do if He were on the earth in very person. But He acts upon and through the body of Christ, which is the Church; through the spirit's possession of the Church, it displays the "MANIFOLD WISDOM OF GOD." Whatever varied and abundant wisdom Jesus himself possessed, the true Church ever has in a measure, and is destined to have, even to perfect fulness—"the fulness of his stature." But how is the true Church to show forth all the omniscience and potency of Jesus? I answer, sir, by the Spirit of God that is in



the Church, by the "laying on of hands." By this spirit it is signified to Paul what shall befall him at Jerusalem; and also that the true Church shall cease from off the earth, with all its miraculous gifts and blessings, before the second coming of Christ. By the same spirit, John saw that an angel would Again come in the midst of heaven to restore the original primitive gospel to the earth. By the same spirit Zechariah heard and saw the Angel that should bring it, speak to a "young man." Isaiah saw the young man take a sealed Book from the earth that should be a "marvellous work and wonder," confounding the "wisdom of the wise." By this spirit the Camp of Israel saw and heard seventy Elders prophecy the very hour and moment that hands were laid upon them. Paul saw and heard more than twelve disciples speak "with tongues and prophecy," as soon as the "Holy Ghost" was conferred by "laying on of hands." No sooner had Annanias laid his hands on Saul, than the Holy Ghost, ever faithful to his "promise," filled the person of Saul, and opened his eyes. The same spirit signified to Philip a mission to Gaza, and after he had baptized the Ethiopian, caught him away with power. By it also, Sampson stretched forth an arm of omnipotence and slew a thousand men; and at another time overthrew a large and capacious building, being filled with people, besides containing three thousand men and women upon the roof. And by the same spirit, in this day, the blind have been made to see, the lame to walk, and the deaf to hear, and hundreds of persecuted, famishing Saints, on the banks of the Mississippi, have been miraculously fed by quails, as ancient Israel were fed in the wilderness.

Now, sir, can you tell me why sin and blasphemy against the Holy Spirit constituted a more heinous and unpardonable offence than sin against the "Son of Man?" Surely there is an importance attached to the office-work of this **DIVINE AND MARVELLOUS WITNESS** on the earth, that deserves attention. If there is no forgiveness of such an offence, it becomes all men, not only to hear before they judge, but also to judge "righteous judgment." Jesus Christ has told us that He placed in His Church apostles and prophets, with gifts of miracles, tongues, &c. These gifts were the gifts of the spirit; and you will not deny that the Spirit of God, so far as the New Testament speaks of Him, was a Spirit of Almighty Power, as displayed in numerous gifts and ways. Now, sir, what has become of this miraculous and almighty spirit? Has he ceased wholly from the earth? If so, then the **WATER** and the **BLOOD** are the only witnesses now left on the earth. But perhaps you will say that the same spirit still remains without exercising his miraculous gifts and powers, (seeing they are not now necessary). Shall we then understand that this Almighty Spirit is still on the earth, and in the diversified and conflicting Churches, and comparatively silent and inefficient, with holding from these Churches (which are by supposition the **BODY** of Christ), his majestic displays of supernatural power in prophecies, healings, tongues; causing the dumb ass to speak with man's voice, causing powerful armies to flee before the pursuit of one man? and yet the world is perishing for lack of knowledge, and christianity losing ground every day. Might we not as soon think the spirit has grown old to dotage, or lost his first love, or been beguiled into other pursuits of less importance? Surely He never wrought so lazily, or in such imbecility and indifference in any other age, when true believers or prophets were on the earth? Strange, indeed, sir, that he should drop off so suddenly his royal robes of prophetic, miraculous grandeur and power, to become the silent and inefficient inmate of more than six hundred clashing, contentious Churches, that are yearly subdividing into minute fragments, to the confusion of all common sense throughout boasting Christendom! What a falling off of the spirit's power, and of the spirit's light and unity! Will the Holy and Eternal Spirit of God endorse such a powerless distracted state of things, as being in any way connected with His presence on the earth, or in any way the result of His doings? No, sir, by no means. For the honour of this illustrious personage, let us never ascribe to HIM such a powerless distracted organization of heterogenous ignorance and imbecility, as modern Christianity presents in contrast with ancient Christianity. The heavens may well blush with shame at this modern picture, purporting to be the Kingdom of God on the earth. If it is the Kingdom of God, how shorn of its miraculous strength! How are the prophets and seers covered!!



How dim that fine gold that once shone resplendent with the celestial lustre of prophetic visions!! Then men spoke as they were moved by the Holy Ghost, and the sick were healed, and he that lied to them was paralyzed in instantaneous death, at times.

Orators "boast," as it is written of them in these "perilous times," of the spread of Christianity. Christianity spreading! Where is the evidence of its increase of power or knowledge? Where the least signs of approximation to "unity of faith," and the "full stature measure of Christ" in "manifold wisdom and power?" Where the ornamental beauty and symmetry of the Bride that is preparing for the marriage feast of the Lamb? How many ten thousand years must elapse before it can be said of Christianity, "the Bride hath made herself ready!" "clear as the sun, fair as the moon, and terrible as an army with banners." Surely, since her prophets have lost their power "to quench the violence of fire, and subdue kingdoms, and stop the mouths of lions," and her servants and handmaids to see visions, &c., the beauty of the Bride has failed—her breasts have diminished—her face is wrinkled—her eyes are dim and cannot see afar off; she is no longer a chaste virgin espoused to one husband—but she has as many husbands as sects, and yet none of those with whom she is now living can be called her husband. Now, sir, will the Spirit join with such a *bride*, and say to Jesus the Great Bridegroom, "come!!" the Bride hath made herself ready! No, sir, the Spirit of God will say, I never knew you; depart from me, you pusillanimous, benighted, powerless, contentious christianity. "Thou Aholibah and Aholibamah, thy lewdness is in all high places;" "thou hast played the harlot with many lovers—yea, thou hast even hired lovers" (with human inventions), instead of commanding admiration by the grace of thy "seers," and the "visions of thy handmaids," and the "healing power of thine Elders." Thou shalt be burned with fire.

In humble assurance of your willingness to see the unsheathed glittering sword of truth, I have the pleasure to subscribe myself your humble servant, for Christ's sake,

ORSON SPENCER.

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## The Latter-day Saints' Millennial Star.

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JULY 1, 1847.

INVITATION.—Having long felt the necessity of having some uniform card of invitation to be distributed throughout England, so far as practicable, we have inserted the "Invitation" as a *form*, and intend to print 20,000 copies, price not to exceed seven shillings per 1000. If the several conferences approve of the plan, let the Elders seek places for preaching, either in open air or otherwise, and fill the blank parts of the card accordingly, and put on the harness for preaching on the subjects named in the card, varying the order of given subjects if they think proper. Thrust in the sickle, brethren, for a *great harvest*, although uninspired men have toiled all night without catching anything, the day has now come to drop the net on that side of the ship, and in that way that multitudes *will press* into the kingdom of heaven. Fear not; let prayer be made without ceasing, that the word may have free course and be glorified—bring out the cardinal and peculiar doctrines of the Saints in the "Holy Ghost and in much assurance."



## INVITATION !!

Dear Sir,—Being commissioned by Jesus Christ, I take the liberty to call your attention to the following **MOMENTOUS** and **MARVELLOUS TRUTHS**, to be illustrated and proved to the entire satisfaction of every honest mind, at such time and place as shall hereinafter be named :—

- 1st.—The literal appearance of the Angel of God, bearing to the nations that *now* live on the earth the knowledge of the pure primitive Apostolic Gospel !
- 2nd.—The Doctrine of **IMMEDIATE REVELATION**, the only true basis of all genuine religion !
- 3rd.—The Faith of Miracles, and Immediate Revelation, the only true Faith, for which holy men ought ever to contend earnestly !
- 4th.—**REPENTANCE** of past unbelief, ignorance, and false and discordant religions, which our apostate forefathers have entailed upon ages past ; together with Baptism for Remission of Sins, invariably followed with the gift of the Holy Ghost, as in ancient times, according to the “ immutable promise of God, who cannot lie.”
- 5th.—The **REINSTATEMENT** of the Church of Christ on Earth, with all the order, beauty, and power of Apostles and Prophets, with Gifts and Prophecys, Healings, Tongues, &c., illustrated by copious references from the Old and New Testaments, and attested by more than one hundred thousand *Living* witnesses, many of whom are now in your town, and 15,000 are now in the Kingdom of Great Britain !!!
- 6th.—The literal Gathering together, in one place and portion of the earth, by the servants of God, and by the Angels of God, all such as shall be accounted worthy to escape the latter-day plagues and vials of wrath,—the famine,—the noisome pestilence,—the horrors of war,—conflagrations, domestic and civil feuds, rapines, secret murders, and all lawless lusts !
- 7th.—Also Lectures on various subjects :—Baptism for the Dead, Resurrection and Eternal Judgment, Restitution of all Things, with a Millennial Reign of a Thousand Years,—New Heavens and New Earth !

Reader, will you “ prove all things !” first hear for yourself, and then judge. “ Faith cometh by hearing” a “ preacher,” called of God as was Aaron, namely, by **IMMEDIATE** Revelation !

Call at

Numerous publications, illustrative of the work of God, may also be had at  
39, Torbock-street, Liverpool.

Also at

London,  
Glasgow,  
Manchester.

Your friend, and the servant of the Living God, separated by the Holy Ghost, under the hands of Twelve Apostles, to preside over the Church of Jesus Christ of Latter-day Saints in Europe,

ORSON SPENCER.

Liverpool, June 18, 1847.

## CONFERENCE MINUTES.

## CHALFORD HILL.

This conference was held at Chalford on Sunday, March 21, 1847, when there were present 7 elders, 3 priests, 5 teachers, and 2 deacons.

The morning was devoted to instruction, chiefly by Elders E. H. Webb and Salter, on the nature of the meetings of the Saints, and the importance of their assembling together at the appointed times ; that neglecting to do so led to apostacy ; and that where that was not the result, great loss was frequently sustained. “ It shall be shown you in your assembling yourselves together, that the Lord hath heard your prayer,” was doubtless spoken to encourage the children of Israel to a performance of their duty : they were appointed of God to assemble together at Jerusalem,



and "thither the ten tribes went up;" and how pleasing must have been the condition of the tribes of the Lord on this occasion? It seems as if the thousands of Israel were now before me, and I see smile answered by smile, until joy beams forth in every countenance, indicating how happy they are. Obedience insures the blessing of heaven, and all who are in possession of it must be happy. The time is not far distant when the Lord will require every one of all the families of the earth to go up to Jerusalem, and they that go not He will curse their land with drought; and if they do not sufficiently awaken then to a sense of his displeasure, He will cause their eyes to consume away in their holes—their tongues to consume away in their mouths—and their flesh to consume while they stand upon their feet! We can easily deduce from this, the offence that is committed by staying from the meetings from trifling excuses, while we know how pleasing it must be to be always at our post, by our own feelings, and how happy we are, when, with one accord, we meet together. But though I have made these remarks, I feel that in the afternoon our room will be thronged: the brethren and sisters, too, are on the way that leads from their homes to this place. [At this period a considerable number of Saints came in, amongst whom was Elder Salter, who addressed the meeting at some length.]

The meeting then adjourned, the time being a quarter past one o'clock.

In the afternoon the meeting again assembled at three o'clock, and was opened by singing the hymn on the 117th page. Prayer by Elder Webb, after which the hymn on the 68th page was sung with much spirit—

Away with our fears! the glad morning appears,

When an heir of salvation was born, &c.

It was then proposed by Elder Gabb, and seconded by Elder Salter, that Elder Webb preside over the meeting—Carried.

Proposed by Elder Salter, seconded by Elder Russell, that Elder Gabb act as clerk—Carried.

The representation of the branches was then called for, and took place in the following order:—

NAMES OF PLACES.	MEM.	ELD.	PRST.	TEA.	DEA.	REM.	REBAP.	BAP.	DEAD.
Chalford .....	27	3	2	2	1	1	12	1	0
Avening .....	28	1	2	1	2	0	10	0	0
Tetbury.....	31	2	2	2	1	0	7	1	0
Kingswood .....	18	0	0	1	0	0	1	0	0
Cam .....	5	1	0	0	0	1	2	0	0
Thornbury .....	2	0	1	0	0	0	0	0	0
Chapel Allerton.....	11	1	1	1	0	0	0	0	0
Nimphsfield and Ullly .....	7	0	1	1	1	0	0	0	1
Total.....	129	8	9	8	5	2	32	2	1

After the branches were represented, some remarks were made by the President on the nature of the Kingdom of God—power of the gospel—its blessing as in the days of Christ and his apostles, *so now, Christ being the same yesterday, to-day, and for ever.*

He then proposed, that we, as a conference, uphold the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, as the Presidency of the whole Church, with Elder Young as the President of that Quorum; seconded by Elder Gabb—Carried. He next proposed, that we, as a conference, uphold Elder Orson Spencer as the President of the Church in the British Islands, and Elder Richards as his Counsellor, &c.—Carried.

A motion was then made by Elder Salter, that we uphold Elder Webb as the President of this conference—Carried.

Similar motions were made by the President to uphold all the Presidents in the different branches of this conference, which were seconded by the officers belonging to the branches in question—Carried, and recorded in the conference book.

Elder Davies, President of the Avening branch, moved that brother John Ludlow, senior, be ordained to the office of Teacher; seconded by brother James Ludlow—Carried.

Proposed by the President, that William Gardener be ordained to the office of Teacher in this branch; seconded by Teacher Pearce—Carried.

Proposed by Elder Webb, seconded by Elder Salter, that brother Alfred Parnal, in Thornbury, preside over *his wife*.



The sacrament was administered; two persons were ordained; and seven, who had been re-baptized, confirmed, and the meeting adjourned till six o'clock.

Conference resumed—After singing and prayer, an address by the President. The principles of truth made the hearts of the Saints to rejoice greatly. Good order and unity prevailed throughout the day, and oneness cements the Saints together, and they seem determined to carry out the order of the Kingdom of God, and thereby assist in gathering out the honest in heart of this generation.

Proposed by Elder Webb, seconded by Elder Salter, that Elders Webb, Gabb, and Stephens make a plan for the preachers of this conference, adapted to the circumstances of all going out to preach.

Proposed by Elder Webb, seconded by Elder Salter, that meetings be held in all the branches of this conference next Wednesday, being Fast Day, morning, afternoon, and night—Carried.

Moved by Elder Gabb, and seconded by Elder Russell, that Elder Job Salter travel in this conference, subject to, and under the direction of, Elder Webb, and also subject to the Presidents of the various branches.

E. H. WEBB, President.

G. P. GABB, Clerk.

### SONNET,

*To the Memory of Elder James Young, who departed this life at Birkenhead, near Johnstone, Scotland, April 21st, 1847.*

Behind the veil another brother's gone,  
To wait the mandates of a brighter sphere—  
Whose virtues with such heav'nly lustre shone  
That e'en the *Bigot* could not but revere!  
And weeping friends regret his absence here:  
True to his trust! though Scoffers dar'd to mock,  
He prov'd a loving husband! parent kind!  
A faithful watchman o'er his little flock,  
To lead, and feed them on the lees refined:  
Nor marked distinction, e'er imprest his mind  
With selfish feelings, for the *lonely poor*;  
He gave! and gained what wealth could not secure.  
Thrice happy Saint! may we, like thee, still prize,  
To live the best, the sordid poorest dies.

*Kilmarnock, May 1st, 1847.*

LYON.

### VARIETIES.

A milliner in this city, (says the *New York Sun*) advertises a new kind of corset, that "winds up with a windlass."

A man must first govern himself ere he be fit to govern a family; and his family, ere he be fit to bear the government in the commonwealth.—*Sir Walter Raleigh*.

PHENOMENON.—We learn by a correspondent, that Missouri papers contain a marvellous account of the appearance of an immense body of vultures flying from north to south through that State. Their horizontal diameter from north to south was two miles, and from east to west the vast body extended as far as the eye could reach. They flew as near to the earth as the tops of trees, and as high in the air as the eye could penetrate, in one dense, solid mass. So immense was this thick body of vultures as to eclipse the natural light of day, and cover the earth with Egyptian darkness where they passed! The inhabitants were frightened at the fearful sign, and various conjectures followed. Although there may be signs in the heavens above, and on the earth perplexity and distress of nations, still the "end" will not come until the gospel is preached to all nations. The earth must first be drenched in blood, cities wrapped in fire, paleness and fear pervade the nations, and prophets be slain for the testimony of Jesus, and a *distinct remarkable sign* of the coming of the Son of Man, made palpably manifest in the heavens.—ED.

The world is a city full of crowded streets,  
And death the market where each person meets;  
If life was merchandize that men could buy,  
The rich would live, and the poor must die.

*Epitaph in Biteswell Churchyard.*



LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 19TH OF JUNE.

L. N. Scovil .....	£1 4 4	Brought forward .....	£9 15 1
Henry Campbell.....	0 2 4	William M'Keachie .....	3 13 0
William Hulme .....	1 17 2	John Ennion .....	0 5 0
John Parkinson .....	1 0 0	Charles Miller.....	2 0 0
John Johnson .....	1 0 6	Robert Martin.....	1 0 8
William West.....	1 12 2	John Godsall .....	2 1 0
George Kendall .....	0 16 0	John Halliday .....	0 14 8
Thomas Smith, per John Lickerish.....	2 2 7	William Speakman .....	2 0 0
Carried forward.....	£9 15 1		£21 9 5

NOTICES.

Elder T. D. Brown desires to give notice that in consequence of the removal of the STAR office, and his consequent disconnexion therewith, he deems it expedient to increase the price of the *Voice of Warning* One Penny on each different quality except the best, which will remain as at present. Also that all moneys due him for the *Voice of Warning*, *Martin's Treatise*, or *Fireside Visitor*, should be remitted to this office, at the earliest convenience, as he is desirous to have the same settled up. Henceforth all orders for these works should be addressed to Orson Spencer, but private letters to be addressed to T. D. Brown 135, Duke Street.

The following is the list of books on sale at the office, 39, Torbock Street :—

	s. d.	s. d.
Book of Mormon .....	2 6	3 0
Doctrine and Covenants.....	2 0	2 6
Voice of Warning. Prices as per brother Brown's notice.		
Proclamation .....	0 1½	or 0s. 10d. Ⓟ 100
Fireside Visitor, No. 1 .....	0 0½	or 4s. Ⓟ 100
Ditto No. 2 .....	0 0½	or 4s. Ⓟ 100
Ditto No. 3 .....	0 1	or 7s. Ⓟ 100
Dialogues.....	0 1	or 8s. 4d. Ⓟ 100
Thomas Ward's Voice of Warning .....	0 1	or 7s. Ⓟ 100
Orson Spencer's Letters to W. Crowell.....	0 10	Ⓟ dozen.
Orson Hyde's Speech before the High Priests Quorum in Nauvoo .....	0 2	each.
Falsehood and Folly of the Rev. C. S. Bush, by P. P. Pratt .....	0 1	each.
Complete Failure of Mr. R. Livesay, by P. P. Pratt .....	0 1	each.

(Times and Season for John Taylor, 6s. per volume.)

1000 Copies of Joseph Smith's Reply to James Arlington Bennet for gratuitous distribution.  
We have to acquaint our readers that the following are the number of Volumes of the STAR we have on hand :—

- Vol. 1, 15 complete copies
- „ 12 wanting first half-sheet of No. 2.
- „ 73 do. the whole of No. 2.
- 2, We can spare all but Nos. 1, 2, 4, 9, 10, which are wanted.
- 3, 3, wanting Nos. 1 and 2. Price 1s. 8d. per vol.
- „ 3 „ Nos. 1, 2 and 3. Price 1s. 6d., or 2d. per No.
- „ 23 „ Nos. 1, 2, 3 and 4.
- 4, 4 „ Nos. 1, 2 and 3.
- 5, 2 „ Nos. 3, 4, 5, and Supplement to No. 3.
- 6, 12 „ Nos. 1 and 2.
- 7, 85 „ Nos. 1 and 2.
- 8, 60 complete, odd Nos. to sell except No. 1.
- 9, 100 wanting Nos. 1, 2 and 7.

We announce the foregoing list of volumes on sale, thinking that many individuals, by a little inquiry, can supply themselves with the deficient numbers, and thereby make these volumes complete in their hands. We have odd numbers to sell out of every volume except the deficient numbers here named. We shall feel grateful to receive deficient numbers.—It will be perceived that the office sustains a serious loss in the course of a year, arising from the fact that many volumes are rendered unsaleable in consequence of a few absent numbers. It is desirable that such as take the STARS should continue to the end of the volume, and where persons do not continue until the volume is full, if they will make a gratuitous return of all odd numbers to our office they will save us from much loss. Will the agents and presiding Elders please to hint this suggestion in proper time and place. We can sell every complete volume of the STAR in due time, to such as believe that the history of the church will abide when other periodicals will be for ever obliterated from memory.

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LIVERPOOL:

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The Latter-Day Saints'  
**MILLENNIAL STAR.**

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 14.

JULY 15, 1847.

VOL. IX.

NEWS FROM AMERICA.

The royal mail steam-ship *Hibernia*, Captain Ryrie, reached the Mersey on Monday morning, the 28th ult., between eight and nine o'clock. She left Boston on the 16th at half-past twelve at noon, and Halifax on the 18th, at half-past eight a.m., and has made a very rapid passage.

We give the following summary of news from the *Courier and Inquirer for Europe*:—

Our latest European advices are of the 19th ult., and the tenor of them as to the prices of bread stuffs and the state of the London money-market, had the effect of still further advancing prices here, both of produce and of stocks. As to the latter, U. S. Treasury Notes bearing 6 per cent. interest, are bringing 106  $\frac{3}{4}$  to  $\frac{7}{8}$ , and Pennsylvania Fives have been sold readily at and now command 83. In the Bonds, too, of Illinois and Indiana, so long neglected, a great advance has occurred, and for Indiana, which on the 1st instant were at 42, 47 is now given, and for Illinois, at 42 $\frac{1}{2}$  on the 1st instant, 48 $\frac{1}{2}$  is now the ruling price. All other stocks, paying and non-paying, have partaken of this advance. Money is abundant, business active, and every thing is flourishing. The growing crops of grain, too, notwithstanding all croaking and predictions of failure, give promise of abundance; and although the weather continues cool, there have been no frosts, and, consequently, the young Indian corn, now so profusely planted, has not only escaped injury, but everywhere, as we hear, looks thrifty and strong. The wheat and rye, if we have the usual warmth for the next fortnight or three weeks, will be ready for the sickle, even in this neighbourhood, and further south, as in Virginia, for instance, it will be ready earlier, indeed is now ready.

The most serious complaint about the damage sustained by wheat *winter-killed*, comes from Michigan, in which State a great proportion of the bread sown is said to be materially injured. Even admitting that the whole ordinary produce of Michigan be cut off—and that has been estimated at about *eight millions bushels*—such a *deficit* would be more than doubly compensated by the larger quantity every where sown for the present growth. But no such *deficit* can occur there, and we entertain unshaken confidence that the yield of wheat this year will far exceed that of any previous year in the United States.

It is this prospect of the coming crops, and the great benefits realized from those of last year, that in a great degree impart such a prosperity to the condition of this country, which scarcely feels at all the pressure of its war with Mexico.

Of that war, the aspect is little altered since the last steamer left our shores. We hear, indeed, that Santa Anna has been dethroned in the hearts of the people of the city of Mexico, and that on reaching the capital on the 19th ult., he was saluted with hisses and pelted with stones; but we are not yet informed of the result of the late election for president in that country, notwithstanding the lateness of our dates,



which are to the 30th ult., from Mexico, and the election was to be held on the 15th. The returns had not even up to that date been received from the different states, each of which participates in the choice somewhat after the manner of electing a President in these United States. But it is known that Santa Anna, who, according to previous information, was to be among the candidates, was not anywhere voted for. This seems decisive of his fall alike from power and influence.

Our army was steadily advancing and concentrating at Puebla, whence, as soon as the new recruits reach the main body, it would march upon Mexico, between which city and Puebla, at the pass of Rio Frio, preparations were making—such as the Mexicans, almost destitute of arms and of money, are now capable of making to resist Gen. Scott. It will be all in vain. Some more precious lives may be sacrificed, but the advance of our arms will not be checked, and General Scott will occupy the capital of Mexico. Once there, it remains to be seen whether peace be any nearer or more practicable. Of Mr. Trist's mission, its precise object, or probable result, conjectures only can be formed. It cannot be otherwise than pacific, but the real difficulty is to find an audience, from any party in Mexico, of sufficient influence for any propositions however pacific and reasonable.

There are some clouds in the horizon between this country and Brazil, but they can hardly attain any dangerous consistency. The new Minister from the United States, Mr. D. Tod, is about to embark for Rio Janeiro, in the U.S. ship-of-the-line Ohio, which is expected to sail from this port in the course of a few days for that port, and on his arrival such explanation will, it is hoped, be made, as may soothe the wounded dignity of the Court at Brazil; for the difficulties, such as they are, arose entirely from violations, real or fancied, of royal etiquette. The Ohio, after landing Mr. Tod, will proceed round Cape Horn to the western coast of America, to look after our interests in that quarter. Commodore Ap Catesby Jones, who is appointed to the command of that station, will proceed over land to Monterey in California, and there join his squadron.

The state of our money market is easy, firm, and buoyant. The banks are seeking for good paper at five per cent., and there seems no present prospect of any stringent demand for money.

It is estimated that the value of agricultural produce alone (excluding cotton and tobacco) shipped to Great Britain and Ireland from this port since the 1st of September last, amounts to the enormous sum of thirty-two millions of dollars. This is almost all a new opening to our agricultural products, and the sum named represents the value thereof, with the freight added, which in a great measure is earned by American ships.

This large sum must, of course, have a very considerable effect upon the exchanges, and as the exports of other products have not fallen off, will account for the state of the exchange between this country and Great Britain, and the consequent drain of specie from the latter. The rise which occurred in the rate of bills on England early in May, and was sustained to within the last few days, is now giving way, and the tendency is again to a decline; and as shipments of bread-stuffs will continue to go forward as long as such high prices are paid in England, and the orders for manufactured goods will not increase in the same proportion, exchanges cannot advance, and we shall again see rates at which it will be found profitable to bring back coin to this country—and then what will the Bank of England do? That is a question more difficult to solve than to propound.

To show what the exports of breadstuffs to Great Britain and Ireland have been this season, that is, from 1st September last to the early part of June (little over nine months), we annex a table of shipments from the ports named:

		Flour Brls.	Corn Meal Brls.	Wheat Bus.	Indian Corn Bus.
12th June...	New York .....	934,734	289,771	1,116,273	5,259,759
11th "	...Baltimore.....	265,990	66,134	83,553	1,612,250
2d "	...New Orleans .....	509,231	23,512	274,507	3,452,247
5th "	...Philadelphia.....	204,779	187,690	440,881	858,871
5th "	...Norfolk .....	44,737	21,289	—	1,362,761
5th "	...Boston .....	65,621	23,085	—	558,413
5th "	...Other Ports.....	49,648	47,507	32,457	517,628
Total .....		2,074,745	658,989	1,947,571	13,624,929



There may be added some 567,379 bushels of oats and barley, and then we have an aggregate of barrels of flour and meal .....	2,733,734
and of bushels of grain .....	16,139,879,
equal, at five bushels each, to .....	3,269,939 brls.

Total, reduced to barrels.....	6,003,673
--------------------------------	-----------

Six million barrels of flour and corn meal have already been sent in a little over three-fourths of the year to Great Britain and Ireland! The prices ruling there at the last dates were higher than ever, and, consequently, all that can be got to market will be sent in the remaining quarter of the year, before the shipments can begin of this year's crop. It is not in our judgment an exaggerated estimate that 1,250,000 barrels of meal, or the equivalent thereof in bushels and barrels, will be sent, and then we should have for the gross aggregate seven and a quarter millions of barrels of flour and meal, or their equivalent in grain contributed by these United States "to feed England," which a late *London Times* seems to think a very presumptuous and not at all a praiseworthy effort on our part.

These barrels weigh 200 lbs. each—and calculating them at that weight would afford *one pound*, a day for nearly *one-third* of a year to *twelve million* people—or half the population of Great Britain and Ireland.

There are some thirty-eight vessels on the berth now loading for Great Britain, and as freights have rather a tendency to rise, shipments will be hurried. The rivers and canals are taxed to their utmost to bring to the seaboard the surplus of the interior. Already we have received flour, and wheat reducing it to flour, near 274,000 barrels more than in any preceding year at this time; and of Indian corn an excess of *one million* bushels—and this will go on.

The wheat harvest has already begun in Virginia, and in the course of a fortnight or three weeks will be in progress in this region. It looks well generally, but the grain will not be dry enough for shipment before September or October.

The U. S. ship *Macedonian*, lent by the Government to carry provisions to Ireland, after much delay consequent upon causes purely local, at last sailed this morning. Her cargo, contributed by private benevolence, and upon which it is understood no freight is to be paid either by the British Government or by the sale of any part of the cargo.

#### SIXTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Rev. and Dear Sir,—The subject of my sixth letter is **APOSTACY FROM THE PRIMITIVE CHURCH**. If modern christianity is only an enlargement of the system of early apostacy from the true Apostolic Church of Christ, it certainly deserves the most serious consideration. It shall be my direct object in this epistle to show, that modern christianity possesses such a faint resemblance to that system of faith established by Jesus Christ and his apostles, that it cannot be called a likeness, or a copy, or even an imitation. Startle not, reverend sir, if I unhesitatingly declare that a counterfeit bill of currency, that should have no more resemblance to a true emission from the bank, than modern christianity does to the ancient religion, would never be likely to do much harm. Modern christianity is the very opposite extreme and counterpart of the ancient order of "apostles and prophets." If you will read patiently, I will show clearly the proof of my position. In the Primitive Church the Holy Ghost, after Jesus left the earth, came and took possession, and constituted the grand main-spring, life, light, and power of it. And the apostle Peter (of indisputable authority) declares, in the Second of Acts, that the *promised gift* of the Holy Ghost **SHOULD CONTINUE** even to "all the Lord our God should call." But this wonderful agent is not known in modern christianity. His powerful agency, as foretold by Joel in prophecy, in tongues and



interpretation, in discerning of Spirits and in healing, is not now recognised as being any part of the present christianity. That Spirit that was to make amends for the departure and absence of Jesus, by acquainting believers with all truth—past, present, and future—that they might be comforted with knowledge and light, such as could not be obtained from books, whether inspired or uninspired, was the great *sine qua non* or essential thing in ancient christianity; but in modern christianity, the fruits of such a spirit would be sneered at, even by divines! What! exclaims one, prophecy in these days! speak in tongues now! heal the sick now! have visions of future things, and even heavenly things like unto the ancients! The exclaimant, stands aghast with astonishment, as a perfect stranger to the most obvious and conspicuous principles of ancient christianity. Modern christianity professes to derive all its light and its various clashing creeds from the Old and New Testament. If modern christianity is, indeed, the offspring of the Bible, it is a prodigy with many hundred heads; but ancient christianity drew its light from the ROCK of immediate revelation, and previous Scriptures were only confirmatory of the Spirit's testimony. Illiterate fishermen, like Peter, traditionated by a corrupt priesthood, could know next to nothing of the written manuscripts of the Bible. What he learnt was not from flesh and blood, but from the spirit of revelation; and let it be ALWAYS in your mind, sir, that Christ has said, that on "THIS ROCK of immediate revelation" "He will build His church."

A christianity contained exclusively in a small volume like the Bible, is an insult to the capacious revelations of the Eternal Spirit of God, that even searches the deep things of God—a mere drop compared with the mighty ocean! The full biography of Jesus Christ contained in the New Testament? Nonsense! preposterous mockery! You certainly are not ignorant of the last verse in John's gospel—"The world itself could not contain the account, if written, of the acts and doings of Jesus Christ." But shall the knowledge of Christ be buried in oblivion because his acts and sayings cannot be written? No, by no means; God forbid! What saith the Scriptures? the all-wise "Spirit shall bring *all things* to your remembrance, even the deep things of God—things that the tongue cannot utter nor the heart conceive." Without the Holy Spirit of revelation, to take of the things of Jesus and convey them to the knowledge of men, I boldly aver that NO man can harmonize a consistent system from the Old and New Testament, or find eternal life. Every man must be born of that spirit which gives revelation and knowledge of Christ, or he can never see the kingdom of God. But a prominent feature in the creed of modern christianity is, that there is no further need of revelation, consequently the distinct office-work of the Spirit to bring to mind unwritten acts and doctrines of Christ, and harmonize those which are written and scattered promiscuously through the Bible, is abrogated and deemed superfluous by modern christianity! O thou benighted advocate of modern christianity, how long shall thy eye be veiled in reading the New Testament, and thine heart be too gross to perceive the beauty, and comfort, and power of that blessed Spirit that gave life and salvation to ancient christianity? Hast thou lost all admiration for the Spirit's miraculous gifts, power, and blessing? settled down under reconciliation to a load of doubts and fears, hoping that death will remove thy tormenting burden? Vain hope! No longer then do despite to that Eternal Spirit of revelation that is freely promised to all that will honestly receive it. If Gentile christians are ashamed of the Jew, because a veil was before their eyes in reading the Old Testament, has not the Jew equal cause to be ashamed of the Gentile, that has so soon turned away from the primitive path of the Spirit's gifts of visions, prophecies, healings, &c., and thereby been "cut off for not continuing in His goodness" according to the warning threat of Jehovah against Gentiles.

Where, sir, are the splendid gifts of apostles and prophets, evangelists, pastors and teachers, that Christ gave to men and set in his Church, forever to continue in the ministry, edifying "the BODY of Christ till we all come to the unity of faith," and to such a knowledge of God, and fulness of power and wisdom as dwelt even in Jesus? They are no where to be found in modern christianity! Modern christianity has the effrontery and shamelessness even to say that she does not need them; consequently she says that she does not need "to come to unity of faith," and to that full and potent knowledge of God that Jesus in the flesh possessed, and had decreed that



all Saints should possess and be like their "elder brother." Not one of these great and precious gifts are retained. The bare name of evangelists and pastors is retained in modern christianity, without the shadow of the power and prophetic knowledge of the Holy Ghost, with which these officers were *obliged* to be endued in the primitive church. She admits, indeed, the form of the office, "denying the power." She says, indeed, that she can come to "unity of faith," &c., without apostles, and without the help of the good old-fashioned Almighty Holy Ghost. But how long a time does she want to run for this prize of "unity of faith, &c.?" She has been running for the stakes nearly EIGHTEEN HUNDRED YEARS, and is further from the goal than when she started. When she started, "false apostles and deceitful workers" were her champions. In order to win the prize, these shed the blood of true apostles, and the blood of saints was found in her garments. And when her followers found that she had only the form or name of apostles and prophets without the power, she said we have no further need of apostles, they have done their work and miracles have ceased. Oh, thou blood-guilty, "lying," Gentile christianity! thy lineage takes hold of the mother of abominations, clothed in scarlet! How great will be the severity of God's judgments upon all that are accessory to modern christianity, except they repent and obey the gospel! She has also changed the ordinances. Where is now the ordinance of anointing with oil? Where the ordinance of imposition of hands? The healing of the sick is given up to medical men, whose reliance is on anything but the *power* and established ordinance of God. Is it not written for the benefit of the sick, that they should call for the *elders* of the church, whose duty it is to "anoint the sick with oil and lay on hands and they *shall recover*." Now the consequence of changing this one ordinance of the Bible to the medical nostrums of men, is the literal death of thousands, who change the ordinance and contribute to make this whole earth the *burying ground* of nations. Sir, may I not significantly ask, will the priests of the day return unto the Lord and teach his "law and his testimony," or will they with hearts of stone see the inhabitants of the earth perish under the curse of "trusting in man and making flesh an arm?"

The prophet Isaiah says, the consequence of changing the ordinances is to make the earth empty and desolate? But this is not the only ordinance that is changed. By laying on hands for the gift of the Holy Spirit, the authority to prophecy, speak with new tongues, and cast out devils, is conferred. Now, unless boasting christianity has secured peace and fellowship with the devil, it is of much importance to know how to cast him out. Unless they have wisdom and power, and the spirit of prophecy, to supersede the need of the Holy Spirit, it is very essential to observe the ordinance by which alone it is conferred. But it is certain, that if the Holy Spirit, in all his supernatural office-work of miraculous omnipotence and wisdom, does not come and reign on the earth, then the kingdom of God will never come on the earth as it exists in heaven. But the Scriptures assure us that the kingdom of God will break in pieces all other kingdoms, and be established on earth, even as it is in heaven, and the Palace of God (Tabernacle) be in the midst of the human family. The Holy Ghost is the grand agent by which the different orders of priesthood have all their authority, wisdom, and power to teach and administer the laws and ordinances of heaven to men on earth. The "MANIFOLD WISDOM OF GOD" flows through these orders of priesthood from heaven to earth. But modern christianity has abolished these orders of priesthood, as no longer necessary; consequently, the communications from heaven to earth have been stopped for nearly *eighteen hundred years*; and from *this cause*, our race has witnessed the most appalling picture of the progress of crime and wretchedness that has ever pervaded the earth since the dawn of creation. No man has sufficient knowledge of figures to enumerate the millions that have been slain in war since the Gentiles were cut off for unbelief. The pestilence has never slumbered since man rejected the healing ordinance of God, for the aid of physicians that are of no value. Famine has locked hands with pestilence, causing *rot*, and *blast*, and *mildew* to lead many to fear that God had repented himself of the "promised seed-time and harvest."

The social virtues that ought to be and ever would be, under the reign of God, like salubrious breezes of heaven, have become like the antagonistic and forked teeth of a *picking cylinder*, that, turned ever so much, will still be *picking* either



in the offensive or defensive. The number of the oppressed is becoming so fearfully great and vast, that the captors know not where to find either room or keepers for their prisoners. The yoke of intolerance must have fresh iron fastenings of unheard of tenacity and rigour. The oppressor feels the danger of an awful outbreak from desperation that can be smothered no longer. The elements of revolution and self-destruction are sown deep in every government, and in every religious and social system that have not for their basis *truth, immediately and continually revealed from heaven!*

Now, all this direful state of things is, because that men have "forsaken God, the fountain of living waters, and hewn them out cisterns that can hold no water." "From the crown of the head to the soles of the feet," modern christianity, whether Protestant or Catholic, "is full of wounds, and bruises, and putrifying sores." The prophets and apostles foresaw the Gentile apostacy that would spread over the earth, under the plausible name of christianity, obliterating the knowledge of God, and "denying the power of God, and changing his laws and ordinances," till "gross darkness should cover the people." They saw the "mystery of iniquity" working, and boldly foretold the "*falling away*"—the exaltation of the man of sin,—the removal of the priesthood and light of truth from the seven churches of Asia,—the refusal to "teach all things that Jesus commanded,—the irresistible fact, that men would not "endure sound doctrines," but would multiply discrepant teachers to suit "itching ears." The introduction of "damnable heresies," and the "doctrines of devils," and the church becoming like a blood-guilty "harlot," that had exterminated the whole order of apostles, and prophets, and spiritual gifts, and even denied the need of any such order of gifts and ministry as existed in the primitive church! The first doctrine of the devil in the garden was that it was not necessary to obey God concerning a particular tree of the garden; and the same doctrine of devils has, by inches and by piece-meal, removed and broken every command of Christ, and put bishops and doctors in the seats of apostles and prophets, and the ordinance of sprinkling infants, in place of baptism; virtually saying, that God doth know, that, without the aid of apostles and the gift of the Spirit by laying on of hands, you can know truth *enough*; and without baptism for remission of sins, you can be forgiven through prayer at the altar.

Permit me, sir, in the conclusion to remind you of the reproof given by an inspired wise man. "Say not thou what is the cause that the former days were better than these? for thou dost not enquire wisely concerning this." The true and only rational revealed cause why modern christianity is so weak, contentious, discrepant, and unlike the majestic, almighty christianity of apostolic days, is, because *apostate uninspired men* "HAVE TRANSGRESSED the LAWS, CHANGED the ORDINANCES, and BROKEN the EVERLASTING COVENANT." Therefore, *the "earth is defiled under the inhabitants thereof."* "Gentile" christianity will yet be compelled to come from the "*ends of the earth and say, surely our fathers have inherited lies, vanity, and things wherein there is no profit.*" And God has said, sir, because "*your (Gentile) fathers have forsaken him and have not kept his law,*" "*therefore,*" says God, "*behold I will this once cause them to know mine hand and my might, and they shall know that my name is the Lord.*" "*The land shall be utterly emptied and utterly spoiled; for the Lord hath spoken this word, the earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish. The earth also is defiled under the inhabitants thereof, because they have transgressed the laws, changed the ordinances, and broken the everlasting covenant. Therefore, hath the curse devoured the earth, and they that dwell therein are desolate; therefore, the inhabitants of the earth are burned, and few men left.*"

In view of these things, dear sir, my fervent prayer is, that you and all my brethren in the sectarian ministry will, from this day forth, stay their hand and voice from upholding modern boasting christianity—that is a stink in the nose of Jehovah—that is depopulating the earth and abrogating the laws and ordinances of God, and sin no more, and thereby follow the humble example of

Your obedient servant,

ORSON SPENCER.



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## The Latter-day Saints' Millennial Star.

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JULY 15, 1847.

SEVERAL of our highly-esteemed brethren have engaged their passage to New York, on board the ship *Empire*, to sail on Monday, July 5th, from Liverpool. Among the number are Elders L. N. Scovil, M. N. Sirrine, H. B. Jacobs, and O. B. Huntington. While we congratulate these brethren on the prospect of meeting their respective families, and the Saints, in the land of Zion, we regret deeply the loss of their valuable labours in the kingdom of Great Britain. Their labours have been crowned with much success, and considerable accessions to the conferences where they preside; and the conferences, we believe, are left in a prosperous condition. We trust that they will be upheld by the faith of the Saints, and have the privilege of beholding their families once more in life and health in the land of Zion. The health of Elder Jacobs is considerably impaired, and we learn also that Elder Robins, who is also a fellow-passenger to the camp of the Saints, has suffered seriously from impaired lungs. May the God of Israel give them a prosperous voyage!

We commend the lengthy article from *Blackwood's Magazine*, on the use of unbolted wheat flour, to the careful reading and attention of the Saints, having ourself made practical demonstration of the soundness of much of the teaching of the said article.

The "INVITATION" is now ready to be used by such as may apply; and the Hymn Book, (the Printer says), "will surely come, if you tarry for it."

### CONFERENCE MINUTES.

#### DERBYSHIRE.

According to previous announcement this conference was held on Sunday, the 4th of April, when Elder Dunn was called in the usual way to preside. After singing and prayer, the representation of officers present was taken as follows, namely, 2 high priests, 12 elders, 9 priests, and 1 teacher. The representation of branches then took place in the following order:—

BRANCHES.	MEM.	ELD.	PRST.	TEA.	DEA.
Wooden Box .....	50	6	4	1	1
Dunstall .....	22	3	3	1	0
Barton .....	14	0	2	1	1
Branstone .....	14	3	0	1	1
Coleville .....	44	4	3	1	2
Whitwick .....	95	5	8	3	3
Total .....	239	21	20	8	8

The branches were represented as being in good standing, with very few exceptions, and, in some, a good prospect for the future.

Elder Cartwright spoke of some places near, wherein the gospel had been preached some time back, out of doors, and asked counsel in reference to out-door preaching in those places again.

Elder Dunn said he would leave it with the brethren, what to do in respect to out-door preaching, but advised to act cautiously and preach the pure principles in simplicity and kindness.



Elder Thrusbly rose to propose the following alterations:—Brother Cashmore to be a Teacher—John Mee to be a priest—Thomas Shaw to be a Priest—and William Price to be a Priest. Elder Dunn seconded the propositions, which were carried unanimously.

Elder Spencer rose rather to second or support Elder Dunn's remarks and instructions, than to add much on the subject. That each officer use the gifts God has given him, in his own proper place, and his own peculiar way, as the diversities of gifts and talents are given for the various classes of hearers, and go dependant on the Spirit, to guide, direct, and use the knowledge, principles, and powers that each possesses; and in so doing, God will own and bless the means used, for the gathering of the honest in heart, and fulfilling his covenants and promises to his people in all ages.

Elders Spencer and Dunn ordained those called to office that were present. Elder Cartwright and Elder Hockley bore a very strong testimony to the work in which they were engaged, and expressed a determination to go on in the course they had commenced. The meeting then adjourned till half-past two o'clock, after prayer.

The afternoon meeting was opened in the usual way, when Elder Dunn remarked, that we had come together to worship God and attend to his commands, that we might have intelligence and power to be saved in his kingdom. The Sacrament was then attended to, by Elders Dunn and Cartwright. Elder Spencer began to instruct the Saints from the words of the Lord to Peter:—"Lovest thou me," &c. The principle of instruction was the same in all ages, that was necessary for the people of God, and which the righteous had at all times acted on; entering largely into the subject of the relationship existing between God and the faithful, and their ancestors; in the various ages of the world; that no obstacle can prevent those that have received the principles of truth, from making them known, unto those that at present, know not God, or their relationship to him. He *only* being the wise man, that heareth the sayings of God and doeth them. How hear the word of God, if not spoken to, by a prophet? Knowledge, coming by the principle of revelation, comes free, so it must be freely dispensed. The signs of the times,—the prospects for the future,—the manifestations of Divine power to be displayed,—and other principles of truth, were set forth in so *forcible* and *thrilling* a manner, that our hearts seemed to beat within us, and we felt it good to have the privilege of receiving instruction from this servant of God.

Elder Dunn rose to propose, that this conference acknowledge and uphold Elder Spencer, as president, and F. D. Richards, as counsellor, to the church in the British Isles: carried unanimously. Elder Cartwright proposed, that this conference acknowledge and uphold Elder Dunn as president of the same: carried unanimously. The meeting was dispersed after prayer, till half-past six o'clock.

The evening meeting being opened in the usual way, Elder Dunn set forth the order of the kingdom of God, and a variety of principles of truth, in a forcible and pleasing manner, to the satisfaction of the Saints, and to an attentive congregation.

After which, Elder Spencer remarked, that a gospel of miracles was necessary in any age of the world, and continued revelation for the children of God in those various ages; and communicated much instruction on the subject of the government of God. After prayer, for the blessing of God to rest on the instruction given, the Saints returned to their homes, rejoicing in the truth and power of the Spirit, and will long remember the day.

E. DUNN, President.  
T. B. WARD, Scribe.

#### MACCLESFIELD.

This quarterly conference was held on Sunday the 4th of April at half past ten in the morning, when a goodly company of officers from the several branches were early in attendance—some from a distance of twenty-six miles. Elders Sirrine and Dunn having arrived over night on a visit, were greeted with acclamations of joy and gladness.

The meeting being opened by singing the first hymn, Elder Goodfellow offered



prayer, after which it was moved by Elder Horrocks, seconded by Elder Parker, that Elder Goodfellow preside over the meeting during the day. Carried unanimously.

Moved by Elder Goodfellow, seconded by Elder Horrocks, that Elder J. Walker act as secretary. Carried unanimously.

It was then moved by Elder Goodfellow, seconded by Elder Horrocks, that the Bollington Saints, which for some years had been represented as a distinct branch, but never organized as such, or had a presiding Elder duly appointed, be included in the Macclesfield branch. Carried with acclamation.

The number of officers present was next called for, when there appeared 2 high priests, 8 elders, 8 priests, 4 teachers, and 1 deacon.

President Goodfellow afterwards called for the representation of the branches, which took place in the following order:—

BRANCHES.	MEM.	H. P.	ELD.	PRST.	TEA.	DEA.
Macclesfield * .....	127	1	6	7	7	2
Middlewich .....	25	0	3	3	1	0
Northwich and Plumley † .....	11	0	2	1	1	0
Crewe † .....	27	0	1	4	2	1
Rookery Bridge .....	2	0	1	0	0	0
Total .....	192	1	13	15	11	3

\* Three removed † 16 Scattered.

‡ In this branch one has been baptized and two have been received by letter.

Elder Horrocks rose and said, the Macclesfield branch was in a more prosperous state than it had been for six years, and the Saints were rejoicing in the midst of poverty and suffering.

Elder Sirrine engaged in prayer, and the meeting adjourned until two p. m.

The afternoon service commenced at two o'clock with singing. Elder Sirrine engaged in prayer, when Elder Goodfellow rose to show the relative condition of the Bollington branch as it stood, and as it would now stand for the time being, the Saints being registered with, and recognised as a component part of the Macclesfield branch.

Previous to the breaking of bread, Elder Goodfellow addressed the meeting upon the unity of the spirit, as illustrated by the Apostle Paul, "Now are they many members, but one body," so that we partake not unworthily.

Brother John Entwistle was called to be ordained to the office of Deacon in the Macclesfield branch.

The bread and wine being administered, during which three verses of the hymn "O God the Eternal Father" were sung.

Elder J. Dunn rose and bore a faithful testimony, characterized by the promised Spirit's influence; then sung the following song of Zion,

Salvation! ye nations, attend to the echo,  
It comes from the skies to your homes:  
Salvation! ye people, Jehovah invites you—  
Don't treat with contempt it's shrill tones.

Salvation! the angel has brought the glad tidings;  
Deliverance, proclaims, far and near:—  
Salvation! re-echoes, through all your abidings,  
Attend while the sound is so clear.

Salvation! apostles and prophets proclaim it,  
O'er land and o'er sea they are sent;  
Salvation! let all who dare to disdain it,  
Prepare for the heavens to give vent.

Salvation! 'ere long will cease to be sounding  
Through villages, cities, and towns;  
While nations and kingdoms and people are crying,  
Rocks and hills, will you hide from his frowns?

Elder Goodfellow rose and gave a short address on the order of the priesthood, showing the necessity of co-operation in carrying out the purposes of God (in their several localities, which occupied a wide district of country) in word and doctrine, as contained in its first principles, &c.



The representatives of the several branches bore their testimonies, in language quite appropriate, which was cheering, and much to the edification of the Saints, and to the praise and glory of God.

Elder Sirrine arose, and expressed his gratification and joy in having an opportunity of meeting with the Saints in Macclesfield, and finding that one Spirit prevails as in America, though separated by the mighty waters; he shewed the necessity of revelation, and that God had sent forth a mighty ANGEL to communicate his will unto men that dwell on the earth, to restore the priesthood with its authority and *appendages*. The service closed by singing, and prayer by Elder Dunn, at thirty minutes past four p.m. Adjourned to six p.m.

The hour arrived for the adjourned meeting; a goodly company were assembled in the chapel, service being opened by singing, and prayer by Elder Goodfellow, Elder M. Sirrine read the 9th chapter of the Epistle to the Romans, on which most interesting subject he dwelt with clearness and perspicuity, shewing the order as well as the authority of the Melchizedec priesthood, as necessarily involving the doctrines of predestination and election, being emphatically belonging to the *righteousness of God*, and not man; and that now, in these last days, God will finish the work, and "cut it short in righteousness, because a short work will the Lord make upon the earth," &c.

The meeting closed by singing an anthem by the choir, when it was moved by Elder Goodfellow, that the prayers of all the honest hearted Saints, composing this conference, be offered to God through Jesus Christ, on behalf of Elder Sirrine, that he may see that work accomplished which he most desires, viz., the pleasure of the Lord *prospering in his hands*, which was manifested by standing up, and a loud "Amen!" The meeting closed at twenty minutes past eight p.m.

JOHN GOODFELLOW, President.

JOSEPH WALKER, Clerk.

#### MERTHYR TYDVIL.

This conference was held on the 18th and 19th of April, which being opened in the usual way, and the business laid out by the President (Dan Jones), eighteen branches were represented as being in a flourishing condition almost without exception. Present 34 elders, 48 priests, 38 teachers, and 17 deacons. Baptized since last conference (being held on the 3rd and 4th of January) 220. Total of Saints in this conference now in good standing, 965. This is exclusive of either of the other two Welsh conferences and of any of North Wales.

During the meeting arrived President Halliday, and Kendall of Bristol, and other celebrated English stars and satellites, revolving unawares into our orbit; and presently I had the honour to usher in our anxiously expected American star, whose brilliancy illumined every countenance, and of course the lesser disappeared in the shade. I will not undertake to recapitulate, if I could, the many good counsels, doctrines, and precepts that were laid before the Saints by President F. D. Richards and others, in this and the five following meetings, but they were such as cheered every honest heart, and vibrated every nerve to attain to a full enjoyment of the celestial sweets.

In the afternoon the Saints met, and joyous was the communion of so many hundreds of the honest hearts of Cambria, around the table of the Lord, without a whine or a wrinkled face; I had liked to have said—*perfect* love and union. Yet, why not *perfect* in their *sphere*? All through Wales this heavenly union prevails, undisturbed from end to end, and may the cords of love divine tie them faster yet. When brother R. informed them of the condition of the brethren and sisters which they have in the western world, they showed that there was a tie there too.

In the evening brother Richards occupied most of the time, and rivetted a crowded audience to their seats till late, telling them, by the family traits, who are the children of Abraham; and if any went away, not knowing their father and kin, it was their fault I am sure. The leading topics were then touched in Welsh.

*Monday.*—In the morning there was a full audience. Instructions were given chiefly to the priesthood. Called 7 elders, 23 priests, 15 teachers, and 5 deacons.

In the afternoon most of the called officers were ordained, and brother Richards



augmented the 'Zion fever' to a fervent heat; and brothers Webb and Kendall put on the 'cap stone' by singing the "SEER," *beautifully*.

The evening service was commenced by Welsh preaching, then by brothers Richards and Halliday, in English of course. Thus terminated this conference that gladdened every heart, in hopes of realising 'ere long, the great antitype of all conferences on Zion's happy hill. Amen.

#### MONMOUTHSHIRE CONFERENCE.

This conference was held at Nanty Glo, on Sunday the 25th of April. As I have unwittingly sent the minutes of this, 100 miles hence to press, without reserving a copy, I cannot furnish particular items—suffice it to say that I remember as follows:—Number of branches 8, elders 8, priests 16, teachers 10, deacons 5. Baptized since last conference there 114. Total, 233. Called three elders, about a dozen priests, besides teachers and deacons in proportion.

The hall would not contain a fourth of the people who came to hear, and many had to return, but we have a larger one there now.

Brother Richards's health would not permit him to attend until towards the close of the afternoon meeting; but then, and in the night meeting he did it well, to the joy of all present, except of those who had no business there or in heaven either; for, when he had explained, by the wisdom of heaven, the wiles of Satan, and exposed him so that he was ashamed of himself, he went out just as he was going to put the chain round his leg, and in his rage clenched it himself by throwing stones through the window. This is the Welsh fashion of clueing up the argument and nailing the point. But facts, like baptizing a dozen since, there, go to prove that he lost the case after all.

You see we have been baptizing at the rate of from three to four a day in these two conferences for three or four months, although this we consider only a prelude of the coming harvest here. Let those laugh now, who laughed when I represented "two in my conference—myself and wife included!" Well, I suppose I have said enough, considering, withal, that you will remember the rest, and my head aches until I am almost blind. Remember your promise to *select or remodel* items if you wished to STAR it!

Another item I have just thought of. Last summer I told the readers of the STAR of a frolic I had in baptizing a *blind man*—how he got to "*see the candle plain*;" that the blind leaders of the blind (you know who I mean), led him back to total darkness twofold; and made a tool of him to publish a '*bull*' against poor me. Well, this was edited and published by a *Rev.*, sold, like fresh eggs, until the markets were glutted. I replied to it, and was led to say, "that as hot a fate as that of '*Cora Dathan*' awaited him doubly, if he recalled not his lies," &c. No sooner was the reply out of press, than on the old blind man it came, hot and heavy. He cried out that he was burning up alive; his friends poured cold water on him night and day in vain! He would rush out from them to a pool that was by, and there he would roll, and wallow, and yelp until he terrified the passers by. Doctors admitted entire ignorance of the cause of his pain, some said he had a legion of \* \* \* \* in him, and others something else. However, yesterday, by letter I was informed by an eye witness (for he lives about 80 miles off), that he took his departure hence, too \* \* \* \* . Yes, he died a monument of the displeasure of a just God for hypocrisy, is the admission of many besides Saints.

DAN JONES.

#### ON THE NUTRITIVE QUALITIES OF THE BREAD NOW IN USE.

BY PROFESSOR JOHNSTON.

The following very important and very instructive article is from *Blackwood's Magazine* for June. It deserves universal perusal:—

I propose, therefore, to show, in an intelligible manner, that whole meal flour is really more nourishing, as well as more wholesome, than fine white flour as food for man.



The solid parts of the human body consist, principally, of three several portions; the fat, the muscle, and the bone. These three substances are liable to constant waste in the living body, and, therefore, must be constantly renewed from the food that we eat. The vegetable food we consume contains these three substances almost ready formed. The plant is the brick-maker. The animal voluntarily introduces these bricks into its stomach, and then involuntarily, through the operation of the mysterious machinery within, picks out these bricks, transports them to the different parts of the body, and builds them into their appropriate places. As the miller at his mill throws into the hopper the unground grain, and forthwith, by the involuntary movements of the machinery, receives in his several sacks the fine flour, the seconds, the middlings, the pollard, and the bran; so in the human body, by a still more refined separation, the fat is extracted and deposited here, the muscular matter there, and the bony materials in a third locality, where it can not only be stored up, but where its presence is actually at the moment necessary.

Again, the fluid parts of the body contain the same substances in a liquid form, on their way to or from the several parts of the body in which they are required. They include also a portion of salt or saline matter which is dissolved in them, as we dissolve common salt in our soup, or Epsom salts in the pleasant draughts with which our doctors delight to vex us. This saline matter is also obtained from the food.

Now, it is self-evident, that that food must be the most nourishing which supplies all these ingredients of the body most abundantly on the whole, or in proportions most suited to the actual wants of the individual animal to which it is given.

How stands the question, then, in regard to this point between the brown bread and the white—the fine flour and the whole meal of wheat?

The grain of wheat consists of two parts, with which the miller is familiar—the inner grain and the skin that covers it. The inner grain gives the pure wheat flour; the skin, when separated, forms the bran. The miller cannot entirely peel off the skin from his grain, and thus some of it is unavoidably ground up with his flour. By sifting, he separates it more or less completely; his seconds, middlings, &c., owing their colour to the proportion of brown bran that has passed through the sieve along with the flour. The whole meal, as it is called, of which the so-named brown *household bread* is made, consists of the entire grain ground up together—used as it comes from the millstones unsifted, and, therefore, containing all the bran.

The first white flour, therefore, may be said to contain no bran, while the whole meal contains all that grew naturally upon the grain.

What is the composition of these two portions of the seed? How much do they respectively contain of the several constituents of the animal body? How much of each is contained also in the whole grain?

1. *The fat.* Of this ingredient, a thousand pounds of the

Whole grain contain .....	28 lbs.
Fine Flour .....	20 "
Bran .....	60 "

So that the bran is much richer in fat than the interior part of the grain, and the whole grain ground together (whole meal) richer than the finer part of the flour in the proportion of nearly one-half.

2. *The muscular matter.* I have had no opportunity as yet of ascertaining the relative proportions of this ingredient in the bran and fine flour of the same sample of grain. Numerous experiments, however, have been made in my laboratory, to determine these proportions in the fine flour and whole seed of several varieties of grain. The general result of these is, that the whole grain uniformly contains a larger quantity, weight for weight, than the fine flour extracted from it does. The particular results in the case of wheat and Indian corn were as follows:—A thousand pounds of the whole grain and of the fine flour contained of muscular matter respectively—

	<i>Whole Grain.</i>	<i>Fine Flour.</i>
Wheat.....	156 lbs.	130 lbs.
Indian Corn .....	140 lbs.	110 lbs.

Of the material out of which the animal muscle is to be formed, the whole meal



or grain of wheat contains one-fifth more than the finest flour does. For maintaining muscular strength, therefore, it must be more valuable in an equal proportion.

3. *Bone material and saline matter.* Of these mineral constituents, as they may be called, of the animal body, a thousand pounds of bran, whole meal, and fine flour contain respectively—

Bran .....	700 lbs.
Whole Meal .....	170 "
Fine Flour.....	60 "

So that in regard to this important part of our food, necessary to all living animals, but especially to the young who are growing, and to the mother who is giving milk, the whole meal is three times more nourishing than the fine flour.

Our case is now made out. Weight for weight, the whole grain or meal is more rich in all these three essential elements of a nutritive food, than the fine flour of wheat. By those whose only desire is to sustain their health and strength by the food they eat, ought not the whole meal to be preferred? To children who are rapidly growing, the browner the bread they eat the more abundant the supply of the materials from which their increasing bones and muscles are to be produced. To the milk-giving mother, the same food, and for a similar reason, is the most appropriate.

A glance at their mutual relations in regard to the three substances, presented in one view, will show this more clearly. A thousand pounds of each contain of the three several ingredients the following proportions:—

	<i>Whole Meal.</i>	<i>Fine Flour.</i>
Muscular matter .....	156 lbs.	130 lbs.
Bone material .....	170 "	60 "
Fat.....	28 "	20 "
Total in each.....	354	210

Taking the three ingredients, therefore, together, the whole meal is one-half more valuable for fulfilling all the purposes of nutrition than the fine flour, and especially it is so in regard to the feeding of the young, the pregnant, and those who undergo much bodily fatigue.

It will not be denied that it is for a wise purpose that the Deity has so intimately associated in the grain the several substances which are necessary for the complete nutrition of animal bodies. The above considerations show how unwise we are in attempting to undo this natural collocation of materials. To please the eye and the palate, we sift out a less generally nutritive food, and, to make up for what we have removed, experience teaches us to have recourse to animal food of various descriptions.

It is interesting to remark, even in apparently trivial things, how all nature is full of compensating processes. We give our servants household bread, while we live on the finest of the wheat ourselves. The mistress eats that which pleases the eye more, the maid what sustains and nourishes the body better.

But the whole meal is more wholesome, as well as more nutritive. It is on account of its superior wholesomeness that those who are experienced in medicine usually recommend it to our attention. Experience in the laws of digestion brings us back to the simple admixture found in the natural seed. It is not an accidental thing that the proportions in which the ingredients of a truly sustaining food take their places in the seeds on which we live, should be best fitted at once to promote the health of the sedentary scholar, and to reinvigorate the strength of the active man when exhausted by bodily labour.

Some may say that the preceding observations are merely theoretical; and may demand the support of actual trial, before they will concede that the selection of the most nourishing and wholesome diet is hereafter to be regulated by the results of chemical analysis. The demand is reasonable in itself, and the so-called deductions of theory are entitled only to the rank of probable conjectures, till they have been tested by exact and repeated trials.

But such in this case have been made; and our theoretical considerations come in only to confirm the results of previous experiments—to explain why these results



should have been obtained, and to extend and enforce the practical lessons which the results themselves appeared to inculcate.

Thus, from the experiments of Majendie and others, it was known that animals which in a few weeks died if only fed upon fine flour, lived long upon whole meal bread. The reason appears from our analytical investigations. The whole meal contains in large quantity the three forms of matter by which the several parts of the body are sustained, or successively renewed. We may feed a man long upon bread and water only, but unless we wish to kill him also, we must have the apparent cruelty to restrict him to the coarser kinds of bread. The charity which would supply him with fine white loaves instead, would, in effect, kill him by a lingering starvation.

Again, the pork grower who buys bran from the miller, wonders at the remarkable feeding and fattening effect which this apparently woody and useless material has upon his animals. The surprise ceases, however, and the practice is encouraged, and extended to other creatures, when the researches of the laboratory, explain to him what the food itself contains, and what his growing animal requires.

Economy as well as comfort follow from an exact acquaintance with the wants of our bodies in their several conditions, and with the composition of the various articles of diet which are at our command. In the present condition of the country, this economy has become a vital question. It is a kind of Christian duty in every one to practise it as far as his means and his knowledge enable him.

Perhaps the whole amount of the economy which would follow the use of whole meal instead of fine flour, may not strike every one who reads the above observations. The saving arises from two sources.

First, The amount of husk, separated by the miller from the wheat which he grinds, and which is not sold for human use, varies very much. I think we do not over-estimate it, when we consider it as forming one-eighth of the whole. On this supposition, eight pounds of wheat yield seven of flour consumed by man, and one of pollard and bran which are given to animals—chiefly to poultry and pigs. If the whole meal be used, however, eight pounds of flour will be obtained, or eight people will be fed by the same weight of grain which only fed seven before.

Again, we have seen that the whole meal is more nutritious—so that this coarser flour will go further than an equal weight of the fine. The numbers at which we arrived, from the results of analysis, show that, taking all the three sustaining elements of the food into consideration, the coarse is *one-half* more nutritive than the fine. Leaving a wide margin for the influence of circumstances, let us suppose it only one-eighth more nutritive, and we shall have now nine people nourished equally by the same weight of grain, which, when eaten as fine flour, would support only seven. *The wheat of the country, in other words, would in this form go one-fourth further than at present.*

But some one may remark, if all this good is to come from the mere use of the bran, why not recommend it to be withheld from the pigs, and consume it by man in some way alone? This would involve no change in the practice of our millers, and little in the habits and bread of the great mass of the population.

But such a course, if possible, would not bring us to the economical end we wish to attain. Suppose it could be made palatable and eaten by man, little comparative saving would be effected.

First, Because, when eaten alone, the fine flour will not go so far as when mixed with a certain proportion of bran: that is to say,—a given weight of fine flour will produce an increased nutritive effect when mixed with the bran: greater than is due to the constituents of the bran taken alone. The mixture of the two in reality increases the virtues of both. Again, if eaten alone, bran would prove too difficult, and, therefore, slow of digestion in most stomachs. Much would thus pass, unexhausted of its nutritive matter, through the alimentary canal, as whole oats often do through that of horses, and thus a considerable waste would ensue.

And further, supposing all to be dissolved in the stomach, there would still, of necessity, be a waste of material, since the bran actually contains a larger proportion of bone material and saline matter compared with its other ingredients, than the body, in its natural healthy state, can make use of. All this excess must, therefore, be rejected by the body, and, as nutritive matter, for the time be wasted.



Lastly, it is doubtful if bran alone contains enough of starch, or of any substitute for it, to meet the other demands of the human system. I have not spoken of the use of the starch of the grain in the preceding observations, because, as both whole meal and fine flour contain a sufficient quantity of it to supply the wants of the living animal, it was unnecessary to the main object of this paper. But with bran the case is different. It is doubtful if the purposes of the starch could be fully, and with sufficient speed, fulfilled by the ingredients which, in the bran, take the place of starch in the flour. The cellular fibre or woody matter, of which it contains a considerable proportion, is too slowly soluble in the stomachs of ordinary men. While, therefore, much of it would pass through the body undigested, it would require to be eaten in far larger proportions than its composition indicates, if the body was to be supported, and thus a further waste would be incurred.

On the whole, therefore, we come back to the whole meal, as the most economical as well as the most nutritive and wholesome form in which the grain of wheat can be consumed. The Deity has done far better for us, by the natural mixtures to be found in the whole seed, than we can do for ourselves. The materials, both in form and in proportion, are adjusted in each seed, as wheat, in a way more suitable to us than any which, with our present knowledge, we appear able to devise.

A word to our Scottish readers before we conclude. We do not recommend to you even the whole meal of wheat as a substitute for your oatmeal or your oatcake. The oat is more nutritive even than the whole grain of wheat, taken weight for weight. For the growing boy, for the hard-working man, and for the portly matron, oatmeal contains the materials of the most hearty nourishment. This it owes in part to its peculiar chemical compositions, and in part to its being, as it is used in Scotland, a kind of whole meal. The finely sifted oatmeal of Yorkshire and Lancashire is not so agreeable to a Scottish taste, and, I believe, is not so nutritious, as the rounder and coarser meal of the more northern counties.

While, therefore, the whole meal of wheat is superior to the fine flour, in economy, in nutritive power, and in wholesomeness, and therefore should be preferred by those who *must* live upon wheat,—in all these respects the oat has still the advantage, and, therefore, ought religiously to be adhered to. You owe it to the experience of your forefathers, for a thousand years, not to forsake it.

## VARIETIES.

**BIGAMY.**—By the ancient laws of Hungary, a man convicted of bigamy, was condemned to live with both wives in the same house; the crime was, in consequence, extremely rare.

**CASE OF SOMNAMBULISM.**—Altogether, the most interesting case of somnambulism on record, is that of a young ecclesiastic, the narrative of which, from the immediate communication of an Archbishop of Bordeaux, is given under the head of somnambulism in the French Encyclopædia. This young ecclesiastic, when the archbishop was at the same seminary, used to rise every night, and write out either sermons or pieces of music. To study his condition, the archbishop betook himself several nights to the chamber of the young man, where he made the following observations. The young man used to rise, to take paper, and to write. Before he wrote music he would take a stick and rule the lines with it. He wrote the notes, together with the words corresponding with them, with perfect correctness. Or, when he had written the words too wide, he altered them. The notes that were to be black, he filled in after he had completed the whole. After completing a sermon, he read it aloud from beginning to end. If any passage displeased him, he erased it, and wrote the amended passage correctly over the other; on one occasion he had to substitute the word "adorable" for "divin;" but he did not omit to alter the preceding "ce" into "cet," by adding the letter "t" with exact precision to the word first written. To ascertain whether he used his eyes, the archbishop interposed a sheet of pasteboard between the writing and his face. He took not the least notice, but went on writing as before. The limitation of his perceptions to what he was thinking about was very curious. A bit of aniseed cake, that he had sought for, he eat approvingly; but when, on another occasion, a piece of the same cake was put in his mouth, he spit it out without observation. The following instance of the dependence of his perceptions upon, or rather their subordination to, his preconceived ideas is truly wonderful. It is to be observed that he always knew when his pen had ink in it. Likewise, if they adroitly changed his papers.



when he was writing, he knew it, if the sheet substituted was of different size from the former, and he appeared embarrassed in that case. But if the fresh sheet of paper, which was substituted for that written on, was exactly of the same size with the former, he appeared not to be aware of the change. And he would continue to read off his composition from the blank sheet of paper, as fluently as when the manuscript itself lay before him; nay, more, he would continue his corrections, and introduce the amended passage, writing it upon exactly the place on the blank sheet which it would have occupied on the written page.—*Blackwood's Magazine*.

STEAM-BOAT RACING IN AMERICA.—The Oregon and Vanderbilt, two fast steamers, lately had a trial of speed on the Hudson river, from the Battery, to Sing Sing, and back, a distance of seventy-eight miles, for a purse of one thousand dollars aside. The race is thus described in the *New York Herald*:—"The race was contested with so much spirit on both sides, that the boats kept side and side for thirty-three miles, neither one gaining a foot on the other. At first the Vanderbilt gained on the Oregon, the former making twenty-one and the latter nineteen and a half revolutions. The Oregon increased her revolutions to twenty-one and twenty-two, when she gained on the Vanderbilt, and arrived at the stake-boat, opposite Sing Sing, half a length a-head, in one hour and thirty-five minutes from the Battery,—thirty-nine miles. When passing the Vanderbilt, she was run into by that boat, and her wheel-house much damaged. Upon turning the stake-boat at Sing Sing, the engineer of the Vanderbilt made a mistake in answering the bell from the wheel-house, and instead of reducing the speed so as to allow the boat to turn quicker, stopped the engine entirely, which retarded her progress to a very considerable extent. The Oregon had the start on the return, and maintained it throughout the race, coming in about four hundred yards ahead. When off Harlem, her supply of coal gave out, and they were obliged to burn up berths, settees, chairs, doors, and every thing else of a combustible nature they could get their hands on. Several inches of steam were lost by this, but she was so far in advance of the Vanderbilt that the latter could not recover. On the return both boats were pushed to the utmost. Each made twenty-two revolutions, and every thing the boilers would bear was put on. The distance from the battery to the stake-boat, opposite Sing Sing, and back to the starting point, was seventy-eight miles, and the Oregon run it in three hours and fifteen minutes, against the tide one way and with it the other, which is equal to slack water, being an average speed of twenty-four miles per hour, or an average of a mile in two minutes and a-half." After reading the above, will any one be at all surprised that so many steam-boat explosions take place on the American rivers?

#### LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 29TH OF JUNE.

James Bond.....	£1 5 6	Brought forward .....	£6 11 2
Edward Horrocks .....	1 4 8	Robert Martin.....	0 13 0
William Wolstenholme .....	1 9 0	Joseph Wooton .....	0 19 0
John Johnson .....	0 18 0	L. N. Scovil .....	4 0 0
John Parkinson, Preston.....	1 5 2	William Frodsham .....	0 4 6
Joseph Walker .....	0 8 10	William Cartwright .....	1 18 6
Carried forward.....	£6 11 2		£14 5 2

#### NOTICES.

Will STAR agents, and all other persons doing business with this office, please to observe, that no money order will be credited on book, or published in the STAR, that is not addressed to Orson Spencer, and executed to his name. Money-orders, to the name of some other person, are like good grapes, beyond our reach. Let the error of the past suffice.

Elder Simeon Carter's address hereafter, will be at No. 2, St. David's Place, (out of Burlington Street), Liverpool.

"Mr. EDITOR,—Allow me, through the columns of the STAR, to warn the Saints and others against the iniquitous conduct of a man by the name of John G. Duff, an Irishman, who, by borrowing money in different places, and defrauding and deceiving, has brought reproach upon the Church of Christ. I write this note, in order that the public may have timely caution against shewing him any further confidence or fellowship. H. B. JACOBS.

"Preston, June 30, 1847."

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 15.

AUGUST 1, 1847.

VOL. IX.

## ROUTE TO WESTERN AMERICA ACROSS THE ISTHMUS OF PANAMA.

ELDER SPENCER.—The following is an extract of a letter I lately received from America, in reply to one I wrote, at the request of Elder Orson Hyde, to a friend who had travelled across the Isthmus of Panama or Darien—the narrow neck of land that joins North to South America. My letter was written to ascertain whether a road or canal could be easily made over this tract, and thus shorten considerably the route to Western America for the British Saints, who, at present, suppose they shall have to sail round South America by Cape Horn—*unless counselled otherwise.*

\* \* \* \* \*

“As to the crossing of the Isthmus of Panama, that in the dry season is a very pleasant journey, and to give you an idea of it, I may as well describe the journey of the party of which I was one. We were landed at Chagus, which is a miserable unhealthy place, on the Atlantic side. You will see it laid down on the map or chart of the coast; it is only a collection of negro huts. Here we got an excellent breakfast, and then embarked in canoes, and were carried up the river Chagus to Gorgina, where we got mules to carry us to Panama. We were twenty-seven hours in the canoes—slept one night at Gorgina—and twelve hours on mules from Gorgina to Panama on the Pacific, which place we reached in sixty hours after we landed at Chagus; but the distance across can be accomplished easily in thirty-five or forty hours—the whole journey across being about seventy miles—the land part of this is about twenty-seven miles, which can be done in six or eight hours, but as my wife and child were of the party, our progress was slow. By going a few miles higher up the river, to a place above Gorgina, called Cruces—the land journey is reduced to about twenty miles. The whole distance across the Isthmus, *as the crow flies*, is only about thirty miles. The road, if such it may be called, is merely a bridle road, and is as bad as can be imagined, but there is no danger on that account, nor from robbers; the people are perfectly honest, and you may safely leave your luggage in their hands, with the full assurance that it will be all right. No package should weigh more than 136lbs., as the only means of conveyance at present is by mules or horses. The scenery both on the river and on the road is to a European quite delightful, and I never enjoyed a pleasure excursion more than I did the crossing of the Isthmus. It should be crossed in the dry season, which is from November to April, and the best months are January, February, and March, during which the northerly winds prevail, and the country is quite healthy. That part of it which I saw consists of a series of swelling hills of about 500 feet high, and the road, such as it is, goes straight up and down, as the old roads in our own country used to do. In my judgment there would be no difficulty in making a common road, railroad, or canal, so far as the nature of the soil is concerned. The crossing of the Isthmus costs about thirty dollars, but unless there be some one present who can speak Spanish, you are liable to be overcharged.



"I quite approve of your intention to emigrate, with a view to improve the position of your children, but you must lay your account to make a great sacrifice as regards your present comforts. You will find a vast difference between England (which, with all its faults possesses great social advantages) and any new country to which you may go. But if you should make up your mind to take this step, it appears to me that the western States of America, bordering on the Mississippi, hold out the greatest advantages to the emigrant. There you will get the richest prairie land at 1½ dollars an acre; and with the ports of England always open you will never want a market for your produce, for which there is every facility by water carriage down the "Father of Waters." There you will neither be without church nor schools, and you are within a fortnight's journey of England by means of railroads and steamers.

"To that country (the banks of the Mississippi), I intended to have gone, had I not come here, and there I shall probably settle ultimately. Callao, and this region of South America, is not the country for an Englishman who has a family, for various reasons. The Catholic religion is the only one tolerated, and there is little or no education, according to our ideas. Those who wish to know what the Catholic religion is, should see it in a country where there is no other, and I think that should cure them of any tendency towards it, or to *any system which cramps the immortal mind of man*. Vancouver's Island, however, from its being an island, possesses advantages in a commercial and political point of view which *may* induce the British Government to *colonize* it, so that they may have a footing in the Pacific as well as the United States. A British war steamer was down there lately, and the people on board speak favourably of this island, on which they found *abundance of good coal*, and took on board a supply of it. From all I can learn of California, it is a country possessing a fine soil and climate, and good harbours; and no doubt under the Americans will go a-head. Our steamers do not run as far north at present as Port San Francisco, but the Pacific Steam Company will extend their line as the population increases northward."

T. D. BROWN.

#### AMERICAN NEWS.

There has been very little alteration in affairs in Mexico. It was doubtful if General Scott had advanced from Puebla, although the road was open. Sickness prevailed at Vera Cruz, and he was concentrating his forces. A strong Guerilla party had attacked a large convoy of provisions and treasure, conducted by Colonel M'Intosh, near the strong pass called the National Bridge, and had suffered severely, having, in the end, only been rescued by the appearance of General Cadwallader and another division. The Americans lost 15 men, the Mexicans 100. General Scott had taken measures to cut off all these troublesome parties. In the meantime there are flattering prospects of peace.

Herrera has been, or was about to be, elected President of Mexico; and a peace journal was established in the capital. The Washington correspondent of the *New York Courier and Inquirer* states that the government of the United States would willingly terminate the war by the payment of a handsome sum to Mexico, for the cession of Upper California and New Mexico. He intimates that a portion of the first instalment of that money has been already sent to New Orleans; and some colour is given to the statement by the announcement in a journal of that city, that a million of dollars had been received by one of the banks on the government account.

The only other political intelligence of interest respects a misunderstanding which Mr. Wise, the United States minister in Brazil, had brought about between the two countries.

The commercial intelligence is favourable. Exchange is steady at 106 to 106½.

WHAT A DAY MAY BRING FORTH.—On the 1st instant, Mrs. Margaret Day, wife of George W. Day, of Bucks county, Pa., was safely delivered of four children, three girls and a boy.



CONFERENCE MINUTES.

HULL.

This conference of the Church of Jesus Christ of Latter-day Saints, was held in the spacious hall of the Mechanics' Institute, on the 25th April, 1847.

At half-past ten o'clock, the meeting being opened by singing, and prayer in due form, it was proposed, seconded, and carried that Elder George Robins preside over the conference, and William Thompson act as clerk. Officers present, 1 high priest, 6 elders, 3 priests, 3 teachers, and 1 deacon. The President gave some excellent remarks and counsel to the several officers and members generally, for the performance of their respective duties, in the rolling on of the great work in which they were engaged; after which the representation of the branches took place.

Hull Branch, consists of 53 members, including 1 high priest, 4 elders, 3 priests, 2 teachers, and 1 deacon, 3 baptized since last conference, and 1 dead. Standing generally good, and rejoicing in the truth.

Louth Branch, consists of 34 members, including 3 elders, 3 priests, 1 teacher, 1 deacon, 1 cut off. In general good standing, zealous for the cause of truth, and indefatigable in spreading the publications of the church.

Tealby Branch, consists of 12 members, 1 elder, 1 priest, 1 teacher. Rejoicing in the everlasting gospel.

Crowle Branch, consists of 27 members, 1 elder, 2 priests, 1 teacher, 17 baptized since last conference. Standing good, rejoicing in the gospel, and have tasted of the power and blessings of the same.

York and Goole, contains 13 members, 1 elder, 2 priests, 1 baptized; in the whole 139 members, 1 high priest, 10 elders, 11 priests, 5 teachers, 2 deacons, and 21 added by baptism.

In the afternoon, the Sacrament was administered; after which the congregation was addressed by Elder Ballan, of London.

In the evening, Elder Ure of Scotland gave an eloquent address on the Second Advent of the Messiah, and Resurrection of the Saints, which caused the hearts of the same to rejoice, and was listened to by a large, respectable, and attentive auditory. After prayer by the President, the Saints and congregation separated in peace.

GEORGE ROBINS, President.

WM. THOMPSON, Clerk.

BELFAST.

This conference, which was held on the 20th June, commenced by singing, and prayer by Elder Samuel M'Clatchey. Priest M'Farland proposed that Elder M'Clatchey preside over this meeting; carried unanimously. Proposed by Elder M'Clatchey that Priest M'Farland act as clerk.

The business then commenced by the President giving them a short address, concerning the duties of the priesthood.

The following representations were afterwards made:—

The Belfast Branch by Priest M'Farland, contains 10 members and 1 priest, and is in a flourishing condition,—love and union prevailing in their midst.

Hidepark, represented by Priest Biggar, contains 7 members and 2 priests. In good condition, and a spirit of inquiry begins to exist among the people.

Crawford's Burn, and Hilsborough, represented by Elder M'Clatchey, contain, the former, 9 members and 1 elder; the latter, 7 members, 1 elder, 1 priest, and 1 deacon.

Elder M'Clatchey proposed that the Saints in Belfast be organized in a branch, and that John M'Farland preside over the same.

Elder M'Clatchey proposed that Brother Adam Balie be ordained teacher for the Belfast Branch; carried.

Elder M'Clatchey moved that Brother John Biggar and Alexander Caruth, Priests, assist brother M'Farland, as occasion requires. Sister Mulholland's child was then blessed by Elder M'Clatchey.

Proposed by Elder M'Clatchey and seconded by Priest Biggar, and carried



unanimously, that this conference should uphold the Twelve Apostles in their prayers.

Proposed by Elder M'Clatchey and seconded by Priest M'Farland, that we sustain and uphold Orson Spencer, President of the Church of Jesus Christ in the British Isles.

The conference closed by Elder M'Clatchey making a few remarks on the duties of priests and teachers.

SAMUEL M'CLATCHEY, President.

JOHN M'FARLAND, Clerk.

#### STAFFORDSHIRE.

The Staffordshire quarterly conference of the Church of Jesus Christ of Latter-day Saints, met according to previous announcement in the Temperance Hall, Pitt Street, Burslem, on Sunday, the 16th day of May, 1847.

The meeting was called to order, at about half-past ten o'clock, by Elder Watt, and opened with singing, and prayer by Elder Simpson, after which it was moved by Elder Simpson, and seconded by Elder Mason, jun., that Elder Watt preside over the conference. Carried unanimously.

The President then read the hymn on the 223rd page, "Lord in the morning thou shalt hear," &c., which was sung by the brethren and sisters then present, after which it was moved by the President, and seconded by Elder Simpson, that Elder Leese, jun., be clerk for the day. Carried unanimously.

President Watt then rose and said, that it was about three months since he came to labour in this conference. He was appointed by the President of this land to come and put it in order, and the first time he ever preached in this county was on the 21st of February last. When he came here he found many good Saints, who had the work of God at heart, but were in a languid and drooping condition. It was the prevailing idea among them that they had been neglected or overlooked by the presidency of this land. The minutes of their quarterly conferences had not been inserted in the MILLENNIAL STAR for some years. When I read over the minute book of this conference I find it has been a place of mighty labourers, such as Willard Richards, Wilford Woodruff, G. A. Smith, and others, and that during their labours in this conference the spirit of God rested upon the Saints, and his work prospered among them. Since that time the vintage has been partially gathered. When I came here I found it something like the gathering of grapes after the vintage is over. We are assembled together to-day in the capacity of a conference, in order to rally our forces and to gather in our scattered troops, to wage a warfare against the principles of error and erect the standard of truth and righteousness. Notwithstanding the principles of the gospel have been promulgated to some extent in this region of country, there are still a great many misunderstandings in the minds of the people relative to our doctrine, and a great many lies and misrepresentations in circulation against the cause of truth. The devil is at work with all his might, endeavouring to darken the minds of the people and to set them in array against the great work of God commenced in latter-days. Therefore it is necessary that the officers should lift up their voices and make known the principles of the fulness of the everlasting gospel, that the people may know what we believe in, and be left without excuse. I am happy to say that the officers are learning their duty and that the spirit of God is burning within them and prompting them to do the same. As the minutes of your conferences have not been inserted in the STAR for some years, it will be necessary to represent the different branches in as minute and accurate a manner as possible, so that the President in this land, and also that in America, may understand the true condition in which we stand.

Moved by Elder Lockett, seconded by brother Wood, that we as a conference accept our President, and are satisfied with the course he has taken since he came among us, and are willing to sustain him. Carried unanimously.

Moved by Elder Westwood, seconded by brother Thomas Brindley, that we sustain and acknowledge Elders Orson Spencer and F. D. Richards as the Presidency of the British Isles, and are willing to abide in their council and instruction. Carried unanimously.



Moved by the President, seconded by Elder Mason, jun., that this conference adjourn until half-past two o'clock. Carried unanimously.

The meeting was then adjourned with singing, and prayer by the President.

Meeting resumed, according to adjournment, with singing, and prayer by the President.

It was moved by Elder Shaw, and seconded by Elder Simpson, that we sustain and acknowledge the Twelve Apostles of these last days as the presidency of the Church of Jesus Christ in all the world. Carried unanimously.

The number of officers present were 3 high priests, 18 elders, 10 priests, 4 teachers, and 5 deacons.

The President then called for the representation of the branches, which was given as follows:—

BY WHOM REPRESENTED AND CONDITION.	MEMBERS.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.	IN DOUBTFUL STANDING.	BAPTIZED SINCE LAST CONFERENCE.	CUT OFF SINCE LAST CONFERENCE.	DIED SINCE LAST CONFERENCE.	REMOVED SINCE LAST CONFERENCE.
Burslem Branch was represented by Elder Lockett, consisting of... A good feeling prevails in this branch, the officers are united and seem determined to do their duty.	101	10	8	2	2	13	11	4	0	0
Hanley, by Elder Mason, sen., con- sists of .....	35	2	3	1	1	2	6	3	0	0
There is a good feeling in this branch, the Saints have a desire to roll on the work of God.										
Knutton Heath, by Elder Green, consists of.....	20	2	1	1	1	3	2	4	2	0
The members appear to have the work at heart more than formerly and the officers are determined to warn this place.										
Lane End, by Elder Symmonds, consists of.....	35	4	5	2	0	5	6	0	0	0
All except the five in doubtful standing are good, honest-hearted Latter-day Saints.										
Badley Edge, by Elder Adams, con- sists of .....	26	1	2	2	1	4	3	3	0	0
Cox Bank, by Elder Wicherley, consists of.....	22	3	2	1	1	1	6	0	0	0
The Saints in this place have a de- sire to roll on the work of God.										
Prees, by letter, consists of.....	16	2	1	0	1	6	0	0	0	0
Are good, honest-hearted Latter- day Saints.										
Leek, by Elder Gibson, consists of... This branch has been in an awkward condition for some time.	38	3	5	0	2	15	0	2	0	1
Stoke, by Elder Mountford, con- sists of .....	5	1	1	1	0	2	0	0	0	2
There has been no preaching here for some time. We intend to open a room and commence as soon as possible.										
Stafford, by Elder Westwood, con- sists of .....	10	1	1	0	0	0	0	0	0	0
Are faithful Saints; we shall com- mence preaching again in this place next week.										
Hassall Green .....	7	1	1	1	1	0	0	0	0	0
Scattered members .....	6	0	1	0	0	0	0	0	0	0
Total .....	321	30	31	11	10	51	34	16	2	3

Moved by Elder Mason, sen., seconded by Elder Shaw, that Brother Isaac Pool be ordained to the office of an Elder. Carried.

Moved by Elder Mason, sen., and seconded by Elder Simpson, that Brother John Wood be ordained to the office of a Teacher. Carried.

Moved by Elder Lockett, seconded by Elder Mason, that John Ralphs be received into this church by re-baptism. Carried.



Moved by Elder Adams, seconded by Elder Westwood, that Brother Lear be ordained to the office of an Elder. Carried.

Moved by Elder Lockett, seconded by Elder Simpson, that Brother A. Wright be ordained to the office of an Elder. Carried.

Moved by Elder Adams, seconded by Elder Mason, that Brother William Brunt be ordained to the office of a Priest. Carried.

Moved by Elder Adams, seconded by Brother Brindley, that Brother Mountford be ordained to the office of a Teacher. Carried.

These were ordained by the President and Elder Simpson.

Moved by Elder Simpson, seconded by Elder Mason, that the brethren and sisters at Penkhull and Stoke Lane be joined to the Stoke branch. Carried.

Moved by the President, seconded by Elder Westwood, that Elder Wooton continue STAR agent for this conference. Carried.

Moved and seconded, that the conference adjourn until six o'clock. Carried.

Meeting then adjourned with singing, and prayer by the President.

Meeting resumed, according to adjournment, with singing, and prayer by the President and Elder Mason.

The Sacrament was then administered to the Saints present, by Elders Lockett and Mason, senior.

The President then delivered a discourse relative to the signs of the times, coming forth of the everlasting gospel and Book of Mormon, and the gathering of the people to Zion, &c., &c.

Moved by the President, seconded by Elder Lockett, that this conference adjourn until the 1st of August next. Carried.

Moved by Elder Mason, seconded by Elder Lockett, that the minutes of this conference be forwarded to Elder Spencer for insertion in the STAR. Carried.

The conference then adjourned with singing, and prayer by the President.

G. D. WATT, President.

WM. LEESE, jun., Clerk

#### LONDON.

This conference met according to previous announcement, on Sunday, June 6th, 1847, in the large assembly rooms, No 8, Theobalds Road.

The meeting was called to order by Elder John Cooper, prayer being offered by Elder Crump. After a hymn was sung, it was proposed by Elder J. D. Ross, and seconded by Elder Hodgert, that Elder Moses Martin preside over this conference, and brother James Brooks and Elder H. Crump act as Clerks. Carried unanimously.

It was also proposed and seconded that the Church show their approval of Elder Martin as President, and are willing to uphold him in his office and calling by a show of hands. All hands were raised.

The President then called for the number of officers present, when there appeared elders 15, priests 7, teachers 4, and deacons 4.

Elder Martin addressed the meeting upon the present condition of the church, stating that it was in a most flourishing state in all parts that he had been. He then called for a representation of the several branches in the conference.

	ELD.	PRST.	TEA.	DEA.	DEAD.	C. OFF	REC.	BAP.	TOTAL
London .....	7	5	4	3	1	0	3	15	180
Luton.....	5	4	2	3	0	0	0	23	71
Dover.....	4	2	1	1	1	2	0	23	40
Woolwich.....	2	2	2	1	0	0	0	0	18
Rickmansworth .....	3	2	1	1	0	0	0	9	24
Blackwall.....	2	0	0	0	0	0	0	3	12
Newbury .....	4	7	1	1	1	3	0	29	93
Portsmouth .....	1	0	0	0	0	0	0	0	9
Total .....	28	22	11	10	3	5	3	102	447

The statements of the officers were good. The Saints are doing well in all parts of the conference.

It was proposed and seconded that as Elder Crump was about leaving for America, a testimonial be given him, showing their approval of his labours and re-



spect towards him before leaving this conference, and that Elder Martin should write it out. Carried unanimously.

The meeting then adjourned until half-past two o'clock. It was again opened by singing, and prayer by Elder J. D. Ross. Elders Savage and J. Booth attended to the ordinance of the Sacrament.

Elder Martin said, if there was any one who had anything to say, they were at liberty to do so.

The President then called David Blair, Aaron Painter, Robert Farley, and Richard Margetts, to the office of Elders.

Elders J. D. Ross and R. Hodgert attended to the ordination.

Proposed by Elder Ross, seconded by Elder W. Booth, that a collection be taken up in the evening for Elder Martin's wife, to be sent her by Elder Amos Fielding, and that all branches be requested to collect what they can, and pay it into the London branch by Sunday, June 20th, 1847, and that Brothers Shorten, Schibe, Poulter, and J. Booth, be appointed to take up the collection. Carried unanimously.

The meeting adjourned till half-past six o'clock, when it again commenced, and a numerous and respectable congregation was addressed in an interesting and impressive manner by Elder J. D. Ross.

The meeting was dismissed, after having spent a very comfortable day.

MOSES MARTIN, President.

JAMES BROOKS, Clerk.

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MERTHYR.

We had a very pleasant conference here on Sunday and Monday, the 11th and 12th ult. There were twenty-eight branches represented in good order—four new branches admitted into the conference. This conference alone, now includes near 50 elders, 79 priests, 50 teachers, and 20 deacons. Baptized in the last two-and-half months, 142. Total, 1153. Ordained, 7 elders, 7 priests, and 5 teachers; confirmed some and baptized some at the close, and some every day since, besides some who are going into the water just now here.

Monday we enjoyed a splendid tea-party here; and it was splendid, not only in appearance but in taste, and conducted all through in a splendid spirit and style. Not a dissenting voice, not even an angry look of jealousy or malice disfigured any countenance in the happy throng. Over 1000 sat down at the tables, and yet of the fragments left were sold near £2 worth. I never saw so large a company enjoy themselves so well, and in such love and union since I've left our pleasure parties about Nauvoo. The Welsh Saints are certainly improving, before, they could govern themselves and be governed, as well as subduing all sectarians, who mingled with them, by the principle of *love*. The assembly was addressed after the feast by several elders, both in Welsh and in English, among others, in the latter by brother Mitchell, who labours in Pembrokeshire somewhat successfully.

It is freely admitted, by even our sectarian opposers, that Mormonism is making a fearful havoc among their flocks, all the while they have been proclaiming that it was dying of decline or cholera, natural death, or some foreign epidemics. Now they say, it will not do to let it alone any longer, or it will expose their secret mints and dishonesty; and yet it rushes onward like the mighty Niagara, sweeping all before it, and in its sprays forms a halo which encircles all its votaries with the bands of love or cords of the everlasting covenant of peace. Success to it is my constant prayer. Amen.

I remain, with my love to Brother Richards, your obdt. servt. and bro.

DAN JONES.

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LEAMINGTON SPA.

Dear Brother Spencer,—I have heard it stated by some that the devil was bound, and we were enjoying the thousand years' rest. But I think that what has taken place among us will show, that instead of the devil being bound he is loose, and exercising more power than he has done for some time past.

Our conference was appointed to be held on Sunday, June 20th, at Coventry. In order to attend it, brother and sister Freeman came with brother Currell, who



had been proposed at the council meeting at Stratford-on-Avon, to be ordained to the office of a priest. But as soon as he had expressed his willingness to take the office, some evil spirits (devils) entered him, and declared he should not be ordained, and if he went to the conference they would go too. This was on the 15th, and on the 19th they left home for Coventry, about 20 miles distant. On the road, the devils entered brother C. several times, and four times while passing through the town of Warwick, and were as often rebuked by Elder Freeman, in the presence of many people, to whom he bore a faithful testimony. At length they arrived at Leamington Spa, in order to remain the night, but as soon as they entered the house, the devils began to rage and swear. I got to the house about nine o'clock in the evening. I had scarcely got in before they began to swear at me. I rebuked them, and they came out of him; but as fast as one lot went another came, declaring Currell should not go to Coventry, each party tearing him and trying to kill him: thus they continued until one o'clock, when we lay down until five, when another party came swearing that we should not take him to conference, and tried to choke him. We cast out several lots until eight o'clock, when five of us started to take him with us to Coventry, 10 miles distant. Several times we cast them out on the road, but in coming to Stoneleigh, the struggle was fearful. However, we rebuked them in the name of Jesus, after they had declared we were the *servants of the Most High God*, as many people were gazing at us we bore a faithful testimony to them, and went on our way. As we drew near to the city, we attracted the attention of the people who were walking out; for the devils came oftener and stronger, swearing by the God that made us, we should not take him to conference. By this time a number of the brethren from Coventry met us; I got them to carry brother Currell, while I walked by his side, and rebuked the devils as fast as they came. We arrived at the room about half-past eleven o'clock, a great crowd following us into the room. I endeavoured to speak to them, but the foul spirits came so often, and what with the noise and confusion of the people, I thought it best to close the meeting. While we were preparing for dinner, some stronger devils took possession of brother C.; we expelled them, and in came two policemen, and took brother Currell to the police-station. I went with him, others following, amid the insults and hooting of the mob, to the station. The superintendent, on hearing the case, ordered brother C. to be locked up *for having a devil*, and *me for casting him out*, and thus causing a disturbance. *Bail was refused*, and we were locked up in a filthy room along with two drunken men. In about two hours we were let out on bail, the police finding themselves wrong in refusing it. On our return from prison the streets were lined with spectators, anxious to see the men who had been locked up—one for having, and the other for casting out, a devil. We arrived at the room about three o'clock, and commenced the business of the conference. Ten branches were represented, consisting of 295 members, 9 elders, 22 priests, 8 teachers, 6 deacons, 4 cut off, and 26 baptized since last conference. The following propositions were put to the meeting:—

That this conference sustain the Twelve Apostles. Carried.

That this conference sustain Elder Orson Spencer as President over the British Isles. Carried.

That this conference sustain Elder F. D. Richards as counsellor to Elder Orson Spencer. Carried.

Among others it was voted, that brother R. Currell be ordained to the office of a priest. When we laid our hands upon him, the devil entered him and tried to prevent us from ordaining him; but the power of Jesus Christ in the holy priesthood was stronger than the devil, and after all the endeavours of the powers of darkness to prevent us, in the name of Jesus Christ we ordained brother Richard Currell to the office of a priest in the Church of Jesus Christ of Latter-day Saints.

In consequence of what had taken place, many came to our meeting in the evening and paid great attention. The scenes of the 20th of June will long be remembered by us as a day of rejoicing in the glorious manifestation of the power of God, confirming the faith of the Saints, and spreading the sound of the gospel farther than we could have done it in a long time.

On Monday, the 21st, we appeared before the mayor, and although the policemen did their best to prosecute us, on our promising to take brother Currell from the



town, the mayor dismissed us. Instead of these things doing us any harm it has done us good, and we feel to bless the name of God, to give him all the glory, and shout his praise among the people, and to preach the gospel with renewed energy among the sons of men; and pray for the time to come when the gospel shall have been preached, the devil bound, the reign of righteousness come in, and the kingdom of this world become the kingdom of our Lord and his Christ for ever and ever.

I should inform you that when the devil found he was defeated in brother C. he entered a sister, and kept coming in for several hours; as fast as one lot were expelled another lot entered: at one time we counted 27 come out of her. When we rebuked them they would come out, but as soon returned again. How was it they could acknowledge the power, and would damn our power,—damn our gospel, and tear and bite? The sights were awful, but it has done us all good.

I may as well say, that some of the devils told us they were sent, some by Cain, some by Kite, Judas, Kilo, Kelo, Kalmonia, and Lucifer; some of these, they informed us, were presidents over seventies in Hell. The last that came previous to our going to prison, told us he was Kilo, one of the presidents, and his six counsellors. We cast them out thirty times, and had 319 devils, from 3 to 27 coming at a time.

I shall feel obliged for any instruction you can give me on this subject.—Yours,  
THOS. SMITH.

The above narration will, no doubt, seem new and strange to many who may read it, and perhaps to some incredible—but not to those who are true believers in the word of God. Christ, in his day, told his Elders that in his name they should cast out devils. They went forth, trusting in the virtue and efficacy of their holy calling, and in due time returned, rejoicing that even the devils were subject unto them, although they were baffled at a certain time, and asked the Lord why it was. He told them that kind came not out but by prayer and fasting. It no doubt seemed as inexplicable to them, why they could not cast them out, as it did to Elder Smith, why they should so soon return after being cast out; but brother Smith proved that, by determined resistance in the name of the Lord, they would flee from him. There are some, however, that will not come out but by *baptism*.

These characters have been the inveterate enemies of the truth from the beginning, and have sought its overthrow whenever it has been revealed to man, and have prevailed on the earth for so long a time, that it is not to be supposed they will remain perfectly quiet and be cast out, without making a resolute effort, and marshalling all their hosts to the contest as well. They were even manifest to Christ in such numbers that they were called "*Legion, being many*," and acknowledged his power, saying, "we know thee who thou art, the Holy One of God," much as they did that of Elder Smith's and his brethren calling them the "*servants of the Most High God*."

Nor are these characters ignorant of the order of God—they have once dwelt in light. Lucifer, the son of the morning, and his companions, constituted a "*third part of the Hosts of Heaven*," and were near the throne of God in the beginning, being acquainted with the Priesthood, which is without beginning of days or end of life; and while in this exalted station, dwelling among the sons of God, rebelled against the authorities appointed over them, and waged war in heaven, and fought against Michael and his angels, and were cast out and thrust down, and have been the cause or causes of "*wo to the inhabitants of the earth*," ever since, and will continue to be henceforth more than ever, until the mighty angel having the key of the bottomless pit, and a great chain in his hand, shall lay hold and bind their Prince or Ruler and cast him into the pit, and shut him up, and place a seal upon him for a thousand years.

No doubt these characters supposed they or their leader ought to have had the rule, as some *men* now-a-days rebel against the authorities of the church, and arrogate to themselves the right to preside, hence they went and organized themselves into the order of Heaven, counterfeiting the priesthood of the Son of God, that as Christ appointed other seventy also, so they told brother Smith they had, and so have the men, who have been cast out of the church in the last days, gone and organized a



church of their own, counterfeiting the true priesthood; but when they came on a mission to the British Isles, they met with about the same success, only they were not half as diligent in their exertions, as those spirits who contended with Elder Smith; still they were of the same spirit, having been once in the church of Christ on earth, enjoying his spirit and the revelations of his will, until they became the accusers of the brethren, and were cast down from their high standing, being filled with deceit and whatsoever loveth and maketh a lie, going about trying to deceive others—hence they become the children of *him* who is a liar and the father of lies. This, the scriptures teach us, is to be *his* mission among men after the thousand years, viz., to *deceive* the nations in the four quarters of the earth; and how deplorably successful he and his emissaries have been, for near two thousand years past, in *deceiving* the world into a belief of anything, and almost everything except the gospel of the Son of God.

In answer to the inquiry, how was it they could acknowledge the power and defy it? I will state: it was because all power in heaven and on earth is given into the hands of him in whose *name* they they were rebuked, and each time they came out, they, by so doing, acknowledged that power if they had said nothing; but they thought, by making the verbal acknowledgement, to have escaped being cast out; and also, by defying the power, designed to intimidate the servants of God and remain unmolested.

Well may the Saints rejoice in that *name* which is above every other; who has prevailed against death, and will destroy him that hath the power of death—which is the devil. Yes, though such scenes may cause the Heathen to rage, and the people to imagine vain things, the day is fast approaching when “every eye shall see, every ear shall hear, and every heart shall be penetrated;” then those who have faithfully and truly borne the name of Jesus Christ will realize deliverance from all their enemies. Let the Saints be encouraged, because the stronger than the strong man armed is about to cast out the usurper. Put on, therefore, the whole armour of God and furbish the sword of the spirit by the continual prayer of faith, and the triumph over all our foes will indeed be glorious.

F. D. RICHARDS.

#### A. CAUTION.

Elder Wm. Speakman, of the Carlisle conference, writes that a man, calling himself Tomkinson, and professing to have a letter of commendation from the president of the Macclesfield Branch, is travelling from conference to conference with a very sanctified countenance, and talking much about the doctrines of the kingdom, had borrowed money, and made off with it in a fraudulent manner.

Elder Douglas, President of the Glasgow Branch, writes that a man by the name of Henry Tomkinson, had appeared among them, having a certificate from Macclesfield, professing to be in search of work, was kindly received, fed, and lodged, and received money of a deacon in the branch to assist him; and on Monday, the 19th ult., decamped, having helped himself to 15s. from the pocket and chest of a brother. It is hoped that this ray of light from the STAR, may put a period to his dark course among the Saints.

FREE SEATS.—The sum of 8000 dollars has been raised in Providence, for the purchase of forty-two pews in Grace Church, of that city, to be *for ever seats*.

Among the gleanings from the American papers we find the following:—“The Mormon Temple, at Nauvoo, has been sold to the Catholic Church for 75,000 dollars.” Time will determine whether this is true or not.

The Royal Steamer “Hibernia,” left Liverpool on Tuesday, the 20th ult., for the western world, taking, with her complement of passengers, £18,000 of specie.—That is as it should be! Whatever is precious and lovely should go to the west; even the stars, moon, and sun SET before us daily their illustrious examples. The gold sovereigns have been obedient to the heavenly instruction by hundreds of thousands for a few months past, and no wonder the Latter-day Saints are anxious to be going. “They are perfectly in the right.”



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## The Latter-day Saints' Millennial Star.

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AUGUST 1, 1847.

IT now becomes a painful duty to inform many, who are not already aware, of the severe indisposition of President Orson Spencer, the Editor of the STAR. For a few weeks his health had been declining, so as to render him only competent for the intellectual and less physical duties of his calling, until Thursday, the 8th of July, when he encountered a violent attack of the fever, attended by obstinate constipation, which entirely prevented his further labours in the office, and immediately reduced him to a state of almost entire helplessness in bed, and continued to prey upon him. Being frequently abated in its violence by the anointing and prayers of such as attended him till the 16th, it left him in an extremely debilitated condition; since which time he has been free from the fever, but has recovered strength so very slowly most of the time, as to be almost imperceptible; but we thank God our Heavenly Father, that the *life* of his servant has thus far been precious in His sight, and though still very low, we rejoice in the assurance of the Holy Spirit that he will, ere long, be restored to perfect health, and still more abundant usefulness in his labour of love to his fellow-men on these Islands. July 27th, Elder Spencer is still recovering very slow.

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HERETOFORE priority of date has been regarded in publishing Conference Minutes in the STAR, but as they have accumulated on our hands, it is thought best to pass over some that have been recently represented in its columns, to make room for others that have not been noticed for a length of time, such as London, Staffordshire, and Belfast, which our readers will be interested to hear from, no doubt, as by this method a kind of acquaintance may be made which will tend to increase the attachment and sympathy of feeling in the hearts of the Saints as they read of each other, and promote a spirit of prayer, for such as have the more difficult fields of labour, or any great obstacles to encounter, in the hearts of such of the Saints as enjoy more abundantly the blessings of God and thus aid each other by the unity of their faith and prayers.

It is desired that minutes of all conferences should be forwarded to this office as early as may be convenient after the conferences are held, that the progress of the work of the Lord may be known, and the Presidency be thereby better enabled to judge of the condition and wants of the people.

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As the Saints are anxiously expecting the intelligence promised in Elder Hyde's farewell letter, it seems proper to state that we have received no letter from him since his arrival in the camp, though we have expected it a month past, perhaps some brother is bringing it. We have learned, however, by letter to Elder G. D. Watt, that a company left Council Bluffs for the mountains on the 12th of April, to seek a location for a stake in Zion. President Brigham Young, and others of the Twelve Apostles, were with them.

We had fondly hoped to favour our readers with a precious bit of news of the prosperity of the Saints in exile on Zion's land, in this number of the STAR, as well as something concerning the gathering of the Saints from this land, for we know quite well their intense anxiety upon that subject; but be the counsel whatever it may, when received, or however long in coming, the interval can be most profitably employed in spreading the truth, as but a small part of the inhabitants of Great Britain have heard



the gospel, and the Saints owe a great duty to that portion of the people who have not, by acquainting them with the glorious hopes which animates their own bosoms; and until this is accomplished to some considerable extent, the Saints, as a mass, are unprepared to gather. How could you go in good conscience before God until you have done in this thing to them as you would wish to have others do to you. The harvest is truly great, and the ministers of the Everlasting Gospel will scarcely have gone over the nations of the earth until the Son of Man will have come to receive to himself the kingdom. Let, therefore, all Saints, both ministers and people, continue to put forth their best exertions to warn their neighbours, in meekness and with holy boldness, for this is a day of warning and not of many words.

The accounts which we are frequently receiving from the various parts of the kingdom, are occasions of great joy and rejoicing to those who love the cause of truth, and, through its triumph, anticipate a day of deliverance from the present numerous ills which have been entailed upon man by an entire perversion of the laws and order of God. One brother writes of 40 being added in his vicinity in four weeks; another, brother Jones, of Wales, writes us that in one conference only, in about ten weeks, 142 were added, and that arrangements are now made for preaching the gospel in every county in Wales.

The Spirit of the Lord is liberally and powerfully co-operating with the faithful labourers, who labour with an eye single to the glory of God, and the work of the Lord is moving forward with a greatly accelerated motion. Even in Ireland, where the success of the Elders has been very limited, in the city of Belfast there were ten lately baptized by brother M'Farland, a Priest, late of Greenock; and may there be many more added to their number of such as shall be saved. The devils are aware also of the success which attends the preached word, as will be seen by a perusal of the Leamington Conference Minutes; indeed, such accounts remind us most forcibly of the time of the Apostles and of our Lord Jesus Christ, and also renders the analogy of the warfare, in which both ancient and modern saints have engaged, still more striking; and proves to all men that the Elders of Israel, in the last days, are partakers of the same holy priesthood as the Saviour bestowed upon his Elders in person in his day, in that "even the devils are *subject* unto them," which is now a source of great joy, as it was then, although it brings bonds and imprisonment. The great adversary of souls, as well as his emissaries who accompany him abroad in the world, know that *their time is short*, hence they are stirred up to great wrath to war against the work of God, not only as in that instance, but by inspiring the hearts of men to persecute the Saints and those who proclaim the truth, therefore, the greater reason why the faithful should have on the whole armour of God.—F. D. RICHARDS.

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#### JEWISH BELIEF IN GOD, AND EXPOSITION OF THE "ANGEL" OF SCRIPTURE.

We insert the following extract from the *Jewish Chronicle*, in order to make manifest what absurd notions of the person of the "Supreme Being" exist, both among Jews and Gentiles. The Heathen nations often worship some tangible and visible object, like the sun or some gilded image. It is worth serious enquiry which is the more rational and consistent object of worship—the God of the Heathen, or the God of modern Jews and Gentiles?

The popular notion of the following article is, that God is omnipresent or everywhere. Now, if He is everywhere alike, how can he come down from his "height." If he fills immensity with his presence, then there is no room for any thing else to occupy immensity at the same time, unless His person is of such an *immaterial nature* as not to take up room, or displace other bodies at the same time. If the latter supposition, He would not fill anything, or any place at all, either in heaven, earth, or



hell. We do not recollect any passage of scripture that says God is in every place at one and the same time. There is indeed a passage that says, that the "eyes of the Lord are in every place beholding the evil and the good," so also it is said that "the fool's eyes are in the ends of the earth." The truth probably is, that while God may survey the various portions of the earth from time to time with his own eyes, He nevertheless acts through the medium of the eyes of others delegated to observe for him. Moses was the "mouth-piece of God," and true saints are "His witnesses."

Before the Lord destroyed Sodom, "He came down in person to see whether the cry against the Sodomites was just." If men would believe the scripture, they might learn that Jesus Christ was, in *person*, as exactly like the Father as inspired language could tell it. They might also learn that in the *bodily* person of Jesus Christ, *all* the functions of the GODHEAD were held and exercised without any difficulty.

That same man, Jesus Christ, that eat broiled fish and honey comb in the presence of His disciples, and they saw and handled Him, and conversed with Him—had all power in heaven and earth; now if that same Jesus could fill immensity, and see every thing, and handle every thing at one and the same time, He could most certainly converse with men face to face, even without *delegating* a "messenger" to speak for Him, which messenger or delegate it is said has no real existence whatever, but is more evanescent and unreal than the veriest bubble imaginable.—ED.

"I have demonstrated that the perception of all Prophets, Moses excepted, and their communion with God, was by means of their natural senses; I have also shown that no impossibilities can come under the denomination of religious belief, even if such a belief should be demanded of a man by God Himself. Now, as the supreme Being in His infinity and perfection can by no means be perceived by the senses of man, his communion with Him could not possibly be otherwise effected than by the Almighty in his power descending from his height, to accommodate Himself to man with whom he deigned to commune, as a medium fitted to his senses, and to convey to his mind the idea and consciousness of His divine presence. This was not done by the Almighty undergoing any change or metamorphosis, either in place (since He is everywhere Himself) or in his formless being, by taking upon himself a similitude of a finite corporeal being, which must be extended or limited in space in order to be perceived; for this is as little as possible for the Almighty to do as to annihilate his own being; but the medium by which God conveyed to the Prophet the idea of his presence, was the image of a person, visible to the senses of the Prophet, standing before him, and imparting to him a prophetic conviction of the presence of God. The person thus seen

by the prophet is called מלאך ה', "The messenger or Delegate of the Lord," of whom God says כי שמי בקרבו, "My name is in him;" that is, he represents

myself. Let us consider what idea the Prophet had on perceiving that מלאך. Convinced on the one hand of the impossibility of the Almighty becoming so metamorphosed as to be limited in space, or incarnate in shape and form; and, on the other hand, by a prophetic sense *also* fully convinced, that the person visible to him stood there in the capacity of God; he could not reconcile these opposing convictions otherwise than by the conclusion, that the person before his senses was a delegate of the Supreme Being, with full authority to be believed, obeyed, and even worshipped as God himself. Now this Angel was a real being to the Prophet who perceived him, as long as that perception lasted; but the Angel was no real being to any one else, because to all other creatures he had no existence, but was by the power of God only a momentary creation and means of communion with the Prophet. It is moreover obvious, that although the Prophet had reason to worship that being whom he perceived in the capacity of a delegate from God (and in so doing worshipped no body else but God himself); yet, for us that Angel not only is no God, but has even no existence at all.

"From the above remarks, it will clearly be perceived that there is no other revelation from God to men, except that which was vouchsafed to Israel "by the hand of Moses," whose basis is the belief in one personal God, made known by the name יהוה. And as surely as *there is a God*, so surely will this doctrine ultimately become the



belief of all men, who, with Israel, will in sincerity and truth worship the one only God."

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LETTER TO PRESIDENT ORSON SPENCER.

Merthyr, July 22, 1847.

Dear President Spencer,—I have received your letter, written by President Richards, which brought the mournful intelligence of your ill health; and it would be but superfluous for me to say that my whole soul sympathises with you in your deep and multiplied afflictions, many of which I have witnessed with regret in Nauvoo, besides those untold in the wilderness, and lastly in a foreign land. Truly the Saviour (who himself was "a man of sorrow and acquainted with grief") foretold that "in the world ye shall have tribulation," and moreover he said "rejoice for I have overcome the world," hence ye shall also. 'Tis a consolation to know that, although you are in a strange land, you are by no means among strangers; and for your consolation I say, dear brother, that when I read your request for an interest in the prayers of the Welsh Saints, in the Saints' meeting; such a sympathy, a reciprocating spirit I hardly ever saw manifested on any occasion. When, after explaining the nature of the case, I moved that we should pray, and *not cease* to pray, until that we should hear of brother Spencer's recovery, it was so heartily responded to with such a faithful "amen," by over 500 Saints, that it certainly reached the ears of our heavenly Father speedily, methinks. And we do it with the greater faith, because we have abundance of evidences we think, that we have not transgressed so as to render ourselves unworthy of your teachings, precious counsels, and guidance; neither can I believe that the Lord of the great and busy harvest will call you hence now, nor let you be confined from your labours long. All the Saints, as well as myself, anxiously wait the arrival of every post to bring the glad news of your recovery, for such we verily believe to be the will of our heavenly Father.

Dear Brother,—Doubtless the following intelligence will be pleasing and recreating in your weakness, to one who loves to see the prosperity of the work of God among every tribe and nation, and especially as it makes manifest the wonderful condescension, power, and love of God through the Gospel. I mean to say, that one day last week, one of the Hindoos, late from Bengal, called at my door for charity, clothed in his native costume. At first sight I felt a great attachment to him, because, as I thought that he was now, as I had been in my youth in his native land—that is, a *stranger* and without a friend,—I had retained in my memory some little of his language, and invited him in. He came, and by mixing a little Hindoostanee with the little broken English which he understood, I preached to him the Gospel; and strange as it may seem, he believed it all as fast as he could understand. Ever and anon he would lift up his jet black eyes to heaven in gratitude, and then again he would be animated with the good news, and want to hear them again, as though too good to be true. I fed him, and invited him to call again, which he did each day punctually to the hour, and appeared very thankful for the instructions he received. I took him to our church meeting on Sunday, and requested the Saints to pray that the great dispenser of all spiritual gifts would cause him to be instructed in a language which he understood, and that it should be for a testimony to him. The gifts and 'tongues,' in particular, are profusely enjoyed here generally, but this time more abundantly, so that before the close of the meeting I knew, and all the Saints indeed knew, that he had heard a language which he understood, and great was our joy when he said that he had heard the great things of God taught him in that meeting in eight different languages of the east, which he understood more or less of. But what astonished him the most was, a song which one of the sisters sung in the Malabar language (as he called it), and another in the Malay; this so animated him, that he pulled a Hindoostanee hymn book out of his pocket, and fain would sing in the meeting with them, supposing they could follow him in that too. Thus were our prayers answered so far to his great joy and ours. On Monday I felt impressed the more of the necessity of perseverance to bring him to the knowledge of the truth, and (whether in order or not, I know not) I called several of the Elders and brethren that had the gifts to my house, and brought him, or rather he brought himself amongst us. We covenanted in prayer to seek his conversion in the Lord's way further, and for the space of four hours the brethren, through the gifts of the spirit, taught him the gospel so plain and forcibly, that before he left the room he requested to be baptized. Sometimes he interpreted in English as well as he could, and the speakers again, by the gift of interpretation in Welsh, in some instances almost *verbatim*.

Now, to test the depth of his sincerity, I invited him to come and live in my house, free of cost, and eat at my table, but so far his only reply is, that all he wants of me is "good religion to please the great '*Shurinah*,'" and so has sustained himself.



But to be brief with my narrative, yesterday I took and baptized this first fruits (I presume) of a numerous, inoffensive, and idolatrous nation, and we have had intimations through the spirit that he is to be like the leaven in much meal to leaven the whole. May it be the case is my sincere prayer. Amen.—He rejoiced greatly after the ordinance that the Lord lead him to my house.

Your brother in the Gospel,

DAN JONES.

### TRUTH.

BY JANE MASON, OF LOUTH.

What is this, with meteor blaze,  
Fills the nations with amaze?  
As to earth she bends her way,  
Turning darkness into day.

'Tis a form, majestic bright,  
From the upper realms of light;  
Faith and Hope upon her brow,  
Rob'd in love as white as snow.

In her joyful hands she brings  
Present hopes of future things;  
Cheers our long benighted way  
With a bright millennial ray.

Hail! thou Heavenly Messenger,  
Thee we long have waited for;  
Glad our longing, aching eyes,  
Turn from earth to Paradise.

Welcome, stranger, come and rest,  
Dwell in every honest breast;  
These, thy work, have understood,  
Hail'd thee from the throne of God.

What! though some may think thee chang'd,  
'Tis themselves who are estrang'd  
Far from truth's simplicity,  
Wrapt in Babylon mystery.

Come, ye sons of mental night,  
Fearlessly behold the light;  
Why, so mad, your dross prefer  
To the gold she would confer.

Hark! she speaks, ye sects give ear;  
You're condemn'd if you forbear:  
Let your broken cisterns go,  
Come where living waters flow.

See! she stands with open arms;  
Calls you, with unequall'd charms:  
Cast your empty husks to swine,  
Come, and taste her milk and wine!

GOSPEL TRUTH 's this seraph's name;  
Still unalter'd, she's the same:  
When all creeds and systems fail,  
TRUTH ETERNAL will prevail.

### VARIETIES.

The Chinese spend annually £90,000,000 for incense to burn before their idols; about five shillings for every man, woman, and child in the empire.—*Mercury*.

The total amount of the annual products of the United States is estimated at 1,000,000,000 dollars.—*New York Sun*

The edge of our faculties is seldom worn out by use, but is often rusted away by sloth. It is ardent industry alone which gives the polish, the beauty, the brightness to human nature.—*Herries*.



STRANGE RUMOURS AT ROME.—The *Augsburgh Gazette* of the 7th ultimo, publishes a letter from Rome of the 29th June, containing a variety of strange reports. It was said that the Pope intended to abdicate, and that he had sent for his brother, Count Mastai, of Sinigaglia, to consult him on the subject. The Liberals assembled on that day to draw up a petition to his holiness, in which they set forth the reforms he could achieve without compromising his apostolical dignity.

HELP YOURSELF.—Beg, borrow, seek office, fish for place, trust in patronage, wait for old men to die, worship fortune,—who does not one or other of these? Who does not expect to rise by the help of others? Help yourself and God will help you. Nine-tenths of the world live and die infidels of this truth. So destitute are most people of the knowledge or belief of this truth, that give them the slightest indications that they may rely on you, eat you, clothe themselves out of you, and they will do it without mercy. They will drop their tools and their labour and do it. This it is that makes the world so hedge-hoggish. The self-helpers know that in the common run if they help others they may help and be—eaten up. This it is that has spoiled most, if not all, the experiments to apply the science and economies of association to practical human life. Take people as they rise, and put them together in a bee-hive community, and half of them will turn drones and live upon the rest, because they have not been educated to rely upon themselves, but just the reverse. No wonder that the swarm should be eaten up by these drones, or exhaust itself in an effort to turn them out. Yet men are naturally self-reliant. The moment a baby can go alone, it goes itself and imitates all kinds of work, proud to be doing something. But this disposition is not encouraged, but discouraged. The rich are ashamed to have their children do any thing menial, as if menial and mean were the same word. The poor cannot be bothered to teach work to babies, and when their babies get to be old enough, they overload them with it untaught. Hence the child comes to maturity educated to sloth, “bad health,” and reliance on others, or to hate the burden which crushes him, and longs to be relieved entirely from it. Self-reliance is destroyed every way, in work, thought, and opinion. Whole classes, we say races, of men are taught to feed upon others without returning any fair equivalent. They even think themselves generous to leave a little which they don’t eat.—*Chronotype*.

#### LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 27TH OF JULY.

Isaac Daker.....	£1 0 0	Brought forward.....	£28 2 9
William M'Keachie .....	5 18 0	David Mulholland.....	0 3 0
Robert Christie.....	3 10 0	Alfred Shaw .....	5 0 0
Charles Miller.....	4 0 0	John Johnson.....	1 12 0
John Godsall .....	1 10 0	John Jones .....	0 4 3½
William West.....	1 3 8	Dan Jones .....	6 0 0
Thomas Stevenson .....	2 7 0	John Ennion .....	0 5 0
Titus Barlow .....	0 14 0	Thomas Smith, Leamington .....	2 6 0
John Halliday.....	0 8 10	John Hackwell .....	0 11 8
Abraham Marchant .....	1 5 0	William Broomhead.....	2 0 0
Thomas Smith (per John Lickerish) ...	1 12 6	William Hulme .....	1 15 0
T. H. Bunting .....	0 15 8	William Gibson .....	2 0 0
John Preece .....	1 10 0	Robert Martin .....	1 15 0
Robert Reader .....	1 12 1	Robert Hodget .....	0 8 0
Joseph Wooton .....	0 16 0		
Carried forward.....	£28 2 9		£52 2 8½

#### NOTICES.

Elder Cyrus H. Wheelock's address is 7, Stafford Street, Birmingham.  
There are a few hundred copies of Oliver Cowdery's letters for sale at this office, at the same price as the *STAR*.

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 16.

AUGUST 15, 1847.

VOL. IX.

## AMERICAN NEWS.

We find, by the papers brought by the Caledonia, which arrived on Wednesday, that the grain harvest is unusually abundant; and the quantity of grain and flour ready for exportation was still very large.

We learn from private sources that the prospects of the cotton crop are exceedingly good. A gentleman who had recently returned from an extensive tour in the southern states, and whose statements, we believe, may be relied on, in a letter dated July 15, says:—"The cotton crop, from the best information we can obtain, has a very prosperous appearance. The quantity that will be produced is uncertain, but there can be no doubt of an average yield. Should the picking continue late, more than an average crop will be produced.

THE MEXICAN WAR.—Neither the American army under General Taylor, nor that under General Scott, has made any forward movement since the last advices. The army of General Taylor remains at Monterey, too weak in numbers to effect any thing, and without the slightest prospect of being able to advance towards the central provinces of Mexico, within any reasonable time, or indeed at any time that can be named. For any effect that it is likely to produce on the fortunes of the war, it might just as well be on the Canadian frontier. The army of General Scott is considerably nearer the point where the struggle must be decided, but it seems to be greatly deficient in the number of troops, and other resources for bringing the war to a speedy close. So far from having advanced to the city of Mexico, it had not left Puebla up to the last advices; the disbanding of the volunteers having left General Scott with not more than 5000 to 6000 men. This force was expected to be increased shortly to 9000 men or 10,000 men, but the delay had revived the confidence of the Mexicans to such an extent as to render 10,000 men less formidable now than 5000 would have been immediately after the victory of Cerro Gordo. There is every reason to expect that the Mexicans will fight another battle between Puebla and the city of Mexico, and though the probability is that they will be beaten, yet every day's delay diminishes the impression produced by their advance, and familiarizes the Mexicans with the war. Delay is the policy of the Mexicans, and the conduct of President Polk's government in leaving General Scott in the heart of Mexico, for so long a time, without sufficient means of following up his successes, enables the Mexicans to play that game with ease and comparative safety. Santa Anna has resumed the presidency and had received powers equal to those of a dictator.

COMMERCIAL.—*New York, July 15.*—The business of the country continues to be flourishing, healthy and promising. From all parts of the country the grain harvests promise unprecedented abundance. In the more southern of the wheat-growing states the grain has been already gathered, and the crop proves to be more



than an average; and in no section of the Union is there any apprehension of a deficiency.

The supply of flour, wheat, and corn, arriving at the tide-water through the canals of this state, is beyond all precedent. The receipts up to the first week in July of flour this year were 1,578,170 barrels, being 513,808 over those of the last year; of wheat the receipts were 1,823,147 bushels, 1,440,210 more than last year, and of corn there has been an increase of 1,153,697 bushels; the whole amount received last year up to the same time being only 593,334 bushels. Reducing the wheat to flour, there is an excess of 871,846 barrels over the receipts of the corresponding period last year. The receipts of corn, so far, a period of sixty-eight days of navigation, exceed the receipts of last year by 1,139,882 bushels. The foreign export has been large; the quantity shipped for Europe within the last ten days having indeed been larger than that of any similar period in any previous year, though its measures are not in proportion, perhaps, to the increase of receipts. The large receivers, as a general thing, prefer to trust a foreign market to selling at rates current here. In the money market there has been no change of marked importance. There has been but little variation in the price of leading securities, and the transactions have been comparatively limited. The market has been firm, except for Treasury Notes and United States' Loans, generally, which have declined somewhat in consequence of the recent accounts from Mexico. The extreme heat of the season, and the consequent absence from town of nearly all the largest dealers, has also contributed greatly to the curtailment of recent transactions. Speculative stocks, for the same reason, have also declined.—*Mercury*.

#### CONSPIRACY IN ROME.

If facts did not, as they distinctly do, bring home to Metternich and Austria the atrocious and truculent conspiracy which Providence and the courage and sagacity of the benevolent Pontiff who now occupies the Vatican have baffled, the *hiatus* in the link of outward testimony would be supplied by the force of internal evidence. The plot is so redolent of the Galician massacres and the sham insurrection of Cracow, as at once to discover its true parentage. Austria has vowed to defeat the liberal policy of a Pope who dreams of regenerating and restoring Italy. There is a beauty in the life of his reforms which makes her ugly, and so she will arrest the progress of the new ideas. But how is this to be accomplished? Clearly, by producing a reaction in the government. And slaughter is the ready means of working this. On a festal anniversary, therefore, it is arranged that a band of hired ruffians, under the leadership of tools and underlings of the Austrian legation, shall sally forth from ambush upon the crowd assembled in the *Piazza del Popolo*, and with the cowardly *stiletto* deal death to unarmed and defenceless thousands. By the success of the sanguinary scheme Austria would in Rome, as at Cracow, have established an indisputable case for intervention. Her own butcheries she would have represented as the fruits of a reforming administration, and in the simulated character of the friend of peace, proclaimed the good old *regime* of stagnant despotism.

Fortunately, the bloody and fatal catastrophe has been warded off, and the issue, so far from compromising the cause of liberty, has added fresh vigour to its onward movement. Pius IX is now enabled to see clearly the foe with whom he has to contend. Concessions to such a foe would only be received as indications of weakness. The most moderate policy, if only its tendencies were liberal, would be equally hateful to the High Church Tory bigots of Rome, whom Austria is secretly aiding and abetting in their villainous seditions, as a policy of the most thoroughgoing and progressive character. The Pope must seek his safety, therefore, in the affections of his people; and, by steadily and consistently adhering to the rule of government which he has adopted, he may hope to defeat the iniquitous attempts of the enemies of progress. This infamous affair (which, curiously enough, is proximately attributable to the irritation excited among the Jesuit party by the *concio ad populum* of Father Ventura, in the course of his funeral eulogium of O'Con-



nell) will, no doubt, be made the subject of a searching investigation: and if, as is reported, it should be directly traced to the Jesuits, the Pope will not diminish his popularity should he think of inscribing over the Vatican the well-known couplet from the old *Canticum Jesuiticum*:—

“ *O vos qui cum Jesu itis,  
Non ite cum Jesuitis.*”

We have on a former occasion exposed the narrow bigotry which shuts this country out from all political intercourse with Rome. But the time is now come to put an end to this absurd and anomalous state of things. There is every reason to believe that had England been represented by an accredited Minister at the Court of the Metropolis of Christendom, the disgraceful conspiracy which we have had the pain to record would never have been hatched. It is treason to humanity for England to refuse to recognise the political existence of a Prince who is bravely fighting the battle of liberty in Italy, and to leave him almost exclusively surrounded by the *corps diplomatique* of despots. We trust that in the first session of our new Parliament this wrong will be righted by the renewal of our diplomatic intercourse with a Sovereign against whom there is no ground of objection, but that he is attached by the bonds of a spiritual relationship to millions of faithful and attached subjects of the British Crown.—*Mercury*.

#### LETTER FROM PRESIDENT ORSON HYDE.

*Camp of Israel, Omaha Nation, May, 30, 1847.*

Dear brother Spencer,—After a long and tedious passage, I arrived in good health and safety at my home, in the Potawatamie nation, on the 12th inst., and found my family all in good health and in good condition; and for this blessing I feel very thankful to my Father in heaven.

Brothers Pratt and Taylor arrived in time to meet President Young and the Council, just as they were about starting for the mountains. Brothers Pratt and Taylor are about to start with a large company, to proceed over the mountains on the track of the other members of the Council, and the pioneers; and I am the only member of our quorum left to preside over the Saints in these two nations on both sides of the Missouri River.

As you have undoubtedly received an official letter from the Council touching many things, I shall not go into all particulars, but content myself with giving you such information as they have not been particular to give. First, then, I have been in to see your children this morning—found them all in good health. I inquired particularly into their condition, and learned that they, like many others in the camp, have been under rather straitened circumstances this winter; but your timely aid, by the hand of brother Pratt, was indeed a God send to them. I had fifty dollars to pay in St. Louis, which I borrowed a year or two ago to buy canvass with, which I had to pay on my way home. This cut me too much short of means, but I gave your eldest daughter some money this morning, which will enable her and the rest to be comfortable for a season. She will write to you soon. I shall look to them and see that they do not want for the necessaries. I have seen and conversed with brother Franklin's and Samuel's wives to-day, and also with their parents. They are all well at this time and cheerful. I saw brother Scovill's wife at the meeting to-day, and she was well. Brother Wheelock's wife is dead: she died of the chills, canker, and other complaints at her friends in the Potawatamie nation. As brother Wheelock now has nothing urgent to call him home, he had better remain in England until I counsel him to return. The wives of all the Elders in England, that went from this country, are *particularly* anxious for their return as you may all well judge; yet inasmuch as they still remain in England, their families can be sustained if they will send them what they consistently can for their help.

And now, with regard to the return of the American Elders to this country, I would say that the propriety or impropriety of their coming soon is left with you, under the influence of the spirit of God, and the spirit of the times to determine. It is wisdom and right for you, brother Spencer, in connexion with brother Frank-



lin, to take upon you the responsibility of saying who shall come, and when they shall come, for thus whispers the spirit of truth unto me. Consider, then, the condition of your families, the responsibility of rolling forth the work there, and let justice and mercy be mingled with your decision and all will be right. But let no Elder bring a company with him from England, unless he receive official counsel from here to do so. It is necessary that a permanent location should be found, and officially made known, before the emigration commences from England, unless the government of England does something for the Saints. I do not know but that I may return to England again next winter or spring. Be this as the Lord and his council say, in answer to the prayers of the Saints in Old England. There will probably two or three companies pass over the mountains this summer, on the track of the pioneers. There are large fields of corn put in on both sides of the river—hundreds and thousands of acres, and I think I should not be out of the way if I should say tens of thousands of acres. It is almost incredible the amount of labour done, and grain put into the ground. If Heaven bless our labours, there will be no scarcity of food among us. Missouri is full of Mormons. Two Indian nations are full of them, and they are strung all along the road from Nauvoo to the Rocky Mountains. All is peace and quietness now. Brother Moses Martin, \* \* \* would do well to return to his family soon if you think it wisdom and proper.

Now, my kind love to yourself, to brother Richards, and to all our fellow-labourers in the gospel, and to all the Saints in the British Isles. May the peace and blessing of our Father in Heaven rest upon you from henceforth and forever. Remember my kind love to all our old friends.

Your friend and brother in the Gospel of Christ,

ORSON HYDE.

P. S.—If brother Spencer can send a little means to his family by some one coming, it will be well; and let all the Elders comfort their wives and children by sending them what means they consistently can, and all will be right. Heaven's blessings be upon you for ever and ever. Amen. O. H.

## CONFERENCE MINUTES.

BRADFORD.

May 23rd, 1847.

This conference was held in Croft Street School Room—a large concourse assembled—the day was fair—joy seemed to radiate every countenance. Elder Milnes called the meeting to order, when Elder Charles Miller was unanimously chosen President, and Priest John Stockdale, Clerk.

The meeting opened after the usual form, by the President, and appropriate remarks in relation to the business of the day and the great importance of our position, holding authority from Jehovah to make known his will to the people.

Present 1 high priest, 12 elders, 18 priests, 6 teachers, and 3 deacons.

BRANCHES REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	REC.	C. OFF	REM.	DEAD.
Bradford, Elder Milnes.....	165	1	4	9	5	3	18	4	4	8	1
Leeds, Elder Emsley .....	70	0	3	4	1	1	11	4	3	4	0
Idle, Elder Lord .....	39	0	2	4	1	1	3	1	0	3	0
Huddersfld, Eld. Whittaker	41	0	1	2	1	1	3	1	0	0	0
Wakefield, Elder Hewitson	21	0	1	1	0	0	0	1	0	0	0
Halifax, Elder Child .....	12	0	1	1	1	0	0	3	0	0	0
Low Moor, Elder Peel .....	8	0	1	0	1	0	0	0	0	0	0
Bramhope, Elder Cooper ...	23	0	2	5	0	0	2	9	2	0	0
Marsden, Priest White .....	12	0	2	1	2	0	0	0	2	1	0
Gayle, Elder Dinsdale .....	3	0	0	0	0	0	0	0	0	0	0
Total .....	394	1	17	27	12	6	37	23	11	16	1

The standing of the branches was generally good, the prospects were animating; peace, love and union generally prevailing throughout the whole conference.

The following branches were then organized by the unanimous vote of the conference:—

That the Saints resident at Pharsley, &c., be organized into a branch, called the Rodley Branch. Elder Jeffrey Dinsdale to preside over the same.



That the Saints resident at Driglington and neighbourhood, be organized into a branch, called the Driglington Branch. Elder Joseph Beecroft to preside over the same.

That the Saints in Morley and vicinity be organized into a branch, called Morley Branch, and that Priest John Barnes preside over the same.

That the Saints in Headingley be organized into a branch, called Headingley Branch, and that Elder Riddel preside over the same.

The meeting closed with benediction from the President.

At two p.m. the meeting was resumed at the appointed time, by Elder Milnes, as the President had not arrived (being detained by baptism).

The President having arrived, he proceeded to business, and having laid before the conference the improvement in the Leeds Branch, and the desire of the Saints that Elder William Emsley preside, it was moved and carried that he preside over the Leeds Branch.

The Sacrament was then attended to, with appropriate singing from the choir.

Sacrament being administered, the President introduced the various nominations, which had been maturely considered by the officers in the various branches, before presenting them to the conference with the fullest confidence, when twenty persons were separately proposed and accepted by the conference, as candidates for the different offices of the Aaronic Priesthood. Such as were present manifested their willingness to accept of the office to which they were called.

Meeting adjourned by benediction from the President till six p.m.

During intermission there were 5 confirmed and 9 ordained by the President and other Elders, to hasten the business of the day.

At six p.m. the meeting commenced at the time specified in the usual way.

The President, previous to entering into business, gave a laconic outline of the magnitude of this stupendous work; its present progress, the order of the kingdom, every man to do his own work, and those receiving missions to faithfully discharge their duties in proclaiming the gospel in all meekness, integrity, and honour before all men.

Fields of labour were then allotted to more than twenty Preachers of the Gospel.

The various Presidents of Branches were presented and their labours allotted, with the full sanction of conference to sustain them.

The President then introduced Elder Henry Whittaker, president of the Huddersfield Branch, whom he had counselled to go out, as a large field of labour surrounded his branch, to which he had consented.

The following motion was carried unanimously, that we fully sanction the appointment of Elder Whittaker to go out in the vineyard, and that he have Huddersfield and Marsden Branches under his special charge.

The President then introduced Elder George Hewitson, President of the Wakefield Branch, whom he had counselled to go out, as a large field of labour opened on every side, to which he had consented.

The following motion was carried unanimously, that we fully sanction the appointment of Elder G. Hewitson to go out in the vineyard, and that Wakefield be the centre of his operations.

The President made some very appropriate remarks in relation to the STARS and publications. The following motion was passed, that we do all in our power to extend the circulation of the STARS, and all the publications of the church as widely as possible.

The President was about to close the meeting, when Elder Beecroft introduced the President of the Conference, and spoke warmly of his labours, &c.

The following motion was unanimously carried, that we fully sustain our beloved President Elder Charles Miller, as President of this Conference, by our faith and means.

After a few important remarks, touching the duties of the officers in their various missions, faithfully declaring the gospel, and calling upon all to repent; that inasmuch as any should not obey, their garments were clear of their blood, &c.



The meeting closed about eight o'clock, with benedictions and blessings from the President.

CHARLES MILLER, President.  
JOHN STOCKDALE, Clerk.

P.S.—Those present who were not ordained at the intermission, were ordained during the evening service by the Elders and President.

#### CARLISLE.

This conference was held in the Rechabite Tent-room, Castle Street, on Sunday the 27th of June, 1847. The meeting was opened in the usual way by singing and prayer. Elder William Speakman, President; Priest John Threlkeld, Clerk.

The President, at the opening of the service, made a few remarks on the great necessity of the members, and the officers in particular, being diligent in spreading a knowledge of the great doctrines of life and salvation, made so plain in these last times by the light of revelation, through his servants the prophets; showing at the same time the folly of expecting those who are out of the covenant to connect themselves with it, while the sons and daughters of that covenant are cold and indifferent about matters of such great moment; having exhorted the Saints then present to arouse themselves from every lethargetic feeling, and to steadfastness and firmness in the work of God,

The following branches were represented :—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.
Carlisle .....	63	3	7	5	1
Brampton .....	21	1	3	1	1
Alston .....	19	2	4	1	0
Newcastle .....	34	3	1	1	1
Dalston .....	19	1	1	1	0
Scattered .....	20	1	1	0	0
Total .....	176	11	17	9	3

In the representation, it was ascertained that 11 had been added to the church since last conference, by baptism, and 7 cut off.

After some remarks made by the President, encouraging the officers to set their powers to the work with all their might, the meeting was dismissed.

At two o'clock p.m. our meeting was opened again, by singing and prayer.

The number of officers present were—4 elders, 4 priests, 5 teachers, and 1 deacon.

The President arose and made a few remarks on the Sacrament about to be administered, showing that our attending to that ordinance was a great blessing when we observed it aright, and that the marriage of the Lamb, to which it had reference, would be a glorious time to faithful Saints, to which time we ought ever to have respect.

It was then moved by Elder Speakman, and seconded by Elder Stoddart, that we sustain the Quorum of the Twelve as the Presidency of the Church of Jesus Christ of Latter-day Saints, with Brigham Young at their head. Carried unanimously.

Moved by Elder Speakman, and seconded by Elder Stoddart, that we sustain Elder Spencer, as the President of the Church in the British Isles, and Elder F. D. Richards as his counsellor, and give it as our opinion that the best way of sustaining them will be in taking the periodicals. Carried unanimously.

Moved by Elder Stoddart, and seconded by Elder Macreary, that we sustain Elder Speakman as the President of this Conference, being satisfied with his labours while he has been with us. Carried unanimously.

The Sacrament being administered, the meeting was dismissed by prayer.

At six o'clock in the evening the meeting assembled again, when it was addressed by the President, from the ii. chap. of Joel. He spoke much about the signs of the times, and the places of deliverance spoken of by the prophet, to the comfort and satisfaction of all present.

WILLIAM SPEAKMAN, President.  
JOHN THRELKELD, Clerk.



BEDFORD—FIRST DIVISION.

This Conference extending over a vast tract of country, Elder Martin thought it discreet to hold the conference meetings at two convenient places in the conference, and accordingly the first division was held in a large room in Wellingborough, on Sunday, April 25th, 1847.

The hour for opening the meeting having arrived, the Saints took their seats with feelings of delight beaming upon their countenances, which bespoke the spirit of God dwelling in them.

Elder Sheffield arose and called the meeting to order, by giving out the first hymn, which was sung in a lively and animating strain.

Elder Margetts moved that Elder R. Martin preside over the conference; the nomination being seconded, it was put to the meeting and carried unanimously. Prayer was then offered by Elder Margetts. After which it was resolved that Elder John Clarke act as clerk to the conference.

The President rose and said, I feel happy to meet with the Saints assembled in conference, although there are not so many as I could wish to see, yet I feel pleased to meet those who are here. It is not our number that will bring down the blessing of God. When the church was first organized in America, there were but six members, and God blessed them. Through their united efforts they were enabled to roll on the work. Just so with those who are now assembled: if we wish to roll on the work of God, we must be united in hand and heart. Although our number is small, we can accomplish a great and a mighty work. I thank God for the opportunity I have of publicly thanking Elder Margetts for the great assistance he has rendered me. His work has been laborious and extensive; I hope the Saints feel benefited by them. If you do not it is your own fault. After making some very suitable remarks, and calling for a representation of the branches, he sat down.

BRANCHES BY WHOM REPRESENTED.	MEM.	ELD.	PRS.	TEA	DEA.
Wellingborough and Irchester, by Elder Sheffield	48	3	6	2	1
Bedford, by Letter .....	28	2	2	0	1
Eversholt, by Letter .....	12	1	1	0	0
Newport and Crowle, by Letter .....	9	1	1	0	0
Stoke, by Elder Nobles .....	21	1	0	1	1
Northampton, by Elder Nobles.....	7	1	0	0	0
Total .....	125	9	10	3	3

Elder Sheffield stated, that the Saints in the Irchester branch had lately been thrown into some confusion on account of some wicked spirits being in the branch, but they were cut off, and the branch was in a fair way for prospering; they had good meetings and well attended.

Elder Margetts rose and said, the Bedford branch is in a very peculiar condition. There are some very good Saints there and some very bad ones. When I go there they will come to the meetings, but when I am away they appear to take no notice of what has been said to them. But autumn will come, and the dry leaves must fall; then, and not till then, will things be better in Bedford. He also stated that the Eversholt branch was in good standing. The Saints at Crowle and Newport are likewise in good standing.

Elder Nobles said, to speak in a general way, the Saints at Stoke are in good standing. We hold some good meetings there, although none of the world attend; the people there say they will unroof the Saints' houses, if they do not cease holding meetings. However, these things only make some of them more faithful to the cause.

The President then moved, that the Saints approve of the course taken by Elder Margetts to open Northampton; although he had not succeeded so well as we at first anticipated, on account of the people not attending. Seconded and carried unanimously. The meeting then adjourned till two o'clock.

Afternoon meeting. The meeting was opened with singing the 163 hymn, and prayer from the president. The choir then sung the 142nd hymn, and the Sacrament was administered by Elder Sheffield and Elder Nobles.



Resolved that brother Jeffery Perkins be ordained to the office of Deacon.

Elder Margetts rose, and made some excellent preliminary remarks to the following propositions, which he suggested to the meeting:—

1st. That we uphold and sustain Brigham Young, as the President of the Church and Kingdom of God on earth.

2nd. That we uphold and sustain the Twelve Apostles, as the High Counsellors of the Church and Kingdom of God on earth.

3rd. That we receive, uphold, and sustain our beloved brother, Orson Spencer, as the President of the Church in the British Islands.

4th. That we uphold and sustain Elder R. Martin, as the President of the Bedford conference.

5th. That we deeply sympathise with the Saints who are suffering in the American wilderness, and that we covenant to pray the Almighty to redress their wrongs, and speedily establish them in their new location in peace and prosperity.

The foregoing were all laid before the meeting, seconded, and carried unanimously.

Elder Martin rose and moved, that the Saints sustain and uphold Elder Margetts, as counsellor and travelling elder in the Bedford conference. Seconded and carried without a dissenting voice.

Elders Sheffield, Clarke, and Nobles then addressed the meeting. The meeting then adjourned.

The meeting opened in the evening by singing the 5th hymn, prayer from Elder Margetts. The choir then sung the 10th hymn.

Elder Martin then addressed the meeting. He delivered a long discourse on prophecy, which would have proved both instructive and edifying had he not been disturbed several times during his discourse by apostates, who had lately been cut off the church. It appeared they could not receive the good word themselves, therefore felt determined that no one else should.

The meeting dismissed with a benediction from the President.

ROBERT MARTIN, President.  
JOHN CLARKE, Clerk.

#### SECOND DIVISION.

This conference was held in the Saints Meeting House, Thorncote, on Sunday, May 2nd, 1847.

Moved by Elder Margetts, that Elder R. Martin preside over the meeting. Seconded and carried unanimously.

Resolved that Elder Margetts be clerk.

The President then arose and made some excellent remarks on the nature of the meeting, shewing the necessity of the Saints being united as one. If they are not united they cannot accomplish anything, Satan will get among them and lead some to apostatize. The President, after a lengthy discourse, replete with instruction, called upon Elder Margetts to address the meeting.

Elder Margetts arose and said, it was a source of great pleasure to him to have the opportunity of addressing them. He did not feel very talkative, but would do his best by offering a few remarks. He would first ask a question. Why do the Saints meet on the Lord's day to transact business? That is a question often asked by the people of the world. I will answer by asking which is not the Lord's day? Again, if this is any more the Lord's day than another, I say we cannot do better than meet on his day, to do his work. After some other suitable remarks, he sat down.

Elder Reed then arose, and made some good observations on the nature of our meeting.

Elder W. Smith said he would not refer to anything that had been said: he only wished to express his happiness at meeting with the Saints. Our Father, in the Gospel, made some very excellent remarks, to the rejoicing of the Saints.

The President then called for a representation of the branches.



BRANCHES BY WHOM REPRESENTED.	MEM.	ELD.	PRS.	TEA.	DEA.
Wadon, by Elder Parcel .....	39	2	3	1	0
Gravelly, by Elder Wheeler .....	30	1	1	1	0
Whyboston, by Elder Joice .....	28	3	2	2	1
Thorncote, by Priest Underwood.....	31	1	4	1	0
Total .....	128	7	10	5	1

Elder Parcel said, the Saints at Wadon were, generally speaking, in good standing, and felt determined to go on in the way of truth.

Elder Wheeler said, the Saints at Gravelly are all in good standing. The Council is united. All appear determined to do the will of God.

Elder Joice rose and said, I can speak well of the Saints at Whyboston; they bear each other's burdens, and take a delight in helping each other on. The officers are all firm and united.

Elder Martin said, the Saints in the Thorncote branch were thrown into confusion. The cause of it is in the council. Some of them are afraid to make a little sacrifice for the gospel. They love their homes better than they love the cause. There are elders in this church who have sacrificed good homes for the cause, and have suffered much in travelling. I have one at my side (Elder Margetts) who has left a good home, good friends, and many comforts. I have been at his friends' houses, and have seen for myself. I know he has travelled to preach the gospel, till the blood of his feet has been found in his shoes. After some other remarks, in which he gave the officers a sound whipping, he moved that Elder Foxley be dropped from the office of president. Seconded and carried.

Resolved, that Elder Joice take charge of the branch at Thorncote. After singing a suitable hymn, the Sacrament was administered to a good number of Saints, who rejoiced at the opportunity of partaking of that refreshing ordinance.

The resolutions passed at the conference, held in Wellingborough, were then laid before the meeting, and the Saints manifested their willingness to support them. Rejoicing at the opportunity of expressing their love towards the authorities of the church. Moved that the meeting adjourn till six o'clock; seconded and carried.

The meeting was opened in the usual way by singing and prayer. After which Elder Margetts addressed the meeting, in a lengthy discourse, on the second coming of Jesus Christ. The meeting was then dismissed with a benediction from the president. The Saints, after the usual shake of the hand, departed, well pleased with the proceedings of the day.

ROBERT MARTIN, President.  
THOMAS MARGETTS, Clerk.

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## The Latter-day Saints' Millennial Star.

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AUGUST 15, 1847.

BELOVED SAINTS,—Through the tender mercy of our God, and the prevailing faith of the Saints, I am so far recovered from a severe sickness, as to be barely able, for the first time, to acknowledge my gratitude to God, and his dear people, through the STAR. I have laid down in the severest, and almost the only considerable sickness, experienced since my early boyhood. But I laid low, like a child in the arms of the parent, feeling perfectly secure of life in the faith of thousands of Saints, and in the providential bosom of my God. The Elders that watched over me, and administered to me, were a host in power. Many Saints in this vicinity ministered comforts suited to my condition, while the liberality of Elder Gibson, of Edinburgh, bespoke the same benevolent spirit that has been working through the Priesthood since the morning of creation; and will work, until all the sons and daughters of Adam are redeemed, except the heirs of perdition, that the scripture may be fulfilled. Of the same congenial spirit, allow me to name brother and sister Ennion, (former sufferers by Hedlock), in



whose pleasant residence I was permitted to be sick three weeks, with many attendants. Their charge was like the good Samaritan's, with this adjunct—that what I might be disposed to pay *them*, I would remit the same to my destitute orphans in the wilderness. The blessing of the motherless and destitute will surely descend upon their heads.

To him that is full and hath need of nothing, favours may pass unnoticed as the idle wind. But when persecution has turned sunshine into storms, and a house into a tent, and a fruitful field into a desolate wilderness! and children, the lawful heirs of plenty, in all the tenderness and thoughtlessness of early minority, are obliged to seek *diligently* the *very* precarious supplies that sustain *life*, without the soft hand of the fond mother to pat the cheek, or wipe the anxious tear; or the rigid forecast and labour of the father to bring forth supplies—then, then a little favour, is like the fragrant breeze of heaven, and gratitude must have vent, if not in words, at least,—in silent drops of tears.

After a few days spent in the country, in order to complete my restoration to ordinary health, I hope to minister again through the STAR, and confer with the churches, and minister personally to the conferences of the kingdom from time to time.

You will perceive by Elder Orson Hyde's letter all the council that has, as yet, reached us from the Presidency in America. And I would also apprise you that a very important official letter from President Young, which was due to us two months since, has been unaccountably detained and not yet reached us. In consequence of the miscarriage or detention of this important document, we shall not say any thing at present on some subjects of interest to the cause of truth in England, still hoping to receive it hereafter.

The unusual success of the priesthood in winning souls, and the very favourable disposition of those out of the church, to hear and obey the gospel, go to show that the work of the Saints in this land is not yet finished, and also that the time of emigration is not yet. If we can do more good here than in the land of Zion, let this consideration serve to content us for a season. The angels rejoice over one sinner that repents, and were our minds equally enlarged, we should be as ready as another to exclaim, “the redemption of the soul is precious.” Near a thousand souls are brought into the Kingdom of God, quarterly, on this Island. Who then that loves their native land and their countrymen, will not be slow to leave the inmates of a burning building while it is practicable to effect their deliverance. The day of burning is at hand.

The harvest is ripening fast. Wickedness would even now overflow all restraints, were it not that some righteous remain in Sodom. The promised seed are not all gathered. The wise virgins have not all been awakened to know that the Bridegroom is indeed coming. As honest and pure souls as any that have been washed in baptism are still unacquainted with the gospel proclamation of the angel, “That the hour of salvation and judgment has come!”

The Hymn Book is printed, and going immediately into the hands of the book-binder. It has an addition of sixteen pages of choice Songs and Hymns, and will be sold at the usual price of one and threepence to agents, and one and sixpence retail.

Will Book Agents forward us, before the next number of the STAR is issued, a list of all the Hymn Books that have been paid for, by them to this office, otherwise we shall not be able to serve every one with their proper number of books. We wish this suggestion *particularly* observed. We shall have a few copies of the best bound Hymn Books to spare as formerly.



We have had the pleasure of noticing some plates; we understand they were got into circulation by Elder Scovil. The excellency of them seems to be, that while we are partaking the bounties of Providence, that satisfy with food and gladness, we are sensibly reminded of the Twelve Apostles, two Bishops, and Patriarch, by whom the world is fed with knowledge and understanding, and satisfied with the great things of God's law. Honour will accrue, sooner or later, from all things to the Priesthood, which is after the order of the Son of God. And so let it ever be.

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### LABOUR AND SUCCESS IN SHREWSBURY.

*Shrewsbury, 4th August, 1847.*

To President Spencer,—Dear Brother,—I feel that an additional testimony of the goodness of God, in choosing weak man to assist in rolling on THE KINGDOM, and owning our labours, by adding five members to the church in a new town and district, *in one week*, will do you more good than one box of Morrison's pills, five of Holloway's, or any other elixir, or more mysterious mineral compound.

Some weeks ago, Elder Thomas was working in Shrewsbury, and began to preach the gospel, many opposed, and some heard gladly; he returned to Liverpool, and bore testimony of what he had done. Having heard your strong desires that the gospel should be preached in *new places*, to those who had never heard it, and the promise of God, that we should have more abundant success, I desired much to go to Shrewsbury, and preach the everlasting gospel; I accompanied Elder Thomas thither eighteen days ago; we preached every evening in some part of the city, and four times each Sunday, and a week ago—the first in Shrewsbury—Thomas Davies was baptized by me. Next evening two sisters were baptized by brother Thomas, and since he left, other two; in all, five in one week, one of whom has for years been an out-door preacher, first for one party and then for another, and all the time “for the Lord,” (is God divided?) latterly for the Irvinites and Campbellites. He opposed me a little, yea, much, though not so much as other parsons and priests did; but through the power of God, and much teaching, he was persuaded to submit to the ordinance, under one who had authority, *that he might receive the Holy Ghost*, and humbled himself—an aged man, in comfortable circumstances—and was baptized “*for the remission of his sins*.” Elder Butler, who had been labouring in that region of country, came down to Shrewsbury to hold a discussion with some uneasy spirits—Baptists by name—who had also withstood the truth as propounded by me, and finding I was there, traced me out. We counselled together and organized a branch in Shrewsbury, calling and ordaining Father Fenn, to the office of a Priest, and brother Davies to the office of a Deacon.

I pray my Father to restore you speedily to greater health than you ever have had, to preserve the tender lambs of his flock in Shrewsbury, that I may have some of them as jewels in my crown, when we become kings, as we now are priests, of the Most High God. I rejoice to hear that brother Thomas is appointed to labour permanently in Shrewsbury, in connexion with brother Butler. There are many there very near the kingdom, who will soon enter it, in the name of Jesus. Amen.

T. D. BROWN.

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### APPOINTMENTS.

Elder Andrew Cahoon is appointed to take the Presidency of the Clitheroe Conference. In this appointment this conference will only need become acquainted with brother Cahoon to love him. He has known the Church and been familiar with its Prophet and wisest counsellors from early youth, both in prosperity and in adversity. The conference may safely cherish him in their hearts, and uphold him in all his ways as a teacher of righteousness.



Further, as the Presidency of all Scotland may have measurably devolved upon elder S. W. Richards for some time past, hereafter his presidential charge will extend to the Glasgow Conference ; and Elder William Gibson, well known as the father of many rising branches of the Church in Scotland, will take the presidential charge of the Edinburgh conference.

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### PROROGATION OF PARLIAMENT.

The speech delivered on Friday, the 23rd ult., by her Majesty in person, from the throne, having been settled at the Privy Council, held on Thursday, at Buckingham Palace, the preparations usual on such state ceremonies as the opening and prorogation of Parliament, took place, for the first time, at the new House of Lords, which her Majesty for the first time visited in state. The house presented a very brilliant appearance.

Her Majesty was received at her entrance to the house by the great officers of state, and of the household ; and having robed and taken her seat upon the throne, having Prince Albert seated on a lower chair on her left, and having commanded the attendance of the House of Commons at the bar, proceeded to read, in her usual clear distinct voice, the following

#### ROYAL SPEECH.

*" My Lords and Gentlemen,*

" I have much satisfaction in being able to release you from the duties of a laborious and anxious session. I cannot take leave of you without expressing my grateful sense of the assiduity and zeal with which you have applied yourselves to the consideration of the public interest.

" Your attention has been principally directed to the measures of immediate relief, which a great and unprecedented calamity rendered necessary.

" I have given my cheerful assent to those laws which, by allowing the free admission of grain, and by affording facilities for the use of sugar in breweries and distilleries, tend to increase the quantity of human food, and to promote commercial intercourse.

" I rejoice to find that you have in no instance proposed new restrictions, or interfered with the liberty of foreign or internal trade as a mode of relieving distress. I feel assured that such measures are generally ineffectual, and in some cases aggravate the evils for the alleviation of which they are adopted.

" I cordially approve of the acts of large and liberal bounty by which you have assuaged the sufferings of my Irish subjects. I have also readily given my sanction to a law to make better provision for the permanent relief of the destitute in Ireland. I have likewise given my assent to various bills calculated to promote the agriculture and develop the industry of that portion of the United kingdom. My attention shall be directed to such further measures as may be conducive to those salutary purposes.

" My relations with Foreign Powers continue to inspire me with confidence in the maintenance of peace.

" It has afforded me great satisfaction to find that the measures which, in concert with the King of the French, the Queen of Spain, and the Queen of Portugal, I have taken for the pacification of Portugal, have been attended with success, and that the civil war which for many months had afflicted that country has at last been brought to a bloodless termination.

" I indulge the hope that future differences between political parties in that country may be settled without an appeal to arms.

*" Gentlemen of the House of Commons,*

" I thank you for your willingness in granting me the necessary supplies ; they shall be applied with due care and economy to the public service.

" I am happy to inform you that, notwithstanding the high price of food, the revenue has, up to the present time, been more productive than I had reason to anticipate. The increased use of articles of general consumption has chiefly contributed to this result.

" The revenue derived from sugar, especially, has been greatly augmented by the removal of the prohibitory duties on foreign sugar.

" The various grants which you have made for education in the United Kingdom will, I trust, be conducive to the religious and moral improvement of my people.



*"My Lords and Gentlemen,*

"I think proper to inform you that it is my intention immediately to dissolve the present Parliament.

"I rely with confidence on the loyalty to the Throne, and attachment to the free institutions of this country, which animate the great body of my people. I join, with them in supplications to Almighty God, that the dearth by which we have been afflicted may, by Divine blessing, be converted into cheapness and plenty."

#### DEPARTURES AND ARRIVALS OF THE FOREIGN MAILS IN AUGUST.

The mails for Maderia, the British and foreign colonies in the West Indies, (except Honduras, Bermuda, and Havannah), and Venezuela, will be made up in London, on the morning of the 17th, in Liverpool on the evening of the 16th, at 6 p. m. Next packets due, the Great Western (steamer) on the 7th, and the Severn Steamer on the 22nd. The mails for Gibraltar, Malta, Greece, the Ionian Islands, Egypt, Aden, Ceylon, India, Hong Kong, and China, will be made up in London on the morning of the 20th, in Liverpool on the evening of the 19th, at 6 p. m., to be forwarded by the fortnightly overland closed mails to the Mediterranean, Egypt, India, &c., from London on the evenings of the 7th and 24th, *via* Marseilles, and from Liverpool on the mornings of the 7th and 24th, at 5 a. m. Next mails from Halifax and Boston, the Britannia (steamer) due on the 15th, and the Hibernia (steamer) on the 30th, at Liverpool. Letters and newspapers to New York *via* Havre.

The French Government having established a line of mail steam packets to run between Havre and New York, all letters and newspapers intended to be forwarded from the United Kingdom to America by these vessels, must be specially addressed "by French packet from Havre." The postage on letters forwarded by this *route* must be paid in advance, and will be as follows:—For letters weighing under a quarter of an ounce, British postage 5d., foreign 10d., total 1s. 3d.; one and a quarter ounce, British postage 1s. 8d., foreign 4s. 2d., total 5s. 10d.; and so on in proportion, 5d. and 10d. for every quarter of an ounce; and upon each newspaper the charge will be 2d. These packets are appointed to leave Havre on the 15th and last day of each month until further notice. Letters and newspapers addressed to be forwarded by the packets will be specially sent in the French mail to Calais, unless specially directed "*via* Southampton." The mails for Vigo, Oporto, Lisbon, Maderia, *via* Lisbon, Cadiz, and Gibraltar, will be made up in London on the mornings of the 7th, 17th, and 27th; in Liverpool on the evenings of the 6th, 16th, and 26th, at 6 p. m., to be forwarded *via* Southampton; next packet due the Jupiter steamer, on the 6th, Montrose 15th, and the Tiger steamer on the 25th at Southampton.—*Mercury*.

#### VARIETIES.

The prospect of the harvest throughout the south of Europe is most gratifying. For fifty years the markets of Paris have never been so abundantly supplied with fruit and vegetables as at present, and the vintage of this year will, it is said be memorable for its superabundance.

TRUE LOVE.—There needs no other proof, that happiness is the most wholesome moral atmosphere, and that in which the immortality of man is destined ultimately to thrive, than the elevation of soul, the religious aspiration, which attends the first sober certainty of *true love*. The statesman is the leader of a nation; the warrior is the grace of an age; the philosopher is the birth of a thousand years; but the lover—where is he *not*! Wherever parents look round upon their children, there he has been; wherever children are at play together, there he soon will be; wherever there are roofs under which men dwell—wherever there is an atmosphere vibrating with human voices, there is the lover, and there is his lofty worship going on—unspeakable, but revealed in the brightness of the eye, the majesty of the presence, and the high temper of the discourse. *True love* continues and *will* continue to send up its homage amidst the busy hum of noon and the song of morning stars.—*Miss Martineau*.



A conspiracy against the Pope has been discovered and frustrated at Rome. At the head of it was the Civil Governor of the city, and several officers of the Papal troops were implicated.

The *Courrier de Marseilles* publishes a letter from Rome of the 18th instant, stating that a great agitation prevailed in that capital, in consequence of the report of the discovery of a conspiracy, at the head of which was supposed to be cardinal Lambruschini. "I dare not," says the writer, "mention the projects attributed to the conspirators, but I am assured that numerous arrests took place in the course of the day, and that several high personages were confined in the Castle of San Angelo."

WHAT CONSTITUTES REAL WEALTH.—There is no real wealth but the labour of man. Were the mountains of gold and the valleys of silver, the world would not be one grain of corn the richer, nor could one comfort be added to the human mind.—*Godwin*.

POVERTY.—Start not at the labour doom of honest poverty; it is to poverty that we are indebted for the discovery of a new world; it made Franklin a philosopher, Hogarth a painter, and Napoleon the conquerer of Europe. The mightiest minds that ever astonished the civilized world, were nursed in the vale of poverty; that was their incentive to action, their stimulus to glory and immortality. Pine not, then, at your lot, if you be poor and virtuous; a large fortune to giddy youth, is the most painful judgment an indulgent heaven can inflict upon man. The inordinate love of wealth, so fatally prevalent in modern times, when, with a great majority, riches are a test of respectability, and cash a token of worth and virtue, a cloak to screen from crime—is worse than a blear-eyed famine, more fatal than the festering folds of the purple pestilence. Mourn not, then, that you are poor, push your faculties into a holier sphere, and reap abundant stores of mental gain in the extended field of an enlightened mind.—*Fish*.

BE TRUTHFUL.—Let us be truthful—let us speak, and act, and look *ourselves*—never try to appear other than we are. Who in his heart does not long for this? Who is not weary of seeming and not being? There is no freedom without it. There are no chains so heavy or degrading as those which enslave us the moment we strive to appear other than we are. There is no conduct so mean, so unworthy, so cowardly, as untruthfulness; and none so noble, so glorious, and God-like, as perfect truthfulness. Does not every heart feel this? Why then do we see so little of it around us? Why do we not find more of it in our own souls? Shall we who are called to be children of light, shroud ourselves in darkness—the darkness of insincerity, and strive to escape from the day—the clear, bright day of sincerity? Let us rather stand bravely and gladly in the light, removing, as we may, all clouds and mists from about us, and dare to appear to all, in all places, *as we are*. Prefer to be called unwise, unsound, or even unholy, to being untrue. Let us strive to become so transparent that the smallest word or slightest look may be a true index of ourselves. Then shall we be indeed free, with no master but a Heavenly one. Then shall the light of God's love shine in upon us, and cast out all fear. Then in our truthfulness and simplicity shall we be as "little children;" and "of such is the kingdom of heaven."—*American*.

SYMPATHY.—Does it require a long time, days, weeks, months, and years, to enable human beings to love one another? Does the human heart slowly and suspiciously lay up one kind thought after another, till the measure of affection is full? May gentle words and kind smiles pass from the lips, and the heart remain cold and untouched, and willing to lose sight of, and to forget, the object of its transitory tenderness? It may be so with many, for the accidents of time take different lessons, all equally necessary and wholesome, perhaps, to different hearts; but, before human nature has been sorely afflicted, tried, or deceived, its temper is opened to kindness and to joy; and, attracted by the sympathies of a common nature, why may not those who are strangers to-day, be friends to-morrow? Nor does deep affliction always close up the fountains of love in the human soul. The saddest turn often is sudden restoration to the gay and joyful; like the light streaming in upon a prisoner through the bars of his dungeon, is the smile on faces, not yet bedimmed by grief, to the man of many miseries; and he who hugs his sorrow to his soul, will often at once lay down that rueful burden to which he has so long clung with infatuated despair, at the sight of youth, beauty, and innocence, rejoicing before him in untamed and triumphant bliss. There are often, also, sudden revelations of sympathy made between human beings by a word, a tone, a look, or a smile; truth is then conveyed suddenly and easily into their spirits, and from that moment they rest assured of each other's worth, as much as if they had been mutually known for years. If there were not these strong and prevailing tendencies in our nature, the path of human life would be barren indeed; or the friendships that spring up over them would in general be sown by the hand of self-interest or self-love. But nature follows other processes; and love and friendship at first sight often spring up as necessarily as flowers expand from bud into blossom, in the course of a few sunny and dewy hours of one vernal morning.—*Professor Wilson*.



**BE KIND.**—How foolish it is to do anything else. Kindness to all God's creatures is like soft soap upon a ship's way. It enables one to slide off into the great ocean of eternity without friction, without smoke or fire. There is no excuse for unkindness even in the "vilest of the vile." It is the bane of society, and yet all are more or less liable to indulge in it. We may be determined, resolute, unyielding in what we believe to be our duty, but still we may be kind. Indeed, firmness and decision in our treatment of wrong doers are required by kindness; for one of the first dictates of a kind spirit is, to know how to consult the good of an offender, and this can be effectually promoted only by intercepting him in his evil way.

**IMPORTANCE OF EXAMPLE.**—The *poor woman* who, with a scanty wardrobe, is ever neat and clean in her person, amid various and trying duties; is patient, gentle, and affectionate in her domestic relations; with small funds is economical and judicious in her household management—as presenting every day a practical exposition of some of the best lessons in life—may be a greater benefactor of her kind than the woman of fortune, though she may scatter a tithe of a large fortune in alms. The *poor man*, whose regularity and propriety of conduct co-operate with such a woman, and shows his fellow-workmen or townsmen, what temperance, industry, manly tenderness, and superiority to low and sensual temptation can effect in endearing a home, which, like the green spot that the traveller finds in the desert, is bright even amid the gloom of poverty, and sweet even amid all the surrounding bitterness—such a man does good as well as the most eloquent speaker that ever spoke, and the most eloquent writer that ever wrote.

**VERY EXPLICIT.**—A Yankee, riding up to a Dutchman, exclaimed, "Well, stranger, for acquaintance sake, what might be your name?" "Vy, my name is Haunce Hollenhoffenhiffenhoffengradensteiner!" "By Cape Cod, if that ain't as long as a pumpkin vine. Well I han't no time to lose—I'm on a speculation! Tell me the road to Harrisburg." "To Harrisburg? Vell, you see dat roat pon de hill?" pointing in the direction. "Oh, yes, I see it." "Vell, den, you musht not dake dat roat. You see dis roat by de coal-bank?" "Yes." "Vell, dat is not de roat, too; but you musht go right straight py de parn dere, and ven you see von roat crooks jusht so, (bending his elbows, and describing it at the same time,) and ven you get dere, keep right along till you gits furder. Vell, den, you vill turn de potato path round de bridge over the river up stream, and de hill up, and directly you see mine prodder Fitz's parn, shingled mit straw, dat's de house vere mine prodder lives. He'll tell you so petter as I can. And you go a little pit furder, you see two roats—you musht not take both of 'em." The Yankee rode off at the top of his speed.

**THE RACE NOT FOR THE SWIFT BUT THE LOVING.**—It is death in Lapland to marry a maid without her parents' consent; wherefore if one bear an affection for a maid, upon the breaking thereof to her friends, the fashion is that a day is appointed for her friends to behold the two parties run a race together. The maid is allowed in starting the advantage of a third part of the race, so that it is impossible, except willing of herself, that she should be overtaken. If the maid outrun her suitor, the matter is ended, it being penal for the man to renew the mention of marriage. But if the virgin hath an affection for him, though at first running hard to try the truth of his love, she will (without Atalanta's golden ball to retard her speed) pretend some casualty, and make a voluntary halt before she comes to the mark or end of the race. Thus none are compelled to marry against their own will; and this is the cause that in this country the married people are richer in their own contentment than in other lands, where so many forced matches make feigned love and real unhappiness.—*Fuller's Worthies.*

**THE REFLUX.**—We are happy to say that the Irish paupers are being reconveyed from this port to their own country at the average rate of about a 100 per day, and that the town is, in consequence, very much less unhealthy than it has been for months past. The Select Vestry are at present engaged in diminishing the number of inmates in the workhouse, the fever hospitals, the fever sheds, and the lazarettoes, by drafting them back to Ireland, and this process will be continued until some of the receptacles for disease are emptied and closed. The reluctance upon the part of the paupers to return to Fatherland is as great as ever, so much so that thousands of them have fled into the interior of the country for the purpose of cutting the harvest, and are therefore no longer chargeable on the parish funds. Many have made their escape from the workhouse, knowing that if they remained there Ireland must be their destination, and many others have refused to become inmates of the fever hospitals and sheds, knowing that immediately on their being pronounced convalescent they must cross the channel. The effect of the Poor Removals Bill is now particularly visible in the rapid falling off of the drain on the parish funds. The relief in kind amounted to £56 per day in April last: it now amounts to only £6 8s. 2d. There has been as gratifying a decline in the daily payment of money. The men, women, and children relieved in April were 5,500 in number; now they have dwindled down to 1,404, and they will be less than one thousand in the course of a few days more.



## RETALIATION.

INSCRIBED TO ELDER FRANKLIN D. RICHARDS.

When Jesus appeared as the Saviour of men !  
His back to the smiters, for truth gave he then :  
That redemption and mercy to sinners might flow ;  
Ah ! then all his work was,—*a kiss for a blow.*

And onward his followers shared the same fate,  
While the Spirit of truth stemm'd a world of hate :  
Just so was it then, and will ever be so,  
While falsehood can utter,—*a kiss for a blow.*

But when he returns in his glory to reign !  
No more shall he suffer the scoffer's disdain :  
Then the black-hearted hypocrite sinners shall know,  
There's no longer for them—*a kiss for a blow.*

Hark ! a voice from on high, saying, "O Lord, how long,"  
And on earth a loud cry of wailing and wrong ;  
For the land's full of robbery, violence, and woe,  
And the causers cry on, give—*a kiss for a blow.*

Yet, there is a day when in wrath he'll devour,  
And thrash them to dust with the rod of his power :  
Who now cry "Lord, Lord !" in tones mournfully low,  
And cheat, lie, and preach, give—*a kiss for a blow.*

If slander and falsehood were axioms of bliss,  
And a growl for a scowl, and a kick for a kiss ;  
Then Sin, in its pure native colours would glow,  
And we'd laugh when 'twas said, give—*a kiss for a blow.*

But alas for the motto—"put evil for good,"  
To say *well*, and do *ill*, is now understood ;  
With words sweet and oily, and hearts cold as snow,  
The wicked can trump forth—*a kiss for a blow.*

Kilmarnock.

LYON.

## LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 7TH OF AUGUST.

Joseph Walker .....	£0 4 0	Brought forward.....	£8 3 0
Robert Christie .....	3 9 0	James Bond.....	1 4 3
Crandell Dunn .....	1 6 0	Thomas Smith (per John Lickerish) ...	1 19 6
William West.....	1 0 0	Joseph Wooton .....	1 2 6
Charles Miller.....	1 8 6	Samuel Wood.....	1 0 0
Francis Jackson.....	0 15 6		
Carried forward .....	£8 3 0		£13 9 3

## NOTICES.

Elder Crandell Dunn is appointed to preside over the Sheffield Conference. Address to him at Mr. Stubbs, 12, Cumberland Street, Sheffield Moor, Sheffield.

Elder G. D. Watt is appointed to preside over the Preston Conference.

ERRATUM.—In the article Route to Western America, in our last number, for *Chagus* read *Chagres*.

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## LIVERPOOL:

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THE LATTER-DAY SAINTS'  
**MILLENNIAL STAR.**

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 17.

SEPTEMBER 1, 1847.

VOL. IX.

AMERICAN NEWS.

UNITED STATES AND MEXICO.

The steam-ship *Britannia*, Captain Harrison, arrived in the Mersey from Boston on Friday evening, the 13th ult.

Important accounts were current that at length Mexico had appointed three commissioners to discuss with Mr. Trist, the American envoy, the preliminaries of peace. Upon the accuracy of these statements, however, we can place no implicit reliance; and even should they be warranted, and a treaty be consummated, yet a formidable obstacle to the realization of peace has risen up in the shape of a coalition of several states of the Mexican federation, whose intention has been announced to reject any peace offered upon terms dishonourable to the perfect integrity of the national territories. Generals Cadwallader and Pallas had reached Perote, after encountering considerable opposition. General Pierce, with a detachment of two or three thousand men, left Vera Cruz for head quarters, on the 15th ult., but information having been brought in by the scouts that a very large Mexican force was at the National Bridge, the commandant returned to the city, and, after he had obtained a reinforcement of 700 men, marched out to meet the enemy. The city was placed in a state of defence. From Tampico we learn that an American force of about 200 men had had an encounter with a body of Mexican cavalry, and had cut its way back to the port, with a loss of twenty killed. The Mexican loss is reported at 150. General Taylor remained in position at Buena Vista. It was reported that large numbers of Mexican cavalry had crossed the mountains.

The domestic news of the United States is unimportant. General Taylor's prospects for the presidency continue to brighten.

The steam-ship *Washington*, arrived at New York in fifteen days from Southampton; and the steam-ship *Hibernia*, at Halifax on the 31st ult.

From Canada we have accounts of the prorogation of the provincial parliament, with the usual speech from the governor. It is unimportant. The House of Assembly had addressed the crown for the repeal of the freedom of the St. Lawrence and the modification of the navigation laws, so far as regards the interest of the colony. The accounts of mortality among the Irish emigrants continue to be frightful.

The contributions in the United States for the relief of the distressed Irish from the 1st of January to the 31st of July, amount to 1,050,000 dollars, or about £200,000.



## SEVENTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Rev. and Dear Sir,—The next subject in the order of my promise, contained in my first letter to you, is, **THE RE-ESTABLISHMENT OF AN APOSTOLIC CHURCH**, after the similitude and power of the primitive church. Such an occurrence as this, truly demands proof of a palpable and satisfactory order, which, by the help of God, I will proceed to give you.

The beloved apostle John, who survived many of his fellow-labourers in the gospel, and saw many damnable heresies coming into the church, and making havoc of all the faithful, and even the seven most faithful churches in all the earth probably, right under his own faithful supervision, yielding to APOSTACY, and going over to Satan. This apostle, dear sir, in his solitary grief, was shewn, by revelation from God, the **RE-ESTABLISHMENT OF THE TRUE CHURCH**, with such wrath and vengeance following its wake, as should make an utter end of wickedness, give the righteous a thousand years rest, cleanse the earth by blood and burning, and bind the devil until the "little season."

Now mark, sir, the emphatic words of this apostle before he left the earth, concerning what he saw would come in the last days. Hear now with a fixed ear, and an unbiassed, determined purpose to believe, and abide the declaration of your own apostle John. Now to the momentous words that cheered the few banished, persecuted Saints, that survived the bloody hand of Gentile apostacy. Says he:—"I saw another angel flying through the midst of heaven, having the everlasting gospel to preach to all nations, kindreds, tongues, and people; saying, Fear God and give glory to him, for the hour of his judgment is come." There is no obscurity about this language. It is quite as intelligible and free from ambiguity as the language that predicted the marvellous manner of the coming of Christ, which, however, men would not understand through prejudice. "Behold a virgin shall conceive and bear a son," &c. Now, sir, is it at all incredible that an angel should come to men? Or is it incredible that he should come soaring, or "*flying*, in the midst of heaven to earth?" You certainly believe, that Jesus Christ and Elijah soared from the earth up through the air, or visible heavens. Is it not also credible, that God should employ an angel to carry a message to the nations? And as God ministered the law by angels to one man, Moses, for a whole nation, even so the angel that John saw, would minister his gospel message to some *particular* man, and that man should bear it to the nations of the earth. Now, to what man might we expect an angel would bring such a message of vast importance? A great and wise man, or obscure and ignorant, or an old or young man? If we look at the past, we shall find that John was a boisterous fellow, from the wilderness, that had no fellowship for any existing religion whatever. He struck the axe deep at the root of every religious organization, notwithstanding there were, probably, some good men in every sect, but they were in error. This man, sir, was first and chief pioneer to the Lord of life.

And who comes next to receive a message for all nations, and hold the keys of revelation for all nations? Now, reverend sir, fix the eye of your mind steadily upon him. And who is he? An honest, hardy, illiterate, bold, rough fisherman, that perhaps never saw the inside of a gentleman's drawing-room. Here, sir, is the wisdom of God and confusion of man. But to return. Who is the man, to whom the angel shall give the gospel message for all nations, in the last days, according to the vision of John, the revelator? Let God, the Holy One of all the earth, speak in this matter, and let all the ends of the earth believe HIS holy word. The Lord God of all flesh, sir, by the mouth of His servant Zechariah, tells us precisely what kind of man this angel would speak to, and give the gospel, in the last dispensation. Speaking of the two great events, (the building of Zion and Jerusalem, in the last days), Zechariah, with his ear open to the revelation of the same great event as John's was, says he heard the mandate of the Almighty to the angel, saying:—"Go and speak to that *young* man." Here we have it, sir, in the language and testimony of God himself, by the mouths of his two servants, John, the revelator, and



**Zechariah.** John saw, after much inquiry before God, about the restoration of the gospel to the earth, in clear vision, the angel in his downward flight through the heavens to earth, and also heard him proclaim his errand, and the message of joy and wo to the nations of the last days. The other servant of God, Zechariah, like John, equally intent to know, whether the true gospel ever would triumph in all the earth, and wickedness come to an end, had the happiness to see the angel, at the end of his downward flight, place his feet upon the earth, and witness the finger of God raised, and pointing the angel to a *young* man, saying, "go speak to that *young* man."

Now, sir, that you may be convinced beyond controversy, I will beg your attention to the marvellous coincidence, between the matter of fact, as related by a guileless *young* man, and the declaration of John and Zechariah; but first, you must readily admit, that according to the testimony of two prophets of God, an angel must come down through the midst of heaven to earth, in *some* period of the last days, subsequent to the life time of John, with such a gospel as was not on the earth; and that angel must communicate his gospel message to some certain *young* man which the finger of God should point out to the angel. Now, was the young man Joseph *the* man, or look we for another? His testimony concerning the angel that he saw, and the message that he received, if you will read it, coincides perfectly with what the two prophets had long since declared should take place. He was, indeed, an illiterate and obscure youth of seventeen, of humble parentage, from the mountains of Vermont; but was he any less fit to receive such a message than any other youth, because he was illiterate or poor, or obscure, or rough and vulgar. This simple country youth told a tale of what he had seen and heard, in the face of all the broad blazing science and christianity of the nineteenth century; but was he any less likely to be *the* youth that the prophets saw and spoke of on that account? Was it a marvellous tale that he told? so likewise was the tale that the Virgin Mary told about her *offspring* as *begotten of God* the Father. Did the message that Joseph received, lead him to disfellowship all the religious systems of the day, as incompatible with the primitive pattern? so did Jesus, with the religions of his day. But lest some lingering doubt should remain upon your mind, whether the young man Joseph was the identical youth spoken of by the prophets just named, you shall have other proofs until reason is satisfied.

The prophet Daniel being greatly beloved of God, and of great faith, saw this scene of the visitation of the angel to the *young* man, and the laying of the corner stone of a millennial kingdom, and the time of its organization, and calculated the same, to a day, as will be developed in due time. Job wished that his words, or revelations and history, were written with a pen of iron (the engraver's tool) and laid in a rock. Now many of the prophets that lived and suffered on the American continent, and settled that continent about the time of the destruction of Jerusalem under Zedekiah, also wished *their* words written and laid in rock or stone. By great faith they obtained permission to have their records and prophecies laid up in *stone*, being neatly engraved with a pen of iron, on plates of the most enduring metal. Now Daniel saw this *stone* that contained the records, and spoke of it. Now this stone, containing the words of these prophets of that "*other fold*" spoken of by Christ, had been buried about fourteen hundred years previous to its discovery, probably to a considerable depth in the earth, in what was then called the mountain of Cumorah. Daniel's language is very remarkable in regard to the manner in which this *stone*, with its contents, and connexion with the angelic message, should come forth "*out of the mountain without hands.*" The stone, probably, in consequence of the wear of the elements upon the earth under the guidance of God, was gradually resurrected from the depths of its burial, until it was literally *out* of the mountain, and visible without the aid of hands.

Oh! how marvellous, literal, and exact the fulfilment of Daniel's prophecy! **THE MOUNTAIN! THE VISIBILITY OF THE LONG BURIED STONE WITHOUT HANDS!** The contents of this stone, long harped upon by commentators, joined with the whole of the angelic message foreseen by John and Zechariah, were to lay the foundation of a kingdom that should extend over the whole earth, and break in pieces all others, and never be thrown down. Daniel not only saw the stone, and mountain, and *young* man, and the whole beginning of this latter day work, and



calculated the precise year and day of the month when the kingdom (not the coming of Christ) should be set up; but he describes the small and weak governments into which the four great universal governments should be divided and subdivided. The governments that should exist on the earth when this stone should be brought to light, would be, in comparison with the four universal and potent governments of previous ages, as the numerously divided toes of a man's feet in magnitude, to his body.

When Jesus Christ came to organize the kingdom, the Romish government was universal, and all the world were required to be taxed for its support, consequently Daniel did not speak of *his* organization, which all the apostles saw and declared would be overcome. But he saw that the kingdom which Christ would never take from the earth would be set up, when the image of great kingdoms would be reduced to the simile of mere toes, or petty kingdoms, just such as exist all over the earth now—weak and small, and buddled together as thick as some of the supernumerary toes of the feet of some ancient prodigies. The kingdoms of this world, just precisely like the religions of this world, are small, very numerous and contentious—all the present governments of the earth being based on mixed, heterogenous, and discordant principles, will readily crumble, like dry clay, before the march of truth, until the dust thereof is carried away, and these kingdoms and diversified religions are known only in the past. You, sir, know very well whether the signs of the times fully indicate the tottering state, and general disruption of all the governments of the earth. But before I close this part of my subject, I will still multiply the testimony of the prophets even further upon it.

Omitting Ezekiel, I will next introduce the testimony of Isaiah. This prophet has probably said more on the re-establishment of the church in the last days, and the surpassing glory of it than any other, and deserves rather to be read as a whole than suffer mutilation from a single extract or two. How any man can read Isaiah's testimony and not see that an extraordinary scene, just like the one I have been describing, was in full vision before him, it is difficult to explain, except their hearts are waxed gross and dull to perceive, and the veil remains untaken away in reading the Old Testament prophecies. Instead of citing passages of scripture verbatim, I will here name topics which Isaiah distinctly exhibited, bearing directly upon the subject at issue. First, he speaks unequivocally of an extraordinary BOOK, and says it would be a "*sealed book*," that neither the learned or unlearned could read. Second, in the context, he gives a cutting rebuke, because there is no prophet or seer to read it, and administers a most withering reproof to the religious world, that draw near to Him with their lips, and honor Him with their mouths only, and for lack of the spirit of *revelation and prophecy*, resort to their own ingenuity of teaching the fear of the Lord by human precepts. Third, he says the "*vision*" of all is become as a BOOK that is sealed which cannot be read. How is this, sir, that the prophecies and revelations of *all* are locked up in a book, that neither learned nor unlearned can read, and the men that uttered them, prophets and seers, are covered—shut out from the knowledge of mankind.

The visions of the Old and New Testament are so plainly legible in many books, that he who runs may read. Those who had these latter visions, instead of being covered or unknown, are well known, and preached every Sabbath day. Don't shrink from this issue, sir, but meet it like one who feels his destiny to be suspended on a correct faith in revealed truth. What mysterious collection of visions, arranged into the form of a BOOK, that no uninspired man can read, IS THIS? It must be the visions of *some* prophets and seers, that have lived and prophesied to *some* people, that have now faded from the knowledge of men. Mankind is ignorant of them. And when the BOOK that contains their *records* is found, (taken out of the earth, as I shall shew by Isaiah's testimony), no man can read it, or is the wiser for it, (unless God reveals it). Now, sir, as you are a teacher, professing to be sent from God, I again ask, whose visions are all these, so curiously wrapped up in a BOOK, and sealed too, and kept hid from the knowledge of mankind? You will not deny that the prophet saw *a book*, containing important records of some certain unknown prophets and seers. But if you believe the prophet, as I know you do, and humbly acknowledge, that you cannot tell what this mysterious BOOK of RECORDS means, then, by the spirit and blessing of God, I



will further endeavour to shew, that it is the same that the angel announced to the young man Joseph.

This mysterious BOOK of records was found in that identical *stone*, spoken of by Daniel the prophet. The prophets and seers, whose records constitute that book, lived among a mighty nation on the American continent, whose history is as important as that of other continents in its place. Another topic, dwelt upon by Isaiah, is that "truth," plainly alluding to this book of inspired records, should "*speak out of the ground*, and thy speech shall be low *out of the dust*, and thy voice shall be as of one that hath a familiar spirit *out of the ground*, and thy speech shall whisper *out of the dust*." Is it a marvellous thing that this wonderful book of the visions of all the American seers should be so skilfully entombed in *stone*, and then buried in the earth? Where should they have deposited it, so that it could have answered the purpose intended, so well as in the ground? How could the STONE, containing it, ever have been CUT OUT OF THE MOUNTAIN, WITHOUT HANDS, if it had never been put *into the mountain*? Isaiah says, the people should be besieged and brought *low*, (nearly all were slain), but by the records of their seers should, after a long time, speak *out of the ground*, and their records should be as the voice of a familiar spirit? Who, sir, that has read them does not clearly perceive that they speak familiarly of things past, present, and to come. So truly do these records speak of what shall transpire, after the BOOK has been shewn to them, that many have slanderously said, that it was written by an eye witness of the things spoken of. It speaks also of the ruins of cities,—of antiquities since discovered on the American continent, by travellers and antiquarians, that have excited the curiosity and wonder of the world.

This Book of Mormon, is one of the most unexceptionable and God-honouring books that was ever published to the world. An uninspired man might as well attempt to originally compose the Old and New Testament as it. Its language (the best butt of cavillers) is said not to harmonize with the philological rules of the nineteenth century. One word in reply. Peter and John were illiterate men, who spoke as they were moved by the Holy Ghost, and their language was accredited to unlearned men by their hearers. Now, if redundant and ungrammatical language may be the medium through which the Holy Ghost communicates by men in speaking, may it not with equal propriety be employed in *writing*, by a similar class of men? It is not denied, that there is something wonderful about all this matter. The prophet Isaiah considered it wonderful, when he calls it a "marvellous work: a marvellous work and a wonder." "The wisdom of their wise men shall perish, and the understanding of their prudent shall be hid." All the learned commentaries of divines, as this gospel advances, shall be buried in oblivion, as so much rubbish. God declares, by the same prophet, that he has seen the wickedness of the wicked, and the oppression of the poor and upright, until he rises up to "*do his work, his strange work*, and bring to pass his act, his strange act." He warns men against making a mock of this strange and marvellous work, lest their "bands be made strong," for he has "*decreed a consumption upon the whole earth*." This is what John also says:—"The hour of *His* judgment" is measurably simultaneous with the proclamation of the gospel. Habakkuk, the prophet, told men to wait for this same vision of American prophets, written on tables, (tabular plates), which would be a long time before it made its appearance; but it would "*surely come*," because God had promised these seers that a remnant of their seed, on that continent, should be saved. No pen can describe the joy and exultation that they must have felt in obtaining such a promise, or the bliss now experienced by them in the fulfilment of it. But for the fulfilment of this promise, none of them or their righteous contemporaries would ever have been made perfect.

Oh! how great the goodness and mercy of God to every nation, without respect of persons! How great, too, the indebtedness of this generation to Almighty God for that most precious "*stone*" of prophetic records, that reveals at once the history of the American continent! A continent of otherwise unfathomable antiquities and wonders. A land that embowels the bones of a numerous and mighty race of people, with all their implements of husbandry and of art. Where, also, are the ruins of splendid cities, the former glory of which might surpass even gigantic London! Within that stone, too, was written with a pen of iron, as in-



fallibly as the marks on Belshazzer's palace, the future destiny of the American people.

In conclusion, do you ask if the Apostolic Church is again re-established? where is it? I reply, it is in the mountains where the Lord's House is to be built in the last days. Driven by the cruel hand of persecution to the very place where the Lord has declared He will "*hide* them till the indignation be overpast." Do you also ask what kind of organization this Church has? The answer is, the same as that of the Apostolic Church in the days of Peter, consisting of Apostles, Prophets, Evangelists, &c.; with the gifts of healing, tongues, interpretation, casting out devils, prophesyings, &c. Do you ask who has seen any of these miraculous fruits of this Church? I answer, a hundred thousand living witnesses are ready to testify that the "signs" which Christ said "shall follow them that believe," *do*, in very deed, follow believers in *this* Church. Do you say, are they credible witnesses? They were generally accounted credible persons until they believed and obeyed this gospel. Do their lives show that they do sincerely believe and love the apostolic gospel which they profess? Nothing as yet, has been able to separate them from it; neither home nor country, nor the inheritances of their fathers, nor penury or reproach, or evil report, or cold, or nakedness, and no certain dwelling place for years.

I now close this simple and unembellished statement of truth, being written in a state of convalescence from severe sickness, hoping a portion of your enquiries will have been satisfactorily answered,

Your friend and servant,

ORSON SPENCER.

## CONFERENCE MINUTES.

### WORCESTERSHIRE.

This conference was held on the 13th June, 1847, in the parish of Himbleton, in the regular house used by the Church of Jesus Christ of Latter-day Saints for worship, for several years, (being the first place where the gospel was received, by James and Elizabeth Hunting, at Earls Common).

The meeting was called to order by Elder Henry Ruff, the first person that was ordained to the office of an Elder in this region of country.

Opened by singing, prayer by Elder Ruff. After the second hymn had been sung, he made some remarks on obeying and following counsel. He then proposed that Elder John Banks preside over this meeting. It was seconded and carried.

Brother Banks stated that he had been sent by Elder Orson Spencer (which they would see by a letter from Liverpool, which Elder Lickerish had read to them) to set in order all things found wanting in doctrine and discipline, &c.

The letter spoke in very high terms of Elder John Banks and of his services in the church, and as such, to receive him liberally, &c., in the absence of Elder Thomas Smith, who was on a mission at Norwich, in the county of Norfolk, about 200 miles from here.

It was moved and seconded that Elder Lickerish act as clerk to this conference. Carried unanimously.

The President then gave instructions on the subject before-named, on counsel and order. He said that he knew from Elder Smith, a long time since, that he wanted to leave this conference, because minds had been knit up by wrong teaching from himself, that had brought it so that his family had been in want of bread—bringing in a system of obtaining funds, that made those, whose circumstances were easy, and those who were ground down by the rich, to deal out alike, and that sparingly. He said, what had been done by Elder Smith was through fear of offence, but these things must be altered. They had been dividing seven penny worth between twenty of them per week, and that not without complaining. Seven penny worth of blessings to be divided among twenty of them, &c., &c.

Number of officers present—1 high priest, 13 elders, 12 priests, 4 teachers, and 3 deacons.



The representations of branches then took place, and were as follows:—

BRANCHES BY WHOM REPRESENTED	MEM.	BAP.	REC.	REM.	C. OFF	ELD.	PRS.	TEA.	DEA.	SCAT.
Earls Common, by Elder Cole .....	53	1	2	4	0	2	5	1	2	0
Pinvin, by Elder Ruff .....	30	9	2	1	0	2	2	1	0	0
Flyford Flavel, by Elder Wheeler...	26	3	5	1	1	1	1	0	1	0
Persal Green, by Elder Knight.....	20	0	0	0	2	1	2	1	1	0
Bromsgrove, by Elder Westwood...	10	0	0	0	0	1	1	0	0	3
Worcester, by Elder Williams .....	25	0	2	0	3	1	4	0	0	0
Kidderminster, by Eld. Edwards...	36	1	2	0	4	1	3	1	0	0
Crossway Green, by Pr. Saunders...	20	4	3	3	1	1	1	1	0	0
Uckingham, by Elder Wiltshire.....	14	0	0	0	0	1	1	1	1	0
Norwich, by Letter .....	18	18	0	0	0	1	1	1	1	0
Total .....	252	36	16	9	11	12	21	7	6	3

The President then called upon the meeting to sustain the presidents of the branches, their names were called over by the clerk, and were re-elected.

It was proposed that James Wiltshire, Deacon, in the Uckingham Branch, be ordained to the office of a Priest, and Henry Wiltshire to that of a Deacon. Carried.

The case of Elder Tolley, of Shatterford, was then brought forward by Elder William Hawkins. He was charged with neglect of duty and immoral conduct, the charge being supported by the testimony of Elders Hawkins, Edwards, and Lickerish, by whose evidence it was proved that he would not attend counsels, but kept company with the wicked, neither would he attend any duties belonging to the office of an Elder in Israel. Resolved and carried that he be cut off.

Brother Lickerish brought forth his accounts of moneys received towards a sum of money borrowed by Elder Smith, in the name of the conference. It authorised him to do so, to help the deputation of the Twelve Apostles sent in 1846, Orson Hyde, John Taylor, and Parley P. Pratt, namely, the sum of £4, of which sum £1 0s. 3d. was yet left, and he wanted it settled.

After some remarks, some said it would hurt the feelings to have to give again, it was stated that out of 200 or more only 101 had given towards the same.

Brother Banks said it would be best to draw collections through the branches. Carried.

A portion of a letter from Elder Smith, concerning his family going to Norwich was read; a collection was made when the sum of £1 15s. 6d. was collected. It was stated that many of the members not being present, should be requested to assist, for that would not be enough; also, he wished them to give him £1 per month, as stated in the letter.

Brother Banks said he was willing for them to do so if they thought proper.

It was resolved to do according to the wish of Elder Smith, and the meeting adjourned.

In the afternoon the meeting opened by singing the hymn on the 155 page, prayer by Elder John Banks, after which

The President made some beautiful remarks on the sayings of the Prophets, of bringing Israel from the rocks and caves, (dens of the earth), which, he said, the place they were in put him in mind of.

Several of the Elders attended on the breaking of the bread, while brother Banks addressed the meeting on the subject of the same, in a very able and instructive manner.

President Banks asked a blessing. Elders Williams, Hawkins, and Ruff assisted.

Brothers James and Henry Wiltshire were ordained, and two infants blessed by Elder John Banks.

It was resolved that the Elders renew their licenses, which were given by Elder Banks, and the brethren to give them to those under them.

Brother Lickerish rose to request some instructions, as alterations were about to take place in regard to the duties of the Saints, in giving and receiving for the forwarding the work of God.

Elder Banks spoke and shewed them their duties as officers and Saints. Their feelings were not our guide, shewing the faith of the Saints of old, and also of our brethren, and in deeds to show our faith by bringing their means, and to give to the servants of God, to roll the purposes of God along, preserving their discipleship



by feeding and clothing, without which, all other is abomination in the sight of the Lord.

Elders Hawkins and Edwards stated that they would have seven penny worth themselves.

It was resolved for the Elders, Priests, Teachers and Deacons, that the duty of a deacon was to see the sick, &c., to carry out the instructions of Elder Banks.

It was resolved that Elder Lickerish be clerk to this conference, and that a book be obtained for the conference minutes to be inserted, and for the branches, the names of the members with their contributions, &c.

It was resolved that Elder Lickerish labour under Brother Banks.

Resolved that Elders Ruff and Hawkins be counsellors to Elder John Banks, instead of Elder Thomas Smith.

Resolved that this conference sustain the Twelve as head of the Church of Jesus Christ of Latter-day Saints.

Resolved that this conference sustain Elders Orson Spencer and F. D. Richards as the President of the Church of Jesus Christ of Latter-day Saints in the British Isles.

The meeting closed with singing, and prayer by the President.

Elder JOHN BANKS, President.

Elder JOHN LICKERISH, Clerk.

Kidderminster. July 3rd, 1847.

## The Latter-day Saints' Millennial Star.

SEPTEMBER 1, 1847.

WE are almost daily refreshed with cheering intelligence from the churches, of baptisms every week. The hearts of the Saints are enlarged, and every order of the priesthood, seems to be called into the field of labour, and is using the sickle to good effect, especially in new places. Who that goes forth weeping, bearing precious seed, returns in these times without having gathered some sheaves? In one month, sixteen thousand "Invitations" have already gone abroad into the families of this kingdom, to warn and to win men to the gospel! At this rate we shall leave an explicit warning Invitation, in a *hundred thousand* families in six months. Many or all of these families, either from good will or bad, will, doubtless, spread the knowledge of the same into four times as many families besides. And the trail which these "Invitations" will make through the kingdom of Great Britain, in connexion with preaching, will be seen more visibly, and far more frequently, than that of the comet's tracks. The elders, priests, teachers, and high priests, all lifting up their voices together, toiling for kingdoms, will soon wake up the sleeping virgins, and anger the foolish ones, too, for shame and lack of "oil." But they that love the truth are ready and will go to the water of baptism, and gather to the appointed place of safety.

Some of these *foolish* ones, *priests*, in a certain part of the land where Saints labour, refused lately, one after another, to administer the ceremony of marriage to a couple of Saints even for *fees*. Astonishing! a new thing under the sun! Priests refuse money! Preach for hire, and divine for money, and yet forbid to marry even for *money*! Oh! they were Latter-day Saints, which conformed to the legal prerequisites, in case of marriage provided, and desired the privilege in common with other citizens. Oh, ye priests, hear now the voice of God from the great Statute-book of revelation. *Marriage is honourable in ALL*. Now, take *All* for a text, and divide and sub-divide, and improve, and tell us where you come to the deduction that *Saints* must not marry, and others may? But still we cannot blame you for refusing to



marry, or to administer baptism, if you would also cease to preach until you are called of God. You would then act more consistent with the word of God and a good conscience. Men who have no higher authority to administer the marriage rite than that which springs from human legislation, may well begin to indulge fears about officiating in matters with which they have no scriptural right to meddle. Marriage is an institution of God. Who, then, has a right to administer a rite so intimately connected with eternal life? Those who are called of God, as was Aaron; or those who deny the power of God, and transgress his laws, and change his ordinances? Whether is more obligatory or pleasing to God, nuptial vows made before a true servant of God, or before a priest of Baal? If the latter is only the shadow of good things to come, and cannot make the comers thereunto perfect, let us not grieve at a refusal of *shadows*, but indulge a better hope that the time is near when such ordinances will be ministered *only* to the Saints by holy hands.

LETTERS TO CROWEL.—These letters are now out of print, and would have been exhausted long since, if we had filled all the orders that have been made upon us for them. Indeed, negotiations for the large number of Two Thousand have been proposed to us, by one individual, who wanted them solely for gratuitous distribution. The benevolent and praiseworthy spirit of such an individual speaks for itself. Other demands to the extent of Three Hundred copies, and less, have been forwarded to us, which we have been equally unable to meet.

We have, therefore, considered it justifiable and obligatory to order a reprint of the seven first letters, of sufficient numbers to meet all orders for some months to come, probably. The *first* letter, written at Nauvoo, together with the letter of the Rev. Wm. Crowel, (editor of the leading Baptist paper in the United States, and Foreign Missionary Elect), prefixed, will be printed in the series, also a few hundred sheets extra. The letter of Mr. Crowel is a praiseworthy and honest enquiry after those truths which, we humbly trust and pray, may be satisfactorily answered in the series of letters now going to the public. And we presume that the enquiries of Mr. Crowel are virtually those of thousands of others.

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Price per dozen, 10d. For every 200 (as near as may be) 9s. : single copy (No. 1) three halfpence.

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During the past year, there have been several works of art got up by Elders in the Church, and other works have been proposed to be got up at as early a period as President Hyde's residence among us, though by his council *prohibited*. First, a portrait of Joseph and Hiram, afterwards some table plates, and last, though not least, some lithographic likenesses of the Prophet and Patriarch, by Elder Moses Martin.

Now, the remarks that we have to make on this subject are these. We have nothing to say against the utility of the foregoing and other similar works. We know, in a measure, how to appreciate works of taste and art, and are happy to have others enjoy the same privilege to the fullest extent that reason would dictate. But when elders, presuming upon their own sufficiency in taste and skill, or judgment, and without our knowledge, get them up for the general use or purchase of the churches, and then want our sanction, or even commendation, they often place us in an awkward position. If our weak capacity and dull perceptions should not happen to appreciate the merit of their works, or if their works, though valuable, should not appear to us to be called for just *now*, or if the churches have higher and more indispensable objects to secure in this peculiar crisis of their history; still we are in an awkward position. The necessities of good and great men urge, on the one hand, to our sanction and patronage. But if we yield to them, other similar works may be ingeniously invented, and multiplied upon our hands, until the churches are flooded with works, (valuable indeed), but not immediately connected with the most urgent purposes of the church at large.

For our own part, we are desirous to be extricated from this awkward position. Believing that those who preach the gospel should live of the gospel, we would explicitly counsel the elders, if they think the Presidency here have any guardian interests in the Saints at large, on this island, not to get up any more such like works for the Saints, without our previous knowledge and consent. If any, who are not Elders, should be disposed to do the same, they are not denied a share of the same advice we give to the Elders.

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A resident in C—— by F——, Scotland, on crossing S—— M—— one fine morning, in May 1804, found a female infant in a basket, which he fostered and educated as if one of his own family circle, till she was respectably married in the vicinity of S——. The foundling was, therefore, named M—— S——, incidentally signifying the time and place of her banishment, which her foster-father con-



cealed from her till revealed in the summer of 1841 or 42 in a dream, three times repeated in one night, wherein she beheld the similitude of her mother sitting at her spinning wheel, and was told at the time that the spinstress resided in a certain house in a lane in K——. M——, as she was commonly called, related her dream next morning to her husband, who only ridiculed the imbecility of such as gave the least credence to nocturnal visions as absurd fanaticism, emanating from the delusive phantoms of a crazy brain! Our heroine, however, placing more reliance in the mandate of her midnight prompter than in the sycophantic effusions of her husband, was, therefore, not disappointed; for on going to the lane in K——, and on pensively casting her eye *askance* into the lower window of the above defined house, she recognized the venerable spinstress previously revealed, when in her visionary attitude, and who was her real mother spinning at her wheel! After surveying her personage with wonder and delight, she had courage sufficient to enter the domicile of her hitherto obscured parent; and after lifting the wooden latch, M—— made ample apology for the abruptness of her intrusion, and very plainly asked the aged dame whether or not she had been correctly informed that the spinstress was the mother of a daughter, born in May 1804, and who was placed on S—— M—— in a basket, between D—— P—— and C——? Startled, the mother hesitatingly replied with faltering accents in the old Scottish idiom, “Na, na, my bonnie wumen, whae’er ye be, wha’s putten that i’ yer heed, na? Fur I’se sure ye’re sairly wrang the noo, an unco’ far misleer’d, fur e’re sen I war i’ me teens—an it’s lang syne—I’ve aye been as ye see me the noo—a lanely maiden wumen a’ me days.” Undaunted at her mother’s denial of a fact which her aspect as well as speech bewrayed, and with confidence in her invisible guide (so far,) M—— touched the very tenor chord of her religious and parental nerves by a recitation of the dream and voice that revealed unto her the nature of her employ, and where she was located, till the spinstress fell back into her chair, and on coming out of her lethargy, recognised in her visitor’s visage the image of her *banished infant*, snatched from her bosom in D—— M—— at the instance of the clerical father, to preserve his reverence’s reputation from public scandal.

The foundling daughter (then aged 38 years and mother of a family,) soon urged her mother to unfold who was her father, when she reluctantly replied, “My bonnie bairn, ye dinna ken me, wumen, or ye wadna speir sic a quaston, fur I canna thole the thoughts o’ divulgin ony mair than I hae dune, but yer faither’s aye to the fore yet, and aye as daft for the lassies as e’re he war, tho’ he hae a sonsie wife, an walth, a’ weans o’ man and wumen muckle weel, to let ye ken. Yer faither (an it puts me i’ an eerie swither ta think o’t,) insisted, wan he settled an all’ment on me, to keep me out o’ the puirshuse, that I wasna to tell ony leevin budy that I hed a bairn be him, na, ta the day o’ me deeth; yet, me bonnie wumen, az I hae gien ye eae side o’ the story ye maun e’en hae the lair o’t, tho’ I sude sacrefeze me all’ment fur do’int. A weel, a weel, then, as ye maun ha’t, ye sal ha’t. Then, me bonnie douchter, i’ me yunger days I leaved baith sarvent an husekeeper wi’ the minister o’ D——, afore he gat married fur lang and dreigh, and to mak a lang tale short, me bonnie wumen, he’s yer reel faither.”

## MINERAL RESOURCES OF NEW MEXICO.

(From the *St. Louis Reveille*.)

*Santa Fe, May 4th, 1847.*

IN reply to your inquiries as regards the mineral wealth of this territory, the situation of the mineral regions, &c., I will cheerfully give you all the information I have been able incidentally to obtain during a residence of some twenty years in the country.

New Mexico is a part of the ancient province, called by the Indians “Cibola.” It was called New Mexico, in consequence of the reports of various Spanish adventurers, who visited it before the conquest, and described the aboriginal inhabitants and the mineral wealth of the country to be similar to those of Mexico.

The first conquerors discovered mines of the precious metals in nearly all the



mountains of the country, and wrought them industriously and profitably. The indications of their labours are yet to be seen in many places. The first settlers having been expelled or destroyed by the Indians, the country was conquered and settled a second time by the ignorant and poorer classes of people from Zacatecas, and other southern cities, who possessed neither the enterprise, capital, or knowledge to carry on the business of mining; consequently, in the course of a few generations, the knowledge of working the mines, and even the situation of the mines themselves, were lost.

Since 1828, gold dust has been found in large quantities, at several places—at the “Old Placer,” twenty-seven miles from Santa Fe, and at the Real del Tuesto, some twelve miles further south. The quantities of the gold dust obtained have varied from year to year, according to the number of persons employed in the search for it. During some of the past years it has exceeded, for one year, 250,000 dollars at these two places; and, from examinations made, abundance of the precious metal, in the dust or grain, can be obtained at numerous points every where south of Santa Fe, on the east side of the Sandilla mountains, as far as the Gran Quivira, a distance of about one hundred miles, and towards the north for about one hundred and twenty miles, to the river “Sangre de Cristo.” I carried to the United States in 1842, 1500 dollars in gold dust from the last named place. The “Arroya Honda,” in the valley of Taos, El Quemado and Las Trampas, have yielded considerable amounts of gold when wrought.

That these gold regions have not produced the precious metals in immense quantities, is because the gold finders and diggers are always of the poorer classes, who only labour when necessity compels, and cease to work so soon as they obtain a supply for present wants and vices.

Neither capital, industry, or knowledge have ever been brought to bear upon the enterprise, in consequence of the heretofore entire want of protection by the Mexican government, either as to their individual rights or against the attacks of the Indians.

Since 1828 several good mines have been wrought with more or less profit, according to the enterprise and knowledge of the operator. Those only have yielded well which were wrought by foreigners, who were always restrained from investing capital to any amount, by the jealousy and oppression of the officers of the Mexican government.

The three or four gold mines which are now wrought by either foreigners or natives in the vicinity of the “Old Placer,” and “Real del Tuesto,” are managed upon the most limited scale, and with the most rude and imperfect apparatus imaginable, which, notwithstanding, yield handsomely, according to the means employed.

Several mines of silver, wrought in ancient times, are known in the territory.

One at Avo, wrought by a single man, simply for his own support, is the only one wrought.

One near Santa Fe, one at Cerrillas, and a bed of silver ore, of great traditional fame, in the Nambe mountains.

Nearly all the mountains of the territory abound in rich iron ore; I have seen many specimens as rich as that of the iron mountain of Missouri.

Copper ore also abounds everywhere, but particularly at Sas Tijeres, Jemas, Abiquin, Gudalopita de Mora, and between the Sieugia de Taos and the River Ponie, there is an entire hill of fine copper ore.

Lead is found at Cerrillas and Arroyo Honda of Taos.

Coal is found in abundance, and of good quality, between the Placers, in the Ratons mountains, and in many other places.

The above hasty sketch will give you a general idea of the mineral resources of this territory, when taken in connexion with your own actual knowledge on the subject. You are aware that the territory has never been explored by practical and scientific men. What I have stated above is derived from my own observations. Any further information I may be able to impart will always be entirely at your disposal.

Very respectfully your obedient servant,

MANUEL ALVAREZ.



## EMIGRATION TO CALIFORNIA.

The difficulties and dangers our hardy pioneers to California and Oregon, are exposed to, are graphically set forth by Mr. Quivvey, a correspondent to the *Western Expositor*. One of his letters appeared in that paper on the 14th inst. This letter is dated on the 24th of March last, at Lower Puebla. The writer arrived at the first settlement in California on the 14th of October, after a very long and tiresome journey. Very soon after their arrival in California, hearing of the revolution, and that the American colours were raised, these emigrants enlisted as volunteers in a regiment formed under Col. Fremont, with the promise of twenty-five dollars per month—sergeants, thirty-five. He speaks very favourably of the country over which he has passed, and says, that if he were now back in Missouri with his family, and with his present knowledge of the country, he would not hesitate to move there. The charms of the country must be very great to counterbalance the difficulties which the emigrants encounter in getting there, and of which he gives some account in his letter. He went out with Moran and Boon, who changed their minds on the route, and went to Oregon. Governor Boggs reached California about the same time Mr. Quivvey did, after much difficulty, having lost his cattle.

A party of emigrants, who went out, or started with Colonel Russell, suffered almost incredible hardships in the mountains last winter, having been prevented from crossing them by the snow. This company was composed of twenty-three wagons, and left Indian Creek on the 13th day of May, 1846. About a month previous to the date of the letter, five women and two men arrived at Captain Johnson's, the first house of the California settlement, entirely naked, and their feet frost bitten. They stated, that their company had arrived at Truckey's Lake, on the east side of the mountains, and found the snow so deep that they could not travel. Fearing starvation, sixteen of the strongest (eleven males and five females) agreed to start for the settlements on foot. After wandering about a number of days, bewildered, their provisions gave out. Long hunger made it necessary to cast lots to see who should be sacrificed, to make food for the rest, but at this time the weaker began to die, which rendered the taking of life unnecessary. As they died, the company went into camp and made meat of the dead bodies of their companions. Nine of the men died, and seven were eaten. One of the men was carried to Johnson's on the back of an Indian. From this statement, it would seem that the women endured the hardships better than the men, as none of them died. The company left behind numbered sixty souls, ten of them men, the others women and children. They were in camp about one hundred miles from Johnson's. Revolting as it may seem, it is stated that one of the women was obliged to eat part of the dead body of her father and brother, and another saw her husband's heart cooked!!

## SOUTH LANCASHIRE AUTUMN ASSIZES.

On Wednesday afternoon, the commission of the peace and general gaol delivery for the southern division of Lancashire was opened at Liverpool before Lord Chief Baron Pollock and Mr. Justice Wightman. The court having been opened with the usual formalities, was adjourned till eleven o'clock on the following day, and their lordships attended divine service at St. George's Church.

The Lord Chief Baron presided in the Crown Court, and Mr. Justice Wightman in the Nisi Prius.

## CROWN COURT.—THURSDAY.

There were in all 118 prisoners for trial, and the following is a digest of the calendar:—Murder, 6; intent to murder, 1; manslaughter, 13; stabbing, wounding, &c., 10; burglary, 24; housebreaking, 3; robbery from the person, 20; arson, 3; rape, 5; sacrilege, 1; bigamy, 8; forgery, 5; perjury, 2; horse-stealing, 3; mint cases, 11.

The Lord Chief Baron, in his charge to the grand jury, said the calendar, which



would be presented to their attention on the present occasion, was certainly one of the most remarkable which, in all his experience, he had ever met with, or heard of. He believed that it exceeded in amount any other calendar which he had ever known to be presented to a grand jury, and it contained the most frightful catalogue of atrocious offences. There were no less than 43 cases of violence to the person; seven murders; 13 manslaughters; 10 cases of cutting and wounding; five rapes; and there were in addition to these above 20 cases of burglary. If we looked back to a period of a few years, before a change took place in the criminal law of this country—a change with which his own opinion in every way and for every reason entirely coincided—he meant the mitigation of capital punishment, it was alarming to consider that, if the law had remained the same as it was a few years ago, there would now have been presented to their attention not less than seventy cases of capital offences, the majority of which were very frequently punished with death. He (the learned Chief Baron) knew not what this was to be ascribed to, he meant the alarming increase of very great and atrocious crimes, and particularly that species of crime which consists of a disregard of the life, the health, and the personal enjoyment of those who were the objects of it. The learned Chief Baron then proceeded to refer to several of the cases, and expressed strong disapprobation with the conduct of a coroner in the district who had furnished him with depositions, some of which were totally illegible.—*Courier*.

## VARIETIES.

ISLE OF MAN.—The harvest has commenced in many parts of the island, but not generally yet. Wheat is quite ripe; oats are lodged by the late rain and wind, where the crop is heavy, and it is feared that in some parts it will not rise. The potatoe and turnip crops look remarkably well. The weather on Friday and Saturday was extremely fine, and there was every appearance of its continuing so. In the neighbourhood of Castletown much grain was expected to be saved before the end of the month.—There has been an immense influx of visitors during the past week. On Friday, the Queen steam-packet arrived at Douglas with upwards of 500 passengers from Whitehaven, who returned the same evening, without seeing her Majesty, as they expected. The *Manx Sun* says, that “so great is the anxiety among the lieges of Glasgow to meet the royal squadron on the Clyde, that the steam-ship Admiral has been hired by a private party for a sum of £700, and tickets to the amount of £1,000 were immediately sold at £5 each.”

THE WEATHER AND THE CROPS.—LIVERPOOL AND THE NEIGHBOURHOOD.—Since our last publication we have had broken weather, and two days of heavy rain (Thursday and Sunday,) with showers on the other days. The rain has been accompanied with high wind, but that has rather been useful than otherwise, as it has raised the corn which had been beaten down by the rain, and cooled the air, so as to prevent sprouting. If the rain has been general it will have delayed the harvest a few days; but it has not continued long enough to do any more serious mischief. Yesterday was a fine drying day. Previous to the commencement of the rain the green crops were ripening beautifully, and here and there a field of oats, and one or two instances of wheat, had been cut. No further progress has been made since Wednesday last; but if the remainder of the present week should prove fine, a good many fields will be cut in Cheshire and Lancashire before Saturday night. The harvest will not be general, however, until next week in either of those counties, nor then without a continuance of very good weather. The latest accounts of the grain and root crops, from all parts of the kingdom are, on the whole, favourable as relates to wheat and barley; rather less so as to oats; decidedly bad as to beans and peas; and very contradictory as to potatoes. The worst accounts of the potato are from Cornwall, from the neighbourhood of Preston, in this county, and from the east of Scotland, though disease has shown itself, to some extent, in other places. We have heard of several cases of disease in this district. One, for instance, from a farmer in the neighbourhood of Ormskirk, who brought a cart-load of potatoes into Liverpool market on Saturday last, after having picked from it four measures of bad ones; and others from other practical persons. There is no doubt of the existence of the disease in many places; but it is still doubtful whether it will become so general and extensive as to produce any serious diminution in the supply of human food.—*Liverpool Times*.—Since the foregoing the weather has been dry and favourable.—Ed.



About midnight, on the 28th ult., shocks of an earthquake were felt at Madrid. The oscillation which lasted about 25 seconds, were from north-east to south-west, and were three in number. In several houses the bells rang, and the furniture was deranged. At about one o'clock the next day there was a new shock of short duration, but which was sensibly felt. At a chocolate manufactory in the Street of the Relations, some bags of cocoa and sugar, which were placed in rows, fell down and caused great dismay.

**ALARMING PROGRESS OF CRIME.**—On another page may be read, under the title of South Lancashire Autumn Assizes, a most astounding account of the progress of crime, as given to the Grand Jury by Lord Chief Baron Pollock. The Lord Chief Baron is, above most men, best qualified to judge of the existence and progress of crime. Any attentive observer of the signs of the times does verily know that the most appalling crimes, known to our race, are increasing among the nations with the most alarming strides. This is especially observable throughout England, and the United States of America. Men are becoming reckless of the welfare of their fellow beings; human life is taken from man by his fellow for a slight provocation, and with as much indifference as a shilling would formerly have been stolen. Now, does all this look as though the boasting Christianity of the sects would convert the world by their benevolent institutions, as they are called? Satan laughs at such pretensions. No: it rather looks like the fulfilment of the numerous prophecies of the Bible, and Book of Mormon. The nations are fast filling up the cup of iniquity, that they may be destroyed by the judgments of God. "For the hour of his judgment is come." God will not destroy the nations until they become so wicked that they can be no longer tolerated. They must and will become like Sodom, and the Cities of the Plain, or even as those in the days of Noah. They must first refuse to obey the gospel before God will take vengeance on them. When the Saints shall have gone home to Zion, and sealed up their testimony that the nations will not obey the gospel, and the Jews are gathered to Jerusalem in troublesome times, then know of a truth that the end draweth near, and the vials of wrath are being emptied upon the seat of the beast and upon the false prophet. Oh, how happy are they who, in that day, can behold from the windows of Zion the desolations that are in all the earth, and be themselves safe!

**THE CHINESE JUNK GONE TO NEW YORK.**—The Chinese seem well qualified to realise the old nursery tale of a respectable elderly gentleman, who shot at a pigeon and killed a jackdaw. There was one of them, during the late skirmishes, let off his clumsy gun at one of our men, and contrived to kill a pig which was grunting twenty yards off. The crew of the Chinese junk so long expected in London have, in their search for the metropolis of England, contrived to arrive at New York. The following description of her is given in the *New York Express*:—"We have read in books a description and have seen pictures and models of these wonderful vessels, but until this morning have never had ocular demonstration that such a craft floated on the great waters. This nondescript of vessels is now anchored at quarantine, Staten Island, where she arrived last night, and cast her wooden anchor. All the seventy-fours and frigates in the British or American navy, if moored below, would not attract half the notice. Every person on the land and on the water is astonished at her unique appearance. She is unlike a ship, brig, schooner, sloop, steamer, canal boat, or any other craft. Her stern appears like two or three poop decks, piled one above another, nearly fifty feet above the water, and her rudder, which is latticed, weighs eight tons, and is in shape something like, only much larger, than a canal boat. It takes forty men to steer her in a gale of wind. Her prow is nearly square, and open in front, with a large wooden anchor projecting out like a figure-head. She has galleries or walks outside, extending from the stern to midships. Her stern is nearly square, and she is gaudily painted with figures. We learn from her commander that it is 212 days since she left China. She has floated, drifted, and sailed along, stopping at the Cape of Good Hope and St. Helena. She was bound to England, her captain being an Englishman and the speculation English, but in consequence of the long passage her course was altered, and she put into this port, where she will be exhibited for several weeks, and then proceed to her port of destination in Britain. Her bottom is very foul, which has prevented somewhat her sailing. She will have to be placed on the Sectional Dock to be cleaned. She has a crew of about fifteen English and fifty Chinese. It is a singular sight to see many of the crew at work nearly naked, and others in the Chinese garb. She is an excellent sea-boat, lies too and drifts with perfect ease and safety, is about 700 tons burthen, and has a large supply of provisions and water on board. The commander states that he has experienced very severe weather, particularly off this coast. The passage has been nearly 100 days less than he anticipated. Her accommodations within are handsome and commodious, and she is filled with curiosities descriptive of the country she came from. We do not know her name, and if we did, probably could not give it to our readers. The ferry-boats from Whitehall to the island pass so near her that persons can have a fine view of her. She will come to the city in a few days."



## LINES,

WRITTEN BY MRS. B. T. SIBBINE, TO HER ABSENT HUSBAND.

I think of thee, when flies the gloom  
Of night, before the dawning day,  
And in my lonely, quiet room,  
I kneel in morning light to pray;  
While my devotions early frame,  
Ascend to heaven from whence it came.

I think of thee, though far away,  
I think of thee with still delight,  
When gazing on thy portrait here,  
I give it with creative might,  
A life and soul. Again I have thee in my sight,  
My heart beats high, I feel thee near.

I think of thee, when round me clings  
My little girl so dear;  
And when I look at her, thy form I see;  
And then, in looks, she earnestly demands  
When will my father come again.  
I soften my awak'ning pain  
With hope, full soon to grasp thy hand.

I think of thee where e'er I go,  
The traces of thy hand I view;  
And every thing around betrays  
Thy spirit hovering o'er us still;  
In every place where I have been,  
Thy lovely vision comes between.

I think of thee when in the west, the sun  
Sinks down, and the long day closes;  
When darkness has our valleys dress'd,  
And all the earth in shade reposes.  
Then when my head lies down to rest,  
Thy image o'er my pillow beams,  
I see thee all night in my dreams.

## LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 19TH OF AUGUST.

Crandell Dunn .....	£2 0 0	Brought forward.....	£15 2 9
William Frodsham .....	0 6 9	Thomas Thomas .....	0 3 9
Thomas Nicholson .....	0 12 10	James Bond.....	1 2 0
William Wolstenholme .....	0 12 0	James Wood .....	0 7 6
William M'Keachie .....	5 14 0	John Preece .....	3 7 6
Thomas Nuttall.....	0 11 6	William Speakman .....	0 16 2
William Broomhead.....	1 10 0	Robert Hodgert.....	1 2 8
John Parkinson.....	1 17 2	John Halliday.....	1 9 0
Philip Lewis .....	0 17 0	William West.....	2 0 0
G. D. Watt .....	1 1 6	Titus Barlow .....	0 14 0
Carried forward .....	£15 2 9		£26 5 4

## NOTICE.

Elder G. D. Watt's address is at 10, Duke Street East, London Road, Preston.

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LETTER FROM ELDER ORSON HYDE.

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 18.

SEPTEMBER 15, 1847.

VOL. IX.

## LETTER FROM ELDER ORSON HYDE.

St. Louis, August 5th, 1847.

Dear Brother Spencer,—Last evening I arrived in this city, direct from my residence among the Indians. I hardly feel like a white man, but will try to write as intelligibly as I can. I left my house on Tuesday, the 27th ult. My family were all well except my little son, he was ill with teething, &c. Your family were all well a few days ago. I called on them and learned that they were in good health, and getting along as well as could be expected. I have helped them some, and shall not see them suffer. The means you sent by me, I informed you in a previous letter, how they were disposed of.

I received your letter on the night before I left home, but came off early next morning in haste, and forgot to bring it with me. I have forgotten its date, and can only alude to its contents from memory.

I have come down into the *land of civilization* to attend to some business, and as I am now where letters can be mailed and sent any where, I most cheerfully embrace the opportunity of writing again to Old England, to one whose elevated station in the celestial organization, with a course of life hitherto honouring the same, entitles him to the sympathy and respect, the confidence and good-will of God and of his servants.

Elders Pratt and Taylor, with a company of nearly 600 waggons, left the Horne on the 21st and 22nd of June last, to follow up the pioneers. In coming from the Bluffs to St. Joseph's, about five days ago, I met five of our battalion of soldiers returning. They came to fort Laramie, from Purbelo, in company with about 150 others. When they arrived at fort L. the pioneers had passed about one week before, but brother Amasa Lyman was left at the fort with a message from the Presidency to the soldiers when they arrived, (as the express had arrived at the fort announcing the march of the soldiers to that point). Upon their arrival at the fort, the soldiers, all except these five whom I met, went on with brother Amasa after the pioneers. A small party from Oregon overtook our five returning soldiers. They met our pioneers beyond the "south pass" in the mountains. All well. Brother Brannan had come on to fort Hall to meet the pioneers, to report progress, &c. He will undoubtedly meet them in the mountains. This will be a "God send." The other 350 soldiers are discharged in California. Thus the *great country* will have been explored by our people, and a representation from all our squads and exploring parties, through the providence of God, are all likely to meet a majority of the Twelve with other authorities among the pioneers, in a grand council in the vallies of the Rocky Mountains. God be praised! His own spirit laid out the work, or else it would not have come together thus, without the "sound of axe or hammer."

Our crops in the Indian country are surprisingly good—great—and extensive. The land fairly groans under the burthen of corn and other products that wave over its surface by the western breezes. One week ago last Sunday, I preached at



my encampment, to a large congregation, with much liberty and power. Eight new members came forward for baptism. They had followed us into the wilderness, and the solitary place was glad for them. Amidst the waving grass on the Prairie, which was more than waist high, we drove our horses and waggons near the place where you and your brother were encamped last year. There the boys had dammed up the water from a cold spring, for the purpose of bathing. The pool was about three rods in length, one rod wide, and the water from three to ten feet deep—a cold and pure fountain. This was a glorious day to us. People are following us up and being baptized all the time; in fine, all things are going well among us. I send you enclosed a slip from the "*People's Organ*" of this day, concerning California, &c. This will be interesting to you. Brother Pratt's and Taylor's company of emigrants were within 150 miles of fort Laramie on the 17th of July, all well and doing well. I have preached and held conferences for an extent of fifty miles on both sides of the Mo river, this spring and summer—have had good health—and have laboured with my own hand. I have a field of fifty acres, firmly fenced, with nearly six thousand good oak and hard-wood rails. About thirty acres are broke up and in cultivation. I was never so heavy in my life as now. This country and climate agree with me. I have a good garden of an acre and a half which now produces all sorts of vegetables in abundance, and a finer lot of vines you never saw. Melons of all kinds in abundance. I could almost wish you and yours here to help me eat them, and what makes them all a little better is, they are the products of my own labour. The Lord be praised for the health and prosperity that he has given me! I have my hands full, I do assure you; and if I had a dozen such men as yourself, I could find ample business for all.

When the Twelve return, you will be timely advised concerning emigration, and I hope the Saints will be patient a little time longer. All things are working well here, seemingly. And if they work well for us, it will be well for the Saints in England. I have come down here as a "resting spell" for about an hour, to give counsel to the Saints in St. Louis, and also to attend to some business with the trustees in trust at Nauvoo, and it is not impossible but that, when I want a whole day to rest, I may run over to England. Be this as the Lord and my brethren will. Tell Capt. Dan Jones that Zion's colours are nailed to the top-mast, and wave proudly over the son's of Joseph, which lights up their dark visage with a ray of hope that the "day spring from on high hath visited them." My best respects to him and to his family, and also to the Welch brethren and sisters over whom he is called to preside. May Heaven's choicest blessings rest upon them, and his favour distil, like the dew of Hermon, upon the Cambrian hills, or like the dews that descend upon the Mountains of Zion. Oh! there is Scotland too, and brother Richards, and a thousand more just as good. God bless them. I have not the thorn and thistle, but I have the plaid-de, and the thistle, and the bonnet also; and then there is Old England too, and though lion-hearted, *the Queen reigns*. God favour her sons and daughters, and give plenty of potatoes to Ireland. I have just come from the Indians where they talk curiously; pardon my eccentricities.

Brother Franklin, I understand, is gone to Wales, for the good of his health. I am truly sorry that his health is poor, and hope that he is now well again. My kind love to him. His wife, I believe, is well, and also Samuel's wife. Brother Jacob's wife is well, and I think all the families of the Elders in England. My kind love to brother Wheelock. I shall expect him to leave for the Camp at winter quarters, about the 20th of January next, and hope he will make his calculations to come from Liverpool at about that time by way of New Orleans. I wish to be kindly remembered to all the brethren from this country, and to all our good friends and brethren in England, Scotland, and Wales. I pity the condition of the poor, and feel to say, God deliver them.

How peaceful is the hour of death,  
When purity the heart sustains,  
We gladly fly from mother earth,  
To dwell on the celestial plains.

With kind remembrance, and distinguished consideration, I have the honour to  
subscribe myself your brother in Christ,  
ORSON HYDE.



## LETTER FROM ELDER W. I. APPLEBY.

*Recklesstown, Burlington Co., N. J., U. S. A., July 31st. 1847.*

Dear Brother Orson Spencer,—Your letter of June 5th came to hand to-day, together with the twelfth number of the STAR, with which I was much pleased, especially your letters to the Rev. Mr. Crowel, which, I consider, invulnerable. It makes my heart rejoice always to hear from my brethren, and the prosperity of the work of God, especially those who labour “in word and doctrine.” Although you are not personally known to me, “yet not having seen I love” because of the gospel; for those who have embraced that, and walk therein, whenever they hear from each other, they hear from a brother, and when they meet, they meet a friend.

I shall endeavour to attend to your requests, as stated in your letter, immediately (or within a few days), and derive all the information in regard to the same that I can, and whatever intelligence I receive, I will duly inform you by the earliest opportunity.

As it regards the STARS, we would be much pleased to have them regularly sent here; indeed, there has been quite an inquiry by the churches for them where I have travelled. I was about writing to you, to have you send them to me. While Elder Hyde edited it, he sent them over regularly to me. I sold about twenty dollars worth for him in a short time in Philadelphia, &c. If you would send over in future about two hundred of each number, as they are published, I think I could dispose of them to good advantage—perhaps better for you than a regular subscription. I can remit the returns to you in Liverpool, or deposit the same with some trusty and worthy one here, (provided I should go to the camp the coming fall, which is not improbable), which will be optional with you. You will please direct the STARS, (one-half to Elder Rogers, the other half to me), care of Mr. David's, No. 142, Spring Street, New York. Elder Rogers is the Presiding Elder of the Church there, and perhaps I might be in New York when they arrived, or if in Philadelphia, they could be sent on by express to me; if directed to this place, it might be weeks, perhaps, before I received them.

I have at present the charge of all the churches in the Eastern and Middle States committed to my care. I returned a few days ago, from a tour of near two thousand miles, since last April, through the different states, visiting, counselling, organizing, &c., and setting the churches in order to the best of my abilities. I can truly say that my heart was made glad, and my soul to praise my God, for I do not believe that ever the churches in the East here, were in a better, or as good, a situation as at present; peace, love, and union reigns, as a general thing, throughout; to hearken to counsel, and to emigrate as fast as they can command the means. Several have already disposed of their farms, for emigrating in the spring; others are preparing. Strangism is dead and buried, and I think it will take more of the power of the priesthood than Strang or all his followers are in possession of to resurrect it. J. C. Bennett, I understand, has left him and W. Smith, also. William wants to return to the church again. But why should I waste time and paper, and exhaust your patience to write about such a man as J. Strang, he will do his work, (which is a short one) gather out the tares, and as the revelation says concerning him, “his spirit and ambition will soon fail him, and then he shall be called to judgment.” It must needs be that evil and ambitious men will rise to lead away the flock, if they possibly can, but all those who have been faithful, and retained the Spirit of God, after having received it, know the voice of the good shepherd, but a “Strang-er” they will not follow.

I have heard from the Camp some few weeks ago; they were getting along very well, considering all things, and in good spirits, as also the pioneer company, which left in April; likewise our brethren in California. Thus we see the work of God is rolling onward, every moment accelerates its speed. Zion is rising and spreading in power, and ere long will be the terror of kings. Wisdom, light, and truth are hers; under the direction of her God has she been established, and events are rolling onward that an ungodly generation will yet have to acknowledge, and that by compulsion, that such is the case. But the world knew not Jesus—neither did it know his prophet Joseph—neither does it know the “Twelve” at present on the



earth; and especially their president, the "Lion of the Lord." But, dear brother, there is a day coming when they shall be known, and what Saint of God is there that cannot rejoice in what they have embraced. Praise him for the past—thank and adore him for the present—and press forward with an eye single to his glory for the future—to crowns, thrones, principalities and powers—to eternal life. Oh, joyful sound; although perplexities, grief, persecution, privations and exile be our lot, yet, in the strength of Joseph's God let us persevere until the race is over—the battle fought, and the victory won; and while the destroying angel is making the stormy clouds his rumbling chariot, scattering death and pestilence on sea and land, and stirs up nation against nation, to bathe their swords in each others blood; let us consider this is but a prelude to that dreadful time, when "men shall seek death and shall not find it." But there remaineth a "rest" for the people of God, and while distress and perplexity of nations are moving onward, the star of hope is bursting through the parting storm-clouds, and shedding its beams of glory and heavenly rays around a despised but chosen people.

My unfeigned respects to brothers F. D. Richards and Samuel, Martin, SIRRINE, and indeed, to all, and receive the same to yourself. May God, our Heavenly Father, bless you, and all his servants and people, forever and ever. Amen.

In haste, I remain,

Your brother and fellow-labourer in Christ,

W. I. APPLEBY.

#### LETTER FROM L. N. SCOVIL AND M. SIRRINE.

338, Hudson Street, N. Y., August 12th, 1847.

Beloved President Orson Spencer, and F. D. Richards, Counsellor,—Through the mercies of God we are yet alive and well, and we feel very grateful to think that we are once more permitted to set our feet on our native soil, and it gives us pleasure in writing to you, knowing the anxiety that is in every true-hearted Saint in the British Islands, to hear a few words from this land, relative to the building up of the kingdom of God.

We had a good passage, but were just five weeks at sea, arriving at the quarantine ground on the 9th instant, the next day landing in the city. When we had been four or five days at sea, the wind began to blow from the west, which continued for three weeks, during which time we made but slow progress on account of tacking ship so frequently. We experienced three very heavy storms, so heavy indeed, that the Captain remarked he had never experienced such at this season of the year. During the first storm a fire broke out in an adjoining apartment to ours, which created great excitement among the passengers, and never until then did we see so fair a specimen of men doubting the veracity of a God which they pretended to believe in, for there were two Methodist preachers on board, and they appeared more uneasy than any of the rest, and frequently came to us to talk about the dangers we were in, which plainly showed that they had no confidence in their God without body or parts, whilst our company were as merry as larks, for we trusted in Israel's God, who is ever as ready to protect his Saints on the sea as on the land, for we are his people and endeavour to do his will, and felt satisfied that we had the faith and prayers of the Saints in Europe and America to sustain us.

We took the north route to the north of Ireland, and went as far north as 58 degrees N. L., therefore it was very favourable for our company. There was but little sickness on board, and only three deaths. Our party had unbounded influence on board the ship. The captain, and first and second mate showed us every respect that we could ask. They requested us to preach, and we did so. The captain read the Voice of Warning and made many enquiries about our principles, and wished to form a further acquaintance with our people; he is a gentleman, and so is his son, who acted as second mate. They often said we were the most comfortable of any on board the ship, for peace and union prevailed with us, and, we thought, as much as ever had existed in crossing the sea. Our company was organized in a proper manner, appointing brother Scovil as president, and brother SIRRINE as coun-



seller, and brother Huntington as steward, who made every arrangement about our cooking, and carried it out to the satisfaction of the whole company. We recommend the Saints who think of emigrating to New York, to come by the *Empire*, with Capt. Russell, for it is a noble ship a good sailer.

When we arrived here we met with Elder L. O. Littlefield, who is on a mission to Europe with documents from the Twelve, and he says too large for post, with many letters for different elders. I got two from my wife, one was directed to New York and the other to England. My family were all in good health, at present they are about 18 miles above Council Bluffs. My wife had been sick several months, and my three eldest children, but all have got well (I write this for the benefit of all those who may wish to know of their welfare, as it had been so long since I had heard from them.) Brother Littlefield tells me that your families are all well, and all the friends of the American Elders that are in camp. He says that peace and union prevails, but he will tell you all particulars when he arrives. He has been here but a short time, and had gone to work for means, but we told him that he must not stay to work, but go direct. He came this evening, and said he had no money, when we told him, if he made up his mind to go, that the Lord would put it into the heart of some person to furnish him, and before he left here, brother D. S. Hollister, who came from Philadelphia to-day, gave him ten dollars towards it, and now he says he will only work this week.

Brother Hollister says that the Saints are doing well in Philadelphia; he had heard from the west since brother L. O. Littlefield left, and says that Emma Smith is selling off her effects to go to the camp. Brother G. D. Grant is preaching in Mo. Brother W. W. Phelps is now in Boston, and expected here soon; he is making arrangements about a printing press; I expect to see him soon. \* \* \* There has been a great battle at the city of Mexico, which has surrendered to Gen. Scott. It appears in the papers that Samuel Brannan is at Fort Hall, or was in June.

Brother Sirrine has gone to Newhaven to day, and left me to finish the letter. Brother Crump and family went to Philadelphia yesterday. There are thirteen of our company stopping at the above address—a transient boarding house and very cheap and good. Brother Jacobs's health is quite good now; in fact, all of us are in good health and spirits. Brothers Jacobs and Huntington will go on near Buffalo in a day or two, and I intend to go next week by Philadelphia, and make my way to the camp as soon as possible. My wife tells me that brother Brigham told her that I should be at home this summer without fail. Probably brother Phelps will write to you and tell you things that I cannot. \* \* \* \*

The Church in this place is rather at a low ebb, but we have roused them up, and the prospects are more favourable. Brother Miles, who went with a company in the spring to St. Louis, has returned to Brooklyn, and but three of the company went forward to the camp, the rest remained at St. Louis, for the counsel was only for those to go forward that could provide for the expedition to the mountains. Brother Appleby is in Philadelphia, and brother Hollister says that they have got all there back into the church that are good for any thing who had previously joined Strang. Every thing seems to be moving on well as regards the church and the prosperity of the same. We shall probably write separate letters as soon as circumstances will permit.

Please give our best respects to enquiring friends, and may the God of peace be and abide with you all, is the constant prayer of your fellow-labourers in the new and everlasting covenant. Yours, while eternal life remains,

LUCIUS N. SCOVIL.

M. SIRRINE.

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#### EIGHTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Reverend and Dear Sir,—In this epistle I shall endeavour to set before you a description of the person, abode, and character of the true and living God. In so doing I trust it will not be imputed to arrogance if I borrow my apology from the



language of St. Paul:—"As I passed by I beheld an altar with this inscription, 'To the Unknown God.' Whom ye ignorantly worship, him declare I unto you." The people of Paul's day had for several generations been unaccustomed to receive revelations from the true God, believing, generally, that revelations from God had ceased with Malachi. They supposed that the canon of scripture was complete long before their time, and they considered that the great law-giver, Moses, had established an immutable code of laws and government, suited to the condition of people of all ages and circumstances whatever, to the end of time; and the Jews, to this very day, entertain the same opinion. Labouring under this most blighting and soul-darkening opinion for several centuries, without the light of any new revelation, and without the aid of that immediate inspiration which attended Moses and the prophets, their foolish hearts became darkened as a necessary consequence. Inflated with pride, and a false but sincere reverence for the scriptures of a previous age, they became a conspicuous and warning example to this generation, of ignorance not only of the scriptures, which they carefully memorized, but also of all the essential attributes of the person, character, and doctrine of God.

Now, sir, during the long period of sixteen or eighteen hundred years, in which the light of immediate revelation has not shone, the religious world have fallen into similar and even far greater darkness. The true and living God is not known as I shall proceed to show. The religious world have an abundance of zeal for God, and diligence in spreading the scriptures and their missionaries over the face of the earth; but, alas! the God they profess to worship is an unknown God, and this ignorance of God is the legitimate consequence of not having immediate revelation from him, during a *long* period of near eighteen hundred years; and unaided by the spirit of inspiration, the ancient scriptures have become a dark and obscure book—their import has been warmly debated by a thousand learned disputants, without any prospect of approximation to unity. A very general conviction concerning the character of God now is, that He is a Being without body, or parts, or passions. A greater absurdity cannot be furnished in all the annals of heathenism. Even images of wood, and brass, and stone are scarcely more remote from the picture of the true God than the theory of a passionless, matterless God—an inconceivable sort of chaotic being, that is without form, or void, or dwelling place! a being whose circumference is everywhere, and his centre nowhere!

Another theory concerning God, that is entertained by Jewish Rabbies, though of an opposite character, is not much more extravagant than the common orthodox theory, viz., the Rabbies suppose that God is a Being of some "*millions of miles in length.*" Again, the popular notion of modern Jews, as expressed in a recent number of the *Jewish Chronicle* is, that the almighty God is a Being of such infinite *dimension*, that He cannot *condense* himself sufficiently to speak to men, or be tangible or visible by mortals. Accordingly, when he gives revelation to men, He creates a fictitious or imaginary messenger, through whom he communicates his will, and this messenger has no real existence in the eye of God, and *only* in the momentary perception of the person addressed. (See MILLENNIAL STAR No. 15, also *Jewish Chronicle.*)

From the foregoing it may be seen how grossly ignorant both Jews and Christians are of the person of God, the Creator and Saviour of the world! All this, too, in an age of the world, boasting of blazing light! of a millennial dawn! of the unparalleled march of improvement! but alas! the very God and Father of us all, who ought to be *truly* known in order to be rightly worshipped, is regarded as the most insensible (a God without "*passion*" must be insensible), and irrational, and unattractive, as to form, of all beings that can be conceived of; and the most surprising feature in all modern theology in an age of sanity is, that this notion concerning the person of God, is deducible from the scriptures of the Old and New Testament. The New Testament tells us most unequivocally what kind of person God has, and whether he is a Being having both passion and physical form. It tells whether he can be so "*condensed*" as to speak to men, and be seen of them, and talk to them face to face, as a man talks to his fellow man. The New Testament declares that in Jesus Christ dwelt the "**FULNESS OF THE GODHEAD, BODILY.**"

Now if the Godhead dwelt in the body of Christ, then it is certain that God is



not without a *body*. But He has a body; and what is His body like unto? The New Testament tells us what his body is like. It is so nearly and exactly like unto the body of Christ that there is no difference. Paul says, that Christ was the "*express image of his person*." It is then beyond all dispute that the body and person of Jesus Christ and the Father are alike. Language cannot express the similitude of the Father and the Son in plainer or stronger terms. Then if we can show from the New Testament what kind of body or person Jesus Christ had, we can also tell what kind of body the Father has, because they are alike. One is the express image of the other. If one has a fleshy material body, the other has the same. If one resembles in stature the seed of the woman, the other also wears the same resemblance. If one can be so "*condensed*" as to speak and walk, and feel and act like a man, the other can do the same. If one wearing a body of flesh and bones, in all points like unto his brethren, is capable of holding all power in heaven and earth, and also of displaying the brightness of celestial glory, the other can do the same in a similar body of flesh and bones. Well, now, what kind of body or person had Jesus Christ which looked so much like the Father's person? Was it an airy, invisible, evanescent, mystical *nothing*, which some would denominate spirit? No, by no means; very much otherwise. Harken now, my dear sir, and all ye readers, that have an honest desire to *know* the living and true God, and Jesus Christ whom he hath sent, in order that men might know from the person of the Son what is the personal appearance of the Father. He, *the Word, was made flesh and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.*" Jesus had a fleshy form like the seed of Abraham, and being begotten of the Father he partook of his likeness. Men beheld his glory in human form, and Paul says that his glory was the glory of the Father. It appears from the conduct of some of his disciples, that they, like sectarian churches now, were tinctured with the idea that Christ, after his death and resurrection, was purely and exclusively a *Spirit*; but he tells them to handle him and see that "*a Spirit has not flesh and bones as ye see me have.*" And he eat and drank with them as aforetime with his resurrected body, and afterwards ascended up from their midst with the same bloodless body into heaven; and in like manner will he come again.

Thus, sir, the notion of a God that is exclusively *Spirit* without bodily form, was banished from the minds of the disciples that saw the bodily image of the Father in the person of the Son after his resurrection. From heaven he will come again in like manner, and every eye shall see him and they that have pierced him. But the popular God of modern times, that has no body or parts, cannot be seen. But, sir, this popular God that has sprung into fashion, since the age of revelation, has no resemblance to Jesus Christ, who has both body and parts, and is the exact image of his Father. Jesus Christ declared that he could exercise all power in heaven and earth while he was in the body. His Father could do the same, because they were alike. It required no extraordinary *condensation* of the infinity of Jesus in order to reveal himself to men, or in order that men should behold his glory. But we have other proofs that the person of God the Father is like the bodily form of Christ's resurrected person. God has declared that man is in his image. Man was created in the image of God, and in the likeness of God. And the bodies of holy men are destined to be like unto Christ's own most glorious body; that is as much as to say that they are like the body of Christ in the heavenly state.

If the foregoing, and many other similar passages of scripture, do not go to show that the Supreme Being bears a personal appearance like unto the person of his Son, and consequently like unto any other resurrected body of a righteous man, then we are in a labyrinth of doubt how to interpret the most plain and unequivocal language. If the language of scripture does not bear me out in the conclusion that man is in the form of God, then there are no infallible way-marks or criteria by which I can safely interpret scriptures. And the votaries of Vishnoo have as good scriptural reason to believe in their theory of deific annihilation, as others have to believe in a God without body, or parts, or passions. The scriptures plainly deny both theories, as they do that God is a person some millions of miles in the height of his stature. Common sense cannot grasp the idea of any *being* or *thing* whatever that is without body or parts. Even the most subtle and



refined spirit conceivable, is a *material* existence as far removed from immateriality as the east is from the west. Now, sir, suffer me to entreat you to abandon all such crude theories concerning God, which are as baseless and unscriptural as the most extravagant vagaries of the heathen, and confine your faith to the simple, obvious testimony of Jesus and the prophets. And remember that this is not a subject of little importance; for it is written, that, *to know God and Jesus Christ is eternal life*. No man can understand the import of eternal life, nor how it is secured to believers, that does not *know God and Jesus Christ*. In God and Christ is eternal life. This life is not barely the perpetuity of existence, for even the wicked exist for ever, but it is called in scripture the "*power of endless life*." This *power* of multiplying or creating life emanated in that Melchisedek priesthood of which Jesus is the head and High Priest. This is the gift of God to men who keep his commandments and the greatest of all gifts. Unsearchable riches accompany this gift. When God created man, he created him in his own image (male and female), in order that he too might have the power of multiplying life after the order of Melchisedek, through obedience.

Now, sir, should it not be a matter of delight to you, that man is created in the image of God, and crowned with glory and honour through faith in Christ. Will not Peter and his fellow-disciples rejoice to recognize that same Jesus who ascended to heaven with a body like their own, and if Jesus bears the image of the Father, they will be equally familiar with the highest. What is there, sir, that contributes more to the glory of God than his *creative power*, by which he brings myriads of living intelligences into being, through whom a chaotic universe is organized into works of beauty, taste, grandeur, and glory. All these creations are for the righteous pleasure of Him that created them.

We all are the offspring of God, and the loyal offspring of God are the greatest delight and concern of God. For them he is ever ready to make the greatest sacrifice possible. Not only is filial reverence displayed from them to Him, the fountain of life, but by them is shown forth the manifold wisdom and power of God. And when men, by humble obedience, become worthy of eternal life, the Almighty bestows upon them the like precious *creative* gift. But this gift of life is in his Son, and He never bestows it upon unworthy subjects. Thus by the law of adoption men became the sons and daughters of the Almighty, and receive the priestly "*power of endless life*," which is after the order of the Son of God. Hence the marvellous language of scripture, "I said ye are God's to whom the word of God came." Jesus virtually said on one occasion, "If holy men are the sons of God, and consequently heirs to His throne, privileges, and glory, then marvel not that I (Jesus) should claim to be a God or the Son of God!" For Paul says "*there be in heaven Gods many, and Lords many, yet to us there is but one God. Howbeit there is not in every man that knowledge*."

In conclusion, I will drop a passing remark or two concerning the abode or dwelling place of God, with a brief hint of his moral attributes. As Jesus is our light and example, we can learn of the Father's abode from his Son. The Son ascended up into *Heaven* and to his God and our God. The scriptures abundantly declare that a place called *Heaven* is the peculiar dwelling place of the God and Father of our Lord Jesus Christ. Now if Heaven is not a *literal, bona fide* place, but only an imaginary phantom, then it follows that Jesus went to no place, but continued to ascend up, till, in his glorious flight, He reached—shall I call it *Nichban*—an imaginary phantom—or annihilation! Be not displeased, dear sir, I am not trifling with your religion, but am bound by truth and the love of God, to unfold its naked absurdity, in order that you, my beloved friend, and all good men may recoil from such gross Gentile vagaries, and exclaim in the language of scripture, "*our Fathers have inherited lies, vanity, and things wherein there is no profit*." If you will read carefully the scripture accounts of the visions of holy men, that have been permitted to look in upon the heavenly residence of God, where Jesus and all the resurrected bodies of the righteous abide, and eat and drink, you will be constrained to acknowledge every appearance of a splendid local abode. Mansions—streets—rivers—trees—precious metals—thrones—persons—apparel—animals—ministering personages in all the courtly livery of unspeakable celestial glory! The heaven of all the holy prophets. God's holy dwelling place, is literal, local real and to



its occupants, it is visible and tangible. It is by no means a matterless, passionless, mystical region of extatic and endless songs from the lips of immaterial spirits, offered in praise to some Great Spirit, equally passionless and immaterially chaotic, spreading infinitely through all space without centre or circumference. If such is the God that men expect to adore in heaven, mankind would present but a faint image of him, yea, even Jesus, who partook of man's likeness, could not have been the brightness of the Father's glory, and express image of his person. He declares that He has given us an image and likeness of himself in the person of man. But who would ever recognize their Father and Jesus in the person of a boundless centreless being of no body or parts, infinitely expanded.

But it is sometimes urged that man only resembles God in his moral attributes. Morally, says the divine and doctor, man bears the image of God. Aye, indeed. The absurdity of such a supposition is still greater. By moral, I must then understand, that the resemblance between God and man, consists in their being of like social, civil, and religious temperament and affection. Other things being equal, a holy man as Adam originally was, would cherish the same propensities with God—have a similar sense of justice and truth according to the measure of knowledge belonging to each. But the absurdity and query are here: an immaterial, infinitely expanded God, without physical form and locality, is as unlike to man as light to darkness, or as the most diverse animals can be supposed to be, and cannot in the nature of things have those sympathies and moral sensibilities that man has. Material sensibilities must differ from those which are immaterial as much as the elements of land and water differ. My sheet being full, allow me to subscribe myself

Your friend and servant,

ORSON SPENCER.

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### **The Latter-day Saints' Millennial Star.**

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SEPTEMBER 15, 1847.

WE lay before our readers in this number of the STAR, several interesting letters from America. It rejoices us much to learn the prosperity of the emigrating Saints on their way to California, and also at the different encampments. Mormonism truly flourishes on the heights and in the valleys of the everlasting hills. The ships of truth ride splendidly over the billows of these warlike, crime-daring, tumultuous times. The enemies of the pure gospel in the United States have relaxed a measure of their virulence, and are beginning to allow that Mormonism is established upon a permanent basis, and fully as likely to survive all persecution and flourish among the nations as any other religion of the day. But the Saints have not relaxed either in valour or efforts, and are now sharper for the glorious conflict of gathering the righteous, and subduing the earth into allegiance, to God than they ever have been heretofore. All other religions are fast becoming like damaged ships, that are no longer sea-worthy. No man buyeth their merchandize.

The Saints, however, are valiant and bold, and the trophies of victory hang aloft on their banners. While the people of the United States are softening in their asperity towards the Saints, and are again ready to receive the word of God with all readiness, England! blessed England, is highly favoured. The faith and union of the Saints is gathering up the powers of the earth, and the work spreads with unprecedented success.

We have recently visited Staffordshire and Bradford Conferences, and, if the Lord permit, shall visit Clithero, Edinburgh, Glasgow, and Derby Conferences in successive rotation. In the Conferences visited we find the most pleasing and promising state of things. In Bradford Conference especially, the Saints, like the stars in the firmament, are stationed over a great area of country, where a hundred villages and cities can enjoy the brilliancy of their light; and we are well assured that their light will shine until the day dawns in the hearts of thousands. Order



and system characterize the arrangement of the labourers in that Conference. It seems, however, almost invidious to speak of particular Conferences while so many others are accomplishing a great work.

If our limits had permitted, we should have furnished an interesting extract from a letter of our beloved fellow-editor Capt. D. Jones, whose feet bear good tidings upon the mountains of Wales. Although we have received from him some Welch pamphlets and even placards in Welch for our examination and approval, yet we have no glasses of such a focus as to enable us to see the secret power of Welch language over and above the English, in securing such wonderful success. We have some mighty men preaching in the English without any comparable success, who, however, (if we may judge from Cheltenham Conference Minutes), know how to hang out their sky-scrapers and star-gazers, &c., as eloquently as their fellow-seamen in Wales—yet the English nation will not be converted in a day.

Our readers will pardon a little playfulness in comparing two nautical men—one in the English and the other in the Welch nation, because they both know right well how to make the port in a gale, if we do blow them up a little; the one for sending us specimens in Welch—and the other, lest the people extol him beyond the bounds of time and space, which, being a little beyond our jurisdiction, disqualifies us to judge of the merits of the one in English as much as the other in Welch. But we do intend to visit the tent at West Bromwich, from which we have hitherto been deterred by unavoidable causes, and contemplate with our own eyes the good work there, with the many happy results of the most faithful and arduous labours of brother Wheelock and the Saints of his charge generally. May the God of Israel continue to prosper all the Saints, whether in Welch or English, is our unceasing prayer.

Elder Wm. C. Ballan has been honoured of God in building up a branch of the church in the Island of Jersey—having baptized fifteen persons—and the prospect is still encouraging for an extension of the good work of the Lord in that Island. Surely the Isles wait for the law of the Lord.

CONFERENCE MINUTES.

CHALFORD HILL.

This conference was held on the 6th of June, at half-past ten a.m. A goodly number of the Saints had assembled in the Saints meeting room, Chalford Hill, and after being called to order and the meeting opened in the usual way, Elder Webb moved that Elder Johnson preside, seconded by Elder Gabb and unanimously carried. It was then resolved that Elder Gabb be clerk.

The President then proceeded to make some very appropriate and interesting remarks, with a pleasantry that gladdened every heart and brightened every eye, and called upon the representatives to state the numbers and condition of the several branches.

The representation of the branches then took place in the following order, from which it appeared they were generally in good standing :—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	REM.	C. OFF
Chalford .....	34	4	2	3	1	6	8	0
Avening .....	28	1	2	2	2	0	0	0
Tetbury .....	34	2	2	2	0	3	7	2
Kingswood .....	19	0	1	1	0	0	0	0
Cam .....	5	1	0	0	0	0	0	0
Thornbury .....	2	0	1	0	0	0	0	0
Chapel Allerton.....	10	0	1	1	0	0	0	0
Nimphsfield.....	7	0	1	1	0	0	0	0
Total .....	139	8	10	10	3	9	15	2



Elder Davies, president of the Avening branch, having expressed a desire that that branch should be better attended to than he was capable of, owing to the nature of his occupation, it was resolved that Elder Russell, president of the Tetbury branch, take charge of the Avening branch also, and that Elder Gabb be his first counsellor, and Elder Davies his second.

Resolved that brothers Newman, of Tetbury, and John Gardner, of Chalford, be ordained to the office of a priest. Also, that brother William Underhill, jun., of Tetbury, be ordained to the office of deacon.

The meeting adjourned at half-past twelve until half-past two.

In the afternoon, the Clerk read two letters from the hand of Elder Spencer, addressed to Elders John Johnson and E. H. Webb, expressive of the approbation of the presidency relative to the officers of this conference, requesting that it be joined to the Cheltenham conference.

Elder Webb then moved, That this conference be united to the Cheltenham conference, and that Elder Johnson preside over it. He observed that this union was what he much desired, and he greatly rejoiced at the accomplishment of his wish, because union is strength, and all the Saints should, as far as practicable, revolve round one point.

The motion was seconded by Elder Salter, and carried in a manner that evinced how the spirit of oneness prevailed, joy beaming in every countenance.

Elder Johnson then proposed that Elder Webb be his counsellor, and that he have power to preach, teach, baptize, and settle any business that may come under his notice in all the conference, or as far as our presidency extends. Seconded by several and carried unanimously.

Brothers Gardner and Underhill were then ordained and one confirmed, after which the Sacrament was administered. A good feeling prevailed, and many encouraging testimonies were given.

The evening was rendered very interesting by an address by the President, on the future prospects of the Saints, &c.

Present, 3 elders, 6 priests, 6 teachers, and 2 deacons.

Elder JOHN JOHNSON, President.

Elder JAMES GABB, Clerk.

#### EDGE HILL.

This conference was held on the 13th of June, 1847, and opened in the usual way. Elder J. Johnson was voted to the chair, and Elder Webb to act as clerk.

The President, after giving some very instructive counsel, called for the representation of the various branches, which took place in the following order, and which, with few exceptions were represented as in good standing:—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.
Edge Hill .....	24	2	2	0	1	1
Puncil .....	24	1	4	1	1	1
Woodside .....	18	2	1	1	1	1
Brangreen .....	12	1	2	1	0	0
Viney Hill .....	31	1	2	1	0	0
Total .....	109	7	11	4	3	3

The President then remarked that young persons would act as young persons, and that unless cheerfulness was encouraged among the Saints, those of a young and volatile disposition would be forced from the church in pursuit of what they could not find within it. He observed that the Elders were commanded to go forth with a glad heart and cheerful countenance, to diffuse joy and gladness, and make the meeting or the society of the Saints a place and source of happiness, the want of which compelled the representatives at times, to speak of the branches as generally good, while those that are not included, ought to be represented as better than good! The Lord has no pleasure in the melancholy feelings and long faces of a community; be lively then, and provided we keep the commandments of God, it is not only rational, but implied in many injunctions, such as “rejoice evermore,” “the joy of the Lord is your strength,” &c.

Much good instruction was given on the principle of liberality, proving the im-



possibility of doing good to the Saints, or even to the world, without laying up good for ourselves.

It was then resolved that the Chalford Hill Conference be united with the Cheltenham Conference, and that Elder Webb be counsellor to Elder Johnson.

Resolved that Priest John Ennies be ordained an Elder—that Henry Smith be ordained to be presiding Priest in the Puncil branch—that John Ennies be presiding Elder in the Puncil branch—that Evan Sliman preside over the Saints at Old Hill, and that Henry Smith assist him.

The President then said, as short reckonings make long friends, he wished the presidents of the several branches to state what they knew of the feelings of the Saints respecting himself, as he was a responsible person and wished to give to the presidency, in Liverpool, an account of his stewardship.

Elder Morgan said, I can speak for our branch ; the Saints desire brother Johnson to stay with us, and it also my own desire.

Elder Single said, I have, as an individual, the best feeling towards him, and I know of no one that has a disrespectful word to say of him.

Brother Ruck said, we have *some* Saints in our branch, and they wish well to brother Johnson, but there are some who care for themselves. My feelings are to keep him, and keep him up.

Elder Ennies, said, my prayer is that he may stay with us, and all the Saints in our branch love him, and I know that they will try to keep him up. Let us all try, for, perhaps, if he go away, we may go down, therefore it will be to our advantage to keep him respectable.

At the close of many testimonies of a similar nature, and partaking of the Sacrament, the Saints, of whom (considering the locality, in the Forest of Dean, as well as a very wet day) there was a goodly number sat down in the midst of much rejoicing, to a comfortable tea and cake.

Present, 5 elders, 2 priests, 2 teachers, and 3 deacons.

Elder JOHN JOHNSON, President  
Elder E. H. WEBB, Clerk.

CHELTHENHAM CONFERENCE.

This conference was held on the 20th of June, 1847. After the meeting being opened in the usual manner, it was resolved that Elder Johnson preside, and that Elder James Ballinger act as clerk.

Present, 1 high priest, 15 elders, 16 priests, 2 teachers, and 2 deacons.

The representation of the branches were next called for and took place in the following order :—

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	RMVD.	C. OFF
Cheltenham .....	114	4	6	2	2	0	3	0
Apperly .....	30	2	1	0	0	0	0	0
Purton .....	30	2	1	0	1	5	1	0
Frogmarsh .....	27	1	2	1	0	0	0	0
Cawdlegreen .....	47	2	4	2	1	1	0	1
Gloucester .....	24	1	2	0	1	1	0	0
Compton .....	10	1	1	0	1	1	0	0
Total .....	280	13	17	5	6	8	4	1

The President rose to give expression to his feelings, which, he said, were of a peculiar nature. He had attended eleven conferences since he came in the capacity or president to Cheltenham, but he never felt before as he had done that morning. He much rejoiced in our present position, and felt as if we were going to do something worthy of notice, and he loved them all.

It was then resolved that the Chalford conference be united to the Cheltenham conference ; that Elder Johnson preside over both, and that Elder Webb be counsellor.

The officers from the several branches spoke in high terms of the wisdom, knowledge, and excellent teachings, and proper adaptation of Elder Johnson to the position he sustained, as well as to his proved integrity.

In consequence of Elder Robbins resigning the presidency of the Cheltenham



branch, owing to the nature of his circumstances not allowing him to attend to it as he wished, it was resolved that Elder Johnson take the charge of it.

Resolved that Elder Webb take charge of the branch at Gloucester.

It was then resolved that brother Thomas Buchell be ordained an Elder—that brother William Tucker be ordained a Priest—and that brother George Halliday be furnished with a certificate on leaving Cheltenham conference.

Elder Wheelock, to the great joy of the meeting, spoke of his feeling on the occasion—of the work of God collectively, and its present pleasing position in Birmingham.

Resolved that these minutes go to Liverpool. After which the meeting came to a close and a comfortable refreshment was partaken of.

In the afternoon, after the opening of the meeting, Elder Johnson moved, and Elder Alder seconded, that William Dean be cut off from the church. Carried.

After Sacrament, Elder Wheelock was called upon to address the meeting, which he did upon the hope, or rather certainty of the Saints possessing the earth, also the dealings of God with the Saints of this age. Time was, he said, when he regretted that his lot was not to come into this world, when the former-day saints were upon the earth, in the days of Moses, Jesus Christ, or the Apostles, but now he rejoiced that he had come here in THIS AGE, THIS BEING THE LAST and the GREATEST DISPENSATION, and he knew more than was ever written in the Bible or could be written.

The principles advanced, and the power and eloquence displayed by our beloved brother, was beyond all conception by any but such as were present.

J. JOHNSON, President.

J. BALLINGER, Clerk.

## VARIETIES.

An earthquake shook the south of Spain at half-past-eleven on the night of the 28th ult. Letters from Seville, Cordoba, and Jaen, report shocks at the same moment.

In commenting on the election of Baron Rothschild, the *Jewish Chronicle* says, "The influence of the victory, be it remembered, is not confined to this country, but extends to all parts of the world, where the yoke of oppression still bears heavily on our Jewish brethren."

On Sunday week the town of Merthyr Tydvil was visited by a shower of black gnats. So dense were they for about an hour, that people coming from chapel could hardly see their way along the streets, and were obliged to cover their faces for protection. They were of a larger size than the common gnats, and their sting was like that of the musquito. —*Glasgow Christian News*.

In a Marseilles paper there is an account of some wonderful effects produced by Dr. Charles Lafontaine, with magnetism, who has succeeded, in several instances, in restoring to deaf mutes their hearing. These experiments had been made with wonderful success in Lyons, and he had, at the last accounts, recently arrived in Marseilles, where he announced his intention of repeating his experiments, and attempting the restoration of hearing to all the deaf mutes who may apply for aid.

IMMENSE ARMY.—Among the papers left by a French General lately in the United States, and who was formerly attached to the grand army of Bonaparte which passed the Niemen for Russia, was found a list of that grand army which, in a few short months, perished by the climate and the shock of arms:—"Poles, 60,000; Saxons, 30,000; Austrians, 30,000; Bavarians, 30,000; Prussians, 22,000; Westphalians, 20,000; Wurtemburgers, 3,000; Badeners, 8,000; Darmstadters, 4,000; Gotha and Weimar, 2,000; Wurtzburg and Franconia, 5,000; Mecklenburg, Nassau and Small Princes, 5,000; Italians and Neapolitans, 2,000; Spanish and Portuguese, 4,000; Swiss, 10,000; and French, 250,000—including 60,000 cavalry, besides 40,000 horses, artillery and train, consisting of 1,200 pieces of cannon. Total 493,000, with the servants, women, and other followers of the army, making a grand total of 526,000 persons—one of the largest armies ever concentrated at any period of history. The number of Russians destroyed in this campaign exceeded 200,000."



**COLONIZATION OF BRITISH OREGON.**—A proposal to form a colony in Vancouver's Island, on the west coast of North America, has been extensively circulated in England. This island lies between 48 and 52 degrees north latitude, and is included in that part of Oregon allotted to Great Britain by the late treaty. It is about 260 miles long, and 50 to 60 wide, containing about 15,000 square miles.—*American Paper*.

**THE WESLEYAN CONFERENCE.**—The one hundred and fourth Conference of the Wesleyan Methodist ministers, which assembled at Liverpool, on Wednesday, the 28th of July, has been brought to a close. Upwards of 400 ministers attended the Conference. Mr. S. Jackson was elected president. It appears from the voluminous reports which have been published of the daily proceedings, that during the past year, seventeen ministers had died in England, four in Ireland, and five on the foreign stations. The institutions at Richmond and Didsbury have fifty-four students preparing for the ministry. Thirty-one young men were admitted into full connexion with the Conference. *Solemnization of Marriage.*—The form for this service was submitted to the Conference, and, after some verbal alterations, was adopted. Directions were given that it should be printed, together with suitable instructions on the subject, and that a book for the registration of marriages should be kept in every building licensed for the purpose. *Numbers in Society.*—Mr. J. Cusworth presented the returns of the number of members in connexion with the Conference, from which it appears that there are—In Great Britain, 339,379; in Ireland, 24,633; on foreign stations, 100,303. Total, 464,315. These returns show that there has been a *decrease*—Great Britain, 2,809; in Ireland, 2,193. Total, 5,002. And an increase on the foreign stations of 253, leaving a net decrease of 4,749.

There are many and painful signs of barbarism and brutality among the peasantry and artisans of England. This period of the year is rife in them. The assize lists and criminal calendars admit us into a gallery of dark and ghastly pictures. Crimes are perpetrated in cottages which rival the courtly atrocities of the Brinvilliers' and the Brogais. The insidious and appalling offence of poisoning seems to be growing more and more common every year. Perhaps this increase of such crimes is only apparent. The chemical test discovers what the autopsy left hidden. The earth no longer covers the deed. While a portion of the body remains undecayed, science can detect the poison, and the murderer is not safe so long as his victim's dust can be separated from the common earth of the churchyard. But whether it be more or less common than it used to be, this is a crime which indicates a deep-rooted and fearful recklessness in the perpetrator. It is one, moreover, which is seldom committed, once only. There is a terrible fascination in the knowledge that you hold in your hand the lives of households. If this were not sufficiently proved by such cases as those of Anna Maria Zwaziger, the German prisoner, whose deeds Fenerbac has chronicled, the confession of Mary Ann Milney, who lately crowned her quadruple poisoning with suicide, in the gaol at Lincoln, actually avows the horrible passion. Nothing ministers to it so effectually and fatally as the ease with which poison may be procured in this country. There is no restriction whatever on the sale of deadly drugs. Not always is the petty precaution observed of writing "poison" on the phial or packet.

**COURTING.**—A lawyer, whom we well knew, did his courting off-hand. He had got a good practice and a high reputation, as well for what his noddle contained of Coke and Blackstone, as for being a very eccentric chap in all his ways, sayings, and doings. His eccentricity got him into the notion that it was't "meet that woman should be alone," and so of a delightful summer's eve, when the roses smiled and the cowslips laughed, Sunday evening, too, mind ye, gentle reader, that—

"Delightful hour of witching love,"

he caught up his hat and was seen ascending the steps of the cottage beside the hill, where tripped

"A lovely damsel, bright and fair."

She opened the door, and he politely asked, "Is the Chief Justice within?" "No, sir," said the pretty one, "but will be shortly." "Ah! it's no matter;" said the counsellor, as he was curtesied within the door—"I did not come to see the father; my client is interested only in the testimony of the daughter. My client, madam, owns the mansion you see from the window, and the pith of the suit is to ascertain if you would have any objection to becoming its mistress. I'll call next Sabbath evening for your answer." "Why, sir, it won't be necessary to suspend the *suit*. I think your client's case is founded in *justice*, and I am sure he will win his *point* without any *special pleading*; but, as the father has been twenty-one years upon the bench, it would be but decorous to see if his opinion does not *confirm* mine." "Certainly, madam," said the lawyer, as the father entered the apartment. It is needless to say that the full court did not reverse the decision—and the happy pair signed the bond, and went into *possession* in four weeks from that night.



**MAILS FOR OREGON, VIA CHAGRES.**—We learn that the Secretary of the Navy has contracted with Major Arnold Harris to carry the United States Mail, from Chagres to Astoria in Oregon, in steam vessels of one thousand tons each. This is a continuation of the route contracted for by Messrs. Sloo & Co., from New York to New Orleans, Havana and Chagres.

**THE POTATOE.**—The confidence of the farmers in the ultimate recovery of the potatoe has been so much restored, that they express their determination to plant a much larger breadth next year than they did this season. Early planting in reference to the potatoe will become general throughout the country, owing to the superiority, for the last few years, of the early over the late gardens. It cannot be denied that the late gardens have suffered much within the last few days. The cold north wind and frost which prevailed on Sunday and Monday night did them much injury. The general impression is that the potatoes were blighted on three several occasions this year; the two former attacks they recovered more or less (no inconsiderable evidence of the reviving strength of the plant), but the latest attack has been the severest. It should, however, be known that the quantity of late potatoes is as nothing compared with that of ordinary years. A clergyman who arrived in Cork on Monday evening by mail from Dublin, speaks despondingly of the late potatoes through the counties of Kilkenny and Tipperary, but he added, "you will not see five potatoe gardens where you might have observed five thousand before. The whole country is teeming with turnips and vegetables, which is a most Providential circumstance." The quantity of turnips, cabbages and parsnips planted for miles through this country is very great. The gardens from which potatoes had been dug are now green and luxuriant with vegetable cultivation. It is worthy of notice that in many instances the potatoes reared from foreign seed have thriven better this year than our own. Mr. James Tobin, of Rocklodge, planted some Newfoundland potatoes in the spring of this year, and he had a most abundant and excellent produce. When the field in which they were attacked by the blight, early in August, those potatoes showed scarcely any sign of injury, while the Irish quarries growing near them had the leaves withered and burnt up. The "white potatoes" have been the greatest sufferers. In a field adjoining the city, in which many varieties of potato were planted, including the foreign, the white potato may be said to be the only kind that was injured. Several gentlemen in different parts of the country planted potatoes from the seed, but they were as much injured by the blight as any other species. Mr. Jennings, of Glasheen, put in some decayed potatoes in the spring of the year, merely for sake of experiment; indeed they were so far gone that the men sticking them used to say, "it was a pity to waste ground on such trash." What has been the result? Why, these rotten potatoes have produced a sound and abundant crop, and some of the largest in the entire garden. In more instances than this the very same result has been witnessed. Although the blight has appeared this year, it was only what was expected. In fact, the farmers say that the potatoes have grown this season infinitely better than they expected, and that it would be "unnatural" to expect that "the blight" which destroyed the entire crop one year would wholly disappear the ensuing one.—*Cork Constitution.*

### LINES

SUGGESTED BY THE REFLECTIONS OF THE CALL AND MARTYRDOM OF JOSEPH SMITH,  
BY ELDER W. I. APPLEBY, NEW YORK, JULY 9TH, 1847.

"Joseph, the Prophet of the Lord," thy name to me is dear  
And for thy absence now, I often shed the tender tear;  
Call'd thou wast when young, thy faithfulness to prove,  
To do the work agreed by thee, e'er thou left the courts above.  
On this terrestrial ball thou came, at the appointed time,  
To do those works of might and power, and let thy wisdom shine;  
To break the spell of darkness, the time had arriven,  
To bring to light the truth, the way and plan of heav'n.  
To burst traditions fetters, to relieve the oppress'd,  
And prepare the earth for righteousness and everlasting rest;  
An angel from on high is sent, the truth for to reveal,  
A record of the gospel, that "Moroni's" hand had sealed.  
The Record is translanted—the humble doth rejoice—  
God bears witness to the same, by his spirit and his voice;  
Again the priesthood is restor'd—the church is organiz'd,  
According to revelation, but by the world despis'd;  
Built on the ancient pattern—a dispensation new,  
Of apostles and prophets, and inspiration too.



Joseph, thy name's evil spoken of, by great and by small,  
 But true unto thy God and cause, thou overcame them all,  
 And laid the foundation of a mighty work began,  
 For the redemption, salvation, and exaltation of man.  
 "John the Baptist" first with the "Aaronic Priesthood" came,  
 Second, the Melchisedek, from Peter, John, and James,  
 Third, the "keys of restoration" by "Elias" they are giv'n,  
 By "Elijah" (fourth) the sealing keys, to seal on earth and heav'n.  
 And for these truths thy blood was shed, and laid thy body down,  
 But thou wilt rule a mighty host, and wear a martyr's crown,  
 Millions shall know thou'rt a king—thy power they shall dread,  
 For by the priesthood thou wast crown'd, before thy blood was shed;  
 Thou'rt only passed behind the veil, to plead the cause above,  
 Of mourning, bleeding, Zion, which was thy daily love.  
 There, in the counsels of the just, before the throne of God,  
 Along with thy brother Hyrum, who fell with thee in blood!  
 Thou art the "*Angel of the Church*," under Christ thy head,  
 Thou hast minister'd to it since thy death, by thy counsels it is led,  
 Thou wilt stand in thy place and lot in the resurrection morns,  
 With all the ancient worthies, whose brows a crown adorns,  
 At the head of thy dispensation thou ever thus will stand,  
 While less inferior spirits, shall bow at thy command,  
 "Joseph," the "Saints" there will meet you, and brother Hyrum too,  
 Along with the "Twelve" apostles, whose faithful been and true,  
 With all the "Saints" in glory, forever there to reign,  
 Sealed with the Holy Priesthood. Eternal life. Amen.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 11TH OF SEPTEMBER.

Joseph Wooton .....	£0 18 0	Brought forward .....	£22 18 2
Thomas Smith (Leamington).....	0 15 10	Richard Musgrave.....	0 14 7
John Hackwell .....	0 8 0	John Johnson .....	4 14 6
William Wolstenholme .....	0 6 6	Thomas Smith (Norwich) .....	1 7 3
Robert Christie .....	2 17 0	David Mulholland .....	0 4 4
J. W. M'Lellan .....	0 2 6	John Halliday .....	0 10 7
J. S. Cantwell .....	0 5 0	George Kendall .....	0 19 6
Robert Holt.....	2 15 10	William Hulme .....	3 0 0
Crandell Dunn .....	6 4 0	Charles Miller.....	9 10 0
William Cartwright .....	2 0 0	Alfred Shaw .....	5 0 0
Thomas Nicholson .....	0 8 9	Robert Martin.....	2 8 6
William A. Smith (Halifax) .....	1 0 0	John Parkinson .....	1 3 6
Joseph Walker .....	0 16 9	William M'Keachie .....	6 10 0
Thomas Stevenson .....	1 0 0	James Bond.....	0 10 0
John Godsall .....	3 0 0		
Carried forward .....	£22 18 2		£59 10 11

NOTICES.

I design to attend the Scotland Conferences on the two last Sundays of this month, if the Lord will. Sheffield Conference will be held on Sunday, the 26th instant. Derby Conference will be held on the first Sunday in October, and Leicester Conference on the Sunday following. Elder Crandell Dunn is requested to attend them if consistent.  
 Elder Thomas Smith's address is opposite Saint George's Church, Colegate Street, Norwich, Norfolk.  
 Elder Andrew Cahoon's address is at Mrs. Anna Douglass's, Waterloo, Clitheroe.  
 Elder C. H. Wheelock's address is at Mr. Wm. Broomhead's, Bull Street, West Bromwich.

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# The Latter-Day Saints' MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 19.

OCTOBER 1, 1847.

VOL. IX.

## AMERICAN NEWS.

### PROCLAMATION TO THE PEOPLE OF CALIFORNIA.

The President of the United States having devolved upon the undersigned, the civil government of California, he enters upon the discharge of his duties with an ardent desire to promote, as far as possible, the interests of the country and well-being of its inhabitants.

The undersigned is instructed by the President to respect and protect the religious institutions of California, to take care that the religious rights of its inhabitants are secured in the most ample manner, since the constitution of the United States allows to every individual the privilege of worshipping his Creator in whatever manner his conscience may dictate.

The undersigned is also instructed to protect the persons and property of the quiet and peaceable inhabitants of the country, whether foreign or domestic; and now assuring the Californians that his inclination, no less than his duty, demand the fulfilment of these instructions, he invites them to use their best efforts to preserve order and tranquility, to promote harmony and concord, and to maintain the authority and efficacy of the laws.

It is the desire and intimation of the United States to procure for California, as speedily as possible, a free Government, like that of their own territories, and they will very soon invite the inhabitants to exercise the rights of free citizens, in the choice of their own representatives, who may enact such laws as they deem best adapted to their interests and well-being. But until this takes place, the laws actually in existence, which are not repugnant to the constitution of the United States, will continue in force until they are revoked by competent authority; and persons in the exercise of public employments will for the present remain in them, provided they swear to maintain the said constitution, and faithfully to discharge their duties.

The undersigned by these presents absolves all the inhabitants of California of any further allegiance to the Republic of Mexico, and regards them as citizens of the United States. Those who remain quiet and peaceable will be respected and protected in their rights; but should any one take up arms against the Government of this territory, or join such as do so, or instigate others to do so—all these he will regard as enemies, and they will be treated as such.

When Mexico involved the United States in war, the latter had not time to invite the Californians to join their standard as friends, but found themselves compelled to take possession of the country to prevent its falling into the hands of some European power. In doing this there is no doubt that some excesses, some unauthorized acts were committed by persons in the service of the United States, and that in consequence some of the inhabitants have sustained losses in their property. These losses shall be duly investigated, and those who are entitled to indemnification shall receive it.



For many years California has suffered great domestic convulsions; from civil wars, like poisoned fountains, have flowed calamity and pestilence over this beautiful region. These fountains are now dried up; the stars and stripes now float over California, and as long as the sun shall shed its light they will continue to wave over her, and over the natives of the country, and over those who shall seek a domicile in her bosom; and under the protection of this flag agriculture must advance, and the arts and sciences will flourish like seed in a rich and fertile soil.

Americans and Californians! from henceforth one people. Let us then indulge one desire, one hope; let that be for the peace and tranquility of our country. Let us unite like brothers, and mutually strive for the improvement and advancement of this our beautiful country, which within a short period cannot fail to be not only beautiful, but also prosperous and happy.

Given at Monterey, capital of California, this 1st day of March, in the year of our Lord 1847, and of the Independence of the United States, the 71st.

S. W. KEARNY.

Brigadier General U. S. A., and Governor of California.

*From the St. Louis Republican, August 24.*

On Sunday evening, Captain T. G. Drake, of the British ship *Modeste*, (not, however, a bearer of despatches, as has been said), and Mr. John G. Campbell, arrived in this city from Oregon. They left Oregon on the 6th of May, and travelled to Fort Hall in company with a brigade of the Hudson Bay Company. They left Fort Hall with only four men, but overtook another party of seven, and arrived in the settlements with a party of fourteen.

They bring us but little information in addition to that already received from Oregon. Every thing was quiet, when they left, and the prospect for the season favourable. The *Columbia* had been so high as to require them to take the southern route. This, we presume, they were inclined to do also, from the pleasure and facility of travelling afforded by the force of the Hudson Bay Company.

The British ship *Modeste* left Vancouver on the 3rd, and dropped down the river, on her way to England. She was to proceed, by the Sandwich Islands, home. There were no American ships in the river. The British squadron in the Pacific had not been heard from for nearly eight months prior to their leaving.

Between Fort Hall and Soda Spring they were overtaken by a party of four men from California. Their party left California on the 4th of June. They reported all things quiet when then left. General Kearny was in supreme command, and this party are understood to say most positively that Col. Fremont was not under arrest up to the time of their leaving. Commodore Stockton's flag-ship was at Monterey, and several ships of the United States squadron were at San Francisco. This party arrived at St. Joseph with Captain D. and Mr. C., and may be expected in this city shortly.

Captain D. and Mr. C. met a great many emigrants and their wagons. They were progressing rapidly and comfortably, but Mr. Campbell thinks that those for Oregon, because of their number, many suffer a great deal from the want of grass for their stock, on the other side of the mountains. They met the advance party of the Mormon emigrants, and subsequently the main body of about five hundred wagons. The advance party were hastening on by forced marches, to select a place for a winter encampment, somewhere in the vicinity of the great salt lake. A few days previous to their meeting with the main body, the Mormons and a large party of Pawnees, going on a hunting expedition to the Little Blue River, met and held a festival together. Our informants passed the ground where the festival was held, but were fortunate enough (from Mr. Campbell's long and intimate knowledge of the country) to escape falling in with the Indian party.

The Mormons represented themselves as being supplied with at least eighteen months' provisions. They had with them pigs, poultry and cattle, and appeared to have an abundance of every thing. They seemed to be harmonious among themselves. \* \* The Californians, and most of the emigrants from the United States, were very decidedly opposed to the settling of the Mormons there. It was thought they would resort to force to resist their settlement.



From Fort Hall, Capt. Drake and Mr. Campbell met with no incident, except the loss of a favourite mare of the captain's, which was stolen while they were encamped at a Sioux village. Capt. Drake returns to England by the earliest steamer to Liverpool. Mr. Campbell will return to Oregon this fall, by some one of the southern routes.

*From the Philadelphia North American of August 30.*

By the Western mail we learn that General Kearny and suit arrived at St. Louis on Wednesday last, the 25th inst. Colonel Fremont and his party were left at the Kansas, and will arrive in the next boat that comes down.

Gen. Kearny left California on his homeward route on the 18th of June. He was accompanied by his personal staff, and several discharged volunteers, formerly belonging to the Mormon battalion, so that his whole party numbered from fifty to fifty-five persons.

Colonel Fremont, being under arrest, and ordered home for trial, under charges of disobedience of orders, left California with his party about the same time that Gen. Kearny did, and was but a short distance in his rear during the entire journey, and reached Fort Leavenworth before the general's departure for St. Louis. General K. arrived at the fort on Sunday week, the 22nd inst., having made the trip in the short space of sixty-five days. He chose the South Pass for his route, and had many obstacles to encounter, as the snow on the mountains was very deep, and the track in many places almost impassible.

Neither party experienced any difficulty from the Indians; on the contrary, they were very quiet, and evinced no hostile disposition whatever.

Major Cook and Judge Bryant, who were of the returned party, say that all the trains of emigrants now on the way to Oregon were severally met. They were progressing finely; stood the fatigues of the journey well, and had abundance of provisions.

When Gen. Kearny and his party left California, everything was in a peaceful and prosperous condition.

Col. Mason was left in command, as military governor of the territory.

There was quite a fleet off the coast of California, consisting of the 74 gun ship Columbus, bearing the broad pennant of Commodore Biddle; the frigate Congress, 45; the three sloops of war, Portsmouth 20, Warren 20, Dale 16, and the store ships Lexington 8, and Erie 8. The latter was to leave in a few days with about 500 men.

The rest of the troops were divided into parties under separate commands, and stationed at different posts throughout the country, where it was deemed most advisable, either from precautionary or defensive views.

Nothing has yet transpired as to the specific nature of the charges against Lieut.-Col. Fremont, but as both the commanding officer and the arrested subordinate have now returned, we shall soon have our curiosity satisfied on this head.

There seems, at least for the present, to be no farther feeling of resistance toward our authority in California. The civil officers elected under the provisional government are executing their duties with honesty and directness, and present so new a phase of justice to the native inhabitants that they are delighted.

#### NINTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Reverend and Dear Sir,—In close connexion with an account of the character of God, I will proceed to give you a brief and succinct description of the Priesthood. It is feared, however, that the present subject will not be more congenial to your views than the foregoing. Still it shall be treated according to the spirit of the scriptures of the Old and New Testament, which you ardently profess to believe. You will admit that God is the righteous Ruler over all the moral and intelligent creatures of the universe. His government is both temporal and spiritual. Not even a sparrow falls to the ground without His notice. He clothes the lilies of



the field; much more doth He watch over all the varied interests of intelligent beings both in heaven and upon earth. I shall then define priesthood to be that order of authorative intelligences by which God regulates, controls, enlightens, blesses or curses, saves or condemns all beings. To it, under God, all things are subservient in righteousness, whether in heaven, earth, or hell. God the Father of our Lord Jesus Christ is at the head of all genuine priesthood. But as it is His will that all men should honour the Son even as they honour the Father, Jesus now stands accredited as the Apostle and High Priest of our profession. Subordinate priests in the same apostolic order of the Son of God are such as he has put in his church. These are called apostles, prophets, evangelists, teachers, &c. Now, sir, by means of this order extending from Jesus the High Priest, to the lowest grade of priesthood, in conjunction with the Holy Ghost, God teaches and governs all things. Out of the line of this order, there is no power whatever that is acknowledged and approved of God. Magistrates, rulers, kings, potentates and principalities, if not legitimately ordained and clothed with the authority of this priestly order of the Son of God, are usurpers, and not of God—for the scriptures declare that there is no power that is not of God. Even the angelic order is in the line of subordination to Jesus Christ, and in the same chain of priesthood with apostles and prophets upon the earth. The priesthood exhibits a regular gradation of knowledge and authority from Jesus the great High Priest in Heaven, to the lowest description of ordination in the church below. Jesus said that "all power was given him in heaven and upon earth." But how did he propose to exercise all that power which was given him both among the nations of the earth and in heaven? My answer is, that he proposed to do it through a delegation of power to the different orders of his priesthood. We are told distinctly what the priesthood consists of, which is established on the earth, viz., apostles, prophets, evangelists, &c. The heavenly order minister to the authorities of the earthly order. The ruling object to be accomplished by the latter is, the work of the ministry, the perfecting of the Saints, the edifying of the body of Christ.

The first object of this priestly order is to teach all nations to become loyal and good citizens of the kingdom of God, observing all the commandments of God. One universal commandment of God is, for all men every where to repent and be baptized, and keep all other laws of God, as they shall be dispensed from the Great High Priest through the delegated authorities. Now if all men do not obey these commands, they are liable to be dealt with as transgressors, and punished as evil doers. The command to obey is imperative upon *all* men. Hence whatever orders of civil government—or order of domestic compact—or order of business transaction—or order of religious worship—or rule of commercial transaction may contravene the established order of priesthood, the same must bow to the requisition of the inspired priesthood of God; and God acknowledges no other power with approbation. Now, dear sir, it is this imperative attitude of authority and power which the Almighty boldly claims, and fearlessly attempts to exercise through a chosen priesthood over all mankind, Jews and Gentiles that greatly displeases the rebellious portion of our race. They cannot bear that this "man should reign over them." False notions of independence and liberty rise against an order of delegated authorities claiming inspiration and officiality from God. The rebellious profess that they are ready to obey the Almighty God, but as for these men claiming priesthood, we will not have *them* to reign over us.

The abuses practised by an apostate and uncalled priesthood for the last seventeen hundred years, has wrought an honest but wofully misguided prejudice against the true priesthood. And a large portion of mankind demand also that God shall communicate with themselves directly, without the intervention of agencies chosen from mere men like themselves. And this captious spirit of dictation, as to the manner in which God shall teach and govern them, has been fostered in their minds by the erroneous notion that God is such a centreless, boundless Spirit of ubiquity, that he can teach and govern all worlds without the aid of other agencies. We might as well suppose that he can see without eyes or hear without ears. But God's being like man, though infinitely exalted above him, and unspeakably perfected in every faculty and power, puts to shame these dark vagaries about the inutility of delegated powers. During the whole period of the world, God has ever



and invariably attempted to teach and govern mankind by means of an established priesthood consisting of men; and this priesthood has been as invariably resisted from the days of righteous Abel till now. By this priesthood, it is the design of God to establish a Divine government upon the earth, even as it is established in the heavens. All other forms of government have proved a complete failure in every nation and period in which the experiment has been attempted. But the most humiliating feature in the whole history of governments is, that many have sought to ape the Divine government with an uninspired priesthood. They have thereby made every species of religious government a stink and confusion in all the earth. Their uninspired systems have been like a fair woman without discretion, or like jewels in a swine's snout. Sometimes they have united church and state, and swayed a sceptre of oppression; at other times they have been passive and non-resistant, even to the utter extinction of thousands whose defenceless blood has crimsoned the earth. But the time for experimenting upon false forms of government, civil or religious, has nearly gone by never to return, "save for a little season." A priesthood chosen not of men, but chosen first of God, and inspired with his wisdom, truth and power, is now called and ordained to teach all nations, and fill the earth with the knowledge of God. By means of this order, and this order alone, the kingdoms of this world, whether temporal or spiritual, pagan or Christian, are all to be merged in one universal kingdom. And this will be the best and greatest kingdom ever known this side of heaven. Its constitution, laws, and method of administration will be after the model of the heavenly order. It will embrace politics, arts, war, merchandize, science, and religion—things temporal and things spiritual. And the energy and wisdom of Omnipotence will, like the little leaven in meal, increase and magnify in the priesthood, till the whole world is brought into happy subordination to this plan of government. The nations of the earth will then become one family and brotherhood. Kings and rulers, of all grades, will then be chosen of God through the priesthood, of which priesthood rulers will be a part and portion; and without being ordained to the priesthood no man ever can rule in this great kingdom.

Thus, dear sir, you perceive that I attach great importance to the priesthood, and consider it the grand instrumentality of revolutionising, and saving, and governing the whole earth. But what harm in all this? Do you think there is too much power invested in this chosen order of men? Why, certainly not! They have not chosen themselves. Neither have they come to office by the votes of the unthinking mass; nor by blind hereditary lineage, nor by violence and the usurper's acts. They have been chosen of God, who knew their spirits before the foundation of the world. They are a royal priesthood and holy nation, for God will have no other in his priesthood. Says Jesus to his apostles, "Ye have not chosen me but I have chosen you. Whom God approves men should not refuse. Moses was a priest and lawgiver, and had to do with the temporal and spiritual affairs of his subjects. Moses sought to unite church and state, in obedience to the command of God. Joshua was also a priest and ruler, and united both temporal and spiritual interests in his government. David was a priest and king, and likewise Solomon, his son. Abraham, Isaac, and Jacob were as much directed, by God, in their temporal concerns or movements as they were in their spiritual devotions. Jesus Christ came to establish a temporal kingdom fully as much as a spiritual kingdom. Both Jews and Romans suspected his designs, and charged him with the crime of treason. They said, that he called himself a King. Some will say, that he explicitly declared that His kingdom was not of this world. True: He did make this declaration. But what does it prove? It proves simply, that this world was not the father, author, or origin of His kingdom. His kingdom was from *heaven*, and He had come here for the very important purpose of establishing it on the *earth*. He called it kingdom of heaven in distinction from kingdoms that were of earthly origin.

It is strange, indeed, that the sectarian clergy should borrow the idea that His kingdom was not a temporal kingdom as well as spiritual. It was the prayer of His heart, and the prayer that He taught His disciples, that God would establish His kingdom on earth, and cause His will to be done here as it is done in heaven. Consequently, he organized the kingdom here after the pattern of heaven, with all



proper officers, and laws suited to every temporal and spiritual occasion, and then gave commandment that all nations should yield allegiance to the laws and authorities established, and also submit themselves to the ordinances of His kingdom. And being in possession of living teachers, even the word of inspired men, they (all mankind, if they would obey) would be thoroughly furnished to "*every good word and work*." In other words, they would know how to act in every calling and sphere of business, whether temporal or spiritual. Jesus Christ did not design that his servants should fight one another, or fight and conquer mankind into allegiance to Him. The world would act on these principles through disobedience, but his disciples would not, because they were shown a better way to universal dominion and government. The priesthood being an office of great responsibility, is guarded rigidly against intruders. Man may lawfully desire this office, but he has no right to take it of himself, but he must first be called and appointed to it as Aaron was, by God, through a prophetic voice. Neither is man required to study, and artificially qualify himself for receiving it. God takes men as they are, and with the gift of priestly office He bestows the requisite qualifications. The ordination of heaven put upon the head of any man, however ignorant, is a voucher for requisite qualification and blessing. Every man is thereby thoroughly furnished for the discharge of all the duties of his respective calling. They are not all apostles, however, neither are all prophets or pastors. But every one has his calling of God, and in the legitimate sphere of that calling he acts as God, and in the authority of God. Some have authority only to baptize unto repentance for remission of sins, as John the Baptist. Such can confer no more authority than they possess in themselves. Others have authority to bless, and whom they bless are blessed in very deed. They have similar authority to curse, and whom they curse are cursed in very deed. Jacob blessed his sons, and the heavens sealed and confirmed the same upon their heads. Paul cursed Elymas, the sorcerer, with blindness, and the same curse was sealed and confirmed upon him immediately.

Elisha cursed Gehazi, his servant, and leprosy cleaved to him from that time. Elijah shut up the windows of heaven that it rained not for the space of three years and six months by the same delegated power, and again they were opened at his voice. He was a man of like passions with ourselves. All men are not ordained to this power, and when they are not, they are wholly incapable of exercising it. It is office that gives recognition and legality to a deed of conveyance and ownership. It is divine appointment and official calling that gives efficacy to the priesthood. But many generations have contented themselves to preach and support preachers who have no divine appointment. The consequence is, that men have been self-appointed to the ministry and spread dissension and confusion abroad. The knowledge of the true and living God has gradually receded from the earth, and darkness, even gross darkness, covered the people. The ordinances that impart healing virtue and the power and light of truth, have either been changed or abolished.

The apostolic office has been counted as a thing out of date, and the spiritual gifts as being done away. The religious world has been too much like King Saul. After he had been forsaken of God, and the power and Spirit of his anointing given to David, this unhappy Monarch resorted to every miserable device, (even to the aid of witches), in order to obtain knowledge and influence. But the curse of disobedience followed him to the day of his death. The religious sects, in like manner, have resorted to seminaries and the polish of schools—also to the theological comments of time honoured fathers, (who were as ignorant as themselves) ever learning, yet never coming to the knowledge of truth. Bibles have been translated again and again; learned volumes have been written in explanation, and even wars have been instigated by the supposed defenders of the faith, and the earth crimsoned by human gore. All these evils and curses have arisen from a spurious priesthood. In view of these things, is it not time, sir, to let God resume the reins of government and once more establish a holy priesthood, which shall be after the calling of Aaron, and after the order and power of endless life. That this may be the unfeigned choice of all who seek after God, is the continued prayer of your old friend and humble servant,

ORSON SPENCER.



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## The Latter-day Saints' Millennial Star.

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OCTOBER 1, 1847.

THE political horizon is somewhat calm just now, both on the Eastern and Western Continent, but dark and threatening clouds are every where visible. The very stillness of the scene seems to portend a melancholy approach of the most explosive elements. The deep designs of the different regencies of Europe and America are carefully smothered, lest premature exposure should be the means of giving the vantage ground to some rival or antagonistic power. The war operations of Mexico and the United States are held in portentous and anxious suspense. Paredes, the former rival of Santa Anna, and the uncompromising advocate of war to the death, has returned to Mexico like another exiled Bonaparte from Elba. And when the curtain is raised again, we expect a scene of more than common interest. Paredes is said to be a monarchist politically, and as he has recently been visiting the crowned heads of Europe, may have already negotiated an alliance for the protection of Mexico against invasion and insurrection. The President of the United States is disappointed and perplexed, something as the ambitious Napoleon was when the invincible Russians burnt Moscow before his eyes, proving to him that over-running an enemy's country was quite a different thing from subduing its inhabitants.

Mexico may yet be the bloody arena where monarchy and republicanism may contend for the ascendancy, until the Lord of Hosts shall decide the controversy by his own out-stretched arm. The United States, like the governments of Europe, are too much crippled and embarrassed by internal discord and bankruptcy to carry on the Mexican war. If new territory is acquired in Mexico or California, it then becomes a bone of contention whether it shall be parcelled off into slaveholding States or non-slaveholding States. The northern and southern divisions of the States each keep a close eye upon all newly acquired territory, lest the same should destroy the balance of power between the two divisions of north and south. The governments of Europe cannot slumber much longer, lest their poverty come upon them as an armed man. War must be resorted to as a safety valve before long, or the increase of crime, now acknowledged in every nation, together with the spirit of insurrection, will demolish every civil compact.

The Mighty God is determined that the nations that will not receive the Gospel and serve him, shall become scourges to themselves and others. The nations, by means of the gospel, have fallen into a great strait; either they must obey God, or work out their own destruction with greediness. God will so far coincide with the work of the Devil, that he will harden the hearts of incorrigible opposers till they become their own executioners. "What if God, willing to shew his wrath and make his power known, endure with much long-suffering the vessels of wrath fitted to destruction."



## CONFERENCE MINUTES.

## HULL.

According to previous announcement we assembled ourselves in the capacity of a quarterly conference on the 29th of August in the Temperance Hall, Blanket Row. The meeting being called to order, it was moved and seconded that Elder James Ure preside on the occasion—that Charles Barnes act as clerk, when both the motions were unanimously carried.

The meeting then opened in the usual manner, after which the president made some excellent remarks on the priesthood and government of the church and kingdom of God, established in these last days through the instrumentality of our much-esteemed and martyred prophet; clearly shewing the difference between *priesthood* and *priestcraft*, the former being the power of God conferred upon man, through the gift of the Holy Ghost and the laying on of hands to qualify him to administer salvation to the people—the latter being a system of craft of man's own device.

The representation of branches was then called for, which took place in the following order:—

*Hull Branch*—Represented by Elder Beecroft, numbers 55 members, including 1 high priest, 3 elders, 5 priests, 3 teachers, and 1 deacon. Removed 4, baptized 4 since last conference. Standing generally good.

*Louth Branch*—Represented by Elder Warburton, consists of 36 members, including 3 elders, 3 priests, 1 teacher, and 1 deacon. Removed 1, baptized 4 since last conference. The Saints are rejoicing in the truth, which will, inasmuch as they are faithful, eventually exalt them on high.

*Tealby Branch*—Represented by Elder Ure, consists of 12 members, including 1 elder, 1 priest, and 1 teacher. In good standing as far as is known.

*Crowle Branch*—Represented by the president, numbers 28 members, including 1 elder, 2 priests, and 1 teacher. Baptized one since last conference. Standing good and rejoicing in the truth, and in the enjoyment of the gifts and blessings of the Holy Spirit of God, promised through obedience to the gospel.

*Goole Branch*—Represented also by the president, who stated that at the last conference, the Saints at Goole and York were represented as being one branch, but from henceforth the Saints at York would be under the watchful care of Elder Charles Miller, president of the Bradford conference. At Goole there are 7 members, including 1 elder, 1 priest. Several Elders have bestowed much labour in this place, but the people have refused to accept the offers of mercy. Attempts have recently been made to increase the number of Saints there, but no one would come to hear.

It will be seen from the above representations that the total number of members in this conference is 138, including 1 high priest, 9 elders, 12 priests, 6 teachers, and 2 deacons. Added by baptism since last quarterly conference, 9.

Elder Stevenson then rose and said that he was labouring to the utmost of his power, and according to the wisdom and abilities which God had given him, to raise a branch of the church in Great Grimsby, where Elder Ure had a few weeks ago introduced the fulness of the gospel, and met with much opposition from some of the self-wise and better-instructed portion of the inhabitants, namely, Baptists and Ranters, but he was fully resolved to make their streets and lanes resound with the glad tidings of salvation revealed from heaven in our own day.

Elder Ure then observed, that in consequence of the departure of Elder George Robins, their late president, to the land of Zion, he was now left to take charge of this conference for a time, but not without their approval.

Moved by Elder Beecroft, and seconded by Elder Warburton, that we receive and acknowledge Elder Ure as President of this conference, and that we sustain him by our faith and prayers, and also to see to his temporal necessities. Carried unanimously.

Moved and seconded that Timothy Andrew be ordained to the office of deacon, for Crowle Branch. Carried.

Moved and seconded that Thomas Clarkson be ordained to the office of deacon, for Hull Branch. Carried.



Moved and seconded that we acknowledge and sustain, by our prayers and faith, the Twelve Apostles, as the Presidency of the church in all the world. Carried.

Moved and seconded that we acknowledge and sustain, by our faith and prayers, Elder Orson Spencer as President of the Churches in the British Isles, and F. D. Richards as his counsellor. Carried.

Moved and seconded that Elder Beecroft be continued and sustained as President of the Hull Branch. Carried.

The meeting then adjourned until half-past two o'clock.

The meeting in the afternoon having being opened in the usual manner, Elder Beecroft offered a few brief remarks on the necessity of the Saints partaking of the bread and wine to commemorate the death and love of our Lord. After which the sacrament was administered to the church.

The President then spoke on the necessity of the priesthood being on the earth to administer salvation to the inhabitants thereof, and also recommended that a faithful and true record of all baptisms, and by whom administered, be kept and preserved, that their names might be found in the Records of God's Holy Temple and sanctuary in a day to come.

Brother Clarkson was then ordained under the hands of Elders Beecroft and Warburton. Timothy Andrew not being present, his ordination was suspended until the President visited Crowle Branch.

The meeting then adjourned until half-past six.

In the evening, after singing, and prayer by Elder Beecroft, the President read from the 15th to the 21st verse of the 27th chapter of Matthew, and addressed the congregation at considerable length on the rise and progress of the church of God in these last days, and selected for his text the language of Jesus, viz., "A tree is known by its fruit; a corrupt tree cannot bring forth good fruit, neither can a good tree bring forth evil fruit." He proceeded to remark, that according to scripture, reason, and every righteous principle, Joseph Smith was a good tree—that is, a true minister of God. He has brought forth, through the spirit of prophecy and revelation, *never-dying* fruit to feed the hungry souls of men—for thousands, tens of thousands—yea, I may almost say, hundreds of thousands have partaken of the same, and to their happy experience have found it to be salutary, nutritious, and good. It swells and expands the mind, and enlivens the soul, and is in those who have eaten thereof, as a well of water springing up unto everlasting life. Can men gather grapes of thorns, or figs of thistles, &c., &c.

The conference closed with a benediction by Elder Beecroft. During the whole proceedings the spirit of union, love, and peace prevailed.

JAMES URE, President.

CHARLES BARNES, Clerk.

P.S.—Beloved brother Spencer,—This comes with our best wishes and prayers for yours and brother F. D. Richard's welfare and prosperity in the cause of Zion and Zion's God.

J. URE.

York, September 13th, 1847.

Dearly beloved brother Spencer,—I arrived here on Saturday night, wearied in body, and my mind filled with joyful anticipations. I have been kindly received by the Saints. There are three residing in the city, one a mile distant, two others seven miles further off. On Sunday morning I re-baptized A. Colton, the priest, and then went to Dringhouses and preached. We had an interesting time, and an individual gave his name for baptism. I then preached in the Market Place, to a large assembly about three p.m., and gave out another appointment for half past five. I was truly blest, and had great liberty; sold many of Cowdrey's Letters and J. Smith's Reply, of which I gave many. I then met the few Saints, and ordained Anthony Bolton, elder, and William Pears, priest. I then went and preached according to appointment; and, oh, brother, I felt the spirit; shewed the foundation of this church; told of its rise, persecutions, and the purity of its doctrines, and parted with a many more Cowdrey's Letters, &c. I then wished I had some of your valuable Letters to Crowel. You will not forget to send me one thousand of your letters as soon as possible, for I glory to have them circulated.



And now, beloved brother, the whisperings of the spirit say, send for Elder Mitchell to labour in this region, which, beloved brother, I leave in your hand to do; and I will lay to with him all I can, to reap in this wide field. I have this day been speaking to many, both in houses and streets, and I feel the harvest is quite ripe.

I have sent a priest to Malton, twenty miles from York, who is going to work there at the railway: he has gone, full of the spirit, with the intention of preaching there, at the house of a watch maker who has opened his house for us. At another place, about twelve miles distant, there is a building open for us. I never saw such a field for usefulness in all my life, and by the grace of God I have commenced reaping with my whole soul in it. Oh, beloved brother, remember me in your prayers at all times. I love you dearly.

I here subjoin the minutes of our conference in a very condensed form, for the sake of brevity.

#### BRADFORD.

This conference was held in Croft Street School Room, on the 5th of September. There was a large assemblage, joy and gladness prevailed throughout the whole. Elder Miller nominated Elder Spencer to preside, but at his special request, on account of weakness of body, Elder Charles Miller was appointed to preside and Elder Joseph Beecroft, clerk. Meeting was then opened after the usual form.

Elder Miller then introduced before the conference Elders Spencer and Mitchell, speaking highly of them as servants of the Lord, and desiring the prayers of the Saints for Elder Spencer, that he might be strengthened in body for the duties of the day, which was heartily responded to; and after a short and appropriate speech, in which he laid before the conference the business and order of the same, and its importance for the well-being of the church, and the rolling on of the work, business commenced.

Present—2 high priests; 1 seventies; 10 elders; 26 priests; 14 teachers, and 4 deacons.

The representation of branches was as follows:—

BRANCHES, REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	REM.	REC.	DEAD.
Bradford, Elder Milnes.....	155	1	2	7	5	2	13	0	20	0	2
Leeds, Priest Jones .....	72	0	3	4	2	1	8	4	6	4	0
Idle, Elder Lord.....	40	0	2	6	1	1	5	0	5	1	0
Huddersfld, Eld. Whittaker	42	0	1	3	1	1	3	2	0	0	0
Halifax, Elder Child .....	12	0	1	1	1	1	0	0	0	0	0
Wakefield, Elder Hewitson	20	0	1	1	1	0	3	4	0	0	0
Bramhope, Elder Cooper	22	0	2	5	0	0	0	0	1	0	0
Low Moor, Elder Peel.....	10	0	1	1	1	0	1	0	0	1	0
Marsden, Priest White.....	11	0	2	2	1	0	0	1	0	0	0
Headingley, Priest Campbel	13	0	1	1	1	0	7	0	0	0	0
Rodley, Elder Dinsdale ...	8	0	1	2	1	0	3	0	0	0	0
Driglington, Elder Beecroft	7	0	1	1	1	0	0	0	0	0	0
Morley, Priest Barnes .....	9	0	0	2	1	0	1	0	0	2	0
Gayle, Priest Mason .....	6	0	0	1	0	0	0	0	0	3	0
York, Brother Pears.....	8	0	0	2	0	0	0	0	0	0	0
Total .....	435	1	18	39	17	6	44	11	32	11	2

The branches as a whole were represented in very good standing, peace and union prevailing, with very great prospects of a rich harvest of souls, and a priesthood full of life and activity in the field.

Elder Spencer gave some cheering teachings at the close to the officers upon their labours—the greatness of the work, through which many would bless them and their names be handed down with honour to future generations.

The meeting closed with benediction till two p.m., full of joy and gladness.

At two p.m., the meeting opened after the usual form, by Elder Milnes.

Elder Miller presented before the conference the organization of several branches, when the following motions were passed unanimously:

That the Saints scattered about York be organized into a branch, called the York Branch, and Priest Anthony Bolton, preside over the same.

That the Saints scattered about Tadcaster be organized into a branch, called the Tadcaster Branch, and Priest George Watson, preside over the same.

That the Saints scattered about Gayle be organized into a branch, called the Gayle Branch, and Priest William Mason, preside over the same.



at hand, thereby scaring people out of their senses—taking them to a foreign country, and selling them as slaves, &c., &c., &c. You'll be surprised to hear that the chief magistrate had been made to believe these lies so firm, that he had actually made his arrangements to put me in prison, which he told me to my face! But I had weathered too many storms to give up the ship so. But to make the story short, I reasoned there with him until he pledged himself to befriend me! that he would do all he could to procure me the lone of the hall, longer. He summoned the aldermen, and they, after a long confab, upset all my impressions. I had a broadside with each of them in turn, and none but some doctor or lawyer there returned the rally. However, thus I was alone amidst all the lions of the city, yet I was uppermost every turn, until it was after midnight. Their clergy, my accusers, had refused to toe the mark. The last of the game was, an admission from the mayor "that they all had got up with their shirts wrong side out, and that Captain Jones has proven Mormonism to be the '*Established Church*' according to Paul's theory." For I had pinned them hard down upon the premises that "God has set some in his church," &c., and hence a church of God's *establishing* was the only *established* church. But the corporation voted against my having the hall, a great majority of them being sectarian deacons and priests. But how true it is that all things work together for good; this unparalleled and public persecution, after such a defence, drew us the almost universal sympathy of the city—ladies in particular. Law or not, I took French leave to defend the holy faith of Mormonism next morning, at ten, (being Sunday), in the public square; and I do believe that there were more hearers, and more attention too, than in any chapel there. When I cited them to the treatment which we received in our native land, and among the graves of our fathers, for our religion, there was hardly a dry face in the vast assembly, even the sergeant of police who had presented, and big nobbs who had signed the petition, wept like babes. The mayor had ordered the police and reporters there, and they never were in a more suitable place of worship! At night, again I preached in the same place, and there was a larger concourse of respectable people than they had witnessed together for a number of years, they said. I heard not a murmur against the principles; but doubtless some scores told me that they would obey if I would stay with them, and some gave in their names then. All the cry through the streets was, shame on the preachers and corporation for their persecution. So, dear brother, this place is set on fire by the foolishness of the enemy of truth. I had to come off to this conference, but expect daily to hear of a great draw of fishes there. All things are going on well here.

I am, your obedient and humble servant,

D. JONES.

*Merthyr, August 22nd, 1847.*

Dear Brother Spencer,—With heartfelt gratitude to our Heavenly Father, I congratulate you on your recovery, hoping that ere this, you enjoy your usual health and strength. All the Welsh Saints manifest as great a wish for you to visit us, as they have for your recovery. Dear brother, would a ride thus far not be as pleasant and recreative to you and your lady, as it would be pleasing and edifying to us? You can come by sea or land. If you can come, I should be pleased to inform the Saints, and call a conference.

By these handbills, you will perceive the state of affairs with us somewhat. These regions are like a boiling pot; the priests mad with rage, and their flocks leaving them and embracing the gospel continually. Some of the Welsh brethren will translate this, and show how I met the broadside! The priests of the various sects hereabouts hold secret committees, purposely to devise plans to oppose the Saints; and the last plan concocted was to bribe 30, in Dowlais, of their most daring and shameless, belonging to the various schools and chapels, to interrupt, harass, and oppose our officers when preaching! This they do faithfully, by crying out in their faces while preaching, "*You are a liar,*" &c. Some of their preachers are burning with such zeal for their *holy goddess* and her family, that they cannot keep out of the fuss. But our brave boys are dauntless as lions, preaching out in the streets, squares, and houses, every evening nearly, for all; by this means crowds come to hear that otherwise would not.

I commenced my lectures, on this affair, in Dowlais, yesterday, on the Book of Mormon. I am to be there this evening, and will continue until I forestall my short-sighted antagonist, and will have refuted his charges before his lecture comes on; and I intend to correct his mistakes afterwards, and follow up the rear until this affair proves to be the greatest *Mormon manufactory* ever here, under the blessing of its author.

I delight in the trophies of war. I came here to fight for the spiritual freedom of my brethren, and I thank heaven, and the God of this warfare, that He is knocking off their shackles by hundreds! Who that has tasted of the sweets of liberty would say, "Hold!" Most of the stories that were told on poor Brother Joseph, in America, are here fathered on Captain Jones, and I often hear those who don't know that little man, unhesitatingly



denounce him as "a curse upon this nation for kicking up such a fuss, and leading so many headlong to hell! Poor Parrotts!"

Yours, in the gospel,  
D. JONES.

## VARIETIES.

We learn that several distressing shipwrecks have occurred of late, with the loss of many lives. On board of one vessel 300 lives were lost, on another 214 persons are said to have perished.

During the heavy storm of rain, which fell three weeks since at Heacham, in Norfolk, there descended myriads of small dead frogs, which were afterwards collected in shovel-fuls.

The tide in the Thames, on Thursday (September 16th) was the lowest ever known. In the very centre of the river, close to Waterloo-bridge, the mud was some feet above the water, and at one o'clock the river steamers were compelled to cease plying for the first time since their introduction on the river.

On the railway between Vienna and Prague, the locomotives are provided with a small electric apparatus, by the aid of which, and by that of a wire, which can at pleasure be put in communication with that of the railway, the train can announce to every station, far or near, the events it may have learnt on the road.

A German gentleman advertised that he has at last solved the problem which the greatest chemists have hitherto supposed to be impossible: namely, by discovering an ingredient through which the azote of the atmosphere can be totally destroyed, so as to produce a vacuum; a new, cheap, and valuable motive power being obtained.

CELESTIAL TRADING.—1235. King Stephen granted tithes as follows:—"Because by the churches publishing it far and near, every body has heard—that by the distribution of alms, persons may be absolved from the bonds of sin, and acquire heavenly joys—I, Stephen, &c., being willing to have a part with them who by a happy kind of trading exchange heavenly things for earthly! and smitten with the love of God, and for the salvation of my own soul, and the souls of my *father* and *mother*, and all my *forefathers* and *ancestors*, &c." He then confirms tithes and other things to the church.

A CURIOSITY.—We have now before us six peaches taken from a tree in the garden of one of our esteemed townsmen, three of which are ripe and well-flavoured, and three quite green. They were taken from different sides of the same tree—the whole on one side being ripe and the whole on the other green. They are of the fall seedling variety, and have heretofore ripened late in October. Can any one of our horticultural readers assign any satisfactory reason why this tree has this year matured one-half its fruit in August, while the other half will not apparently mature before October? It strikes us as a great curiosity, and we should like to see the mystery explained.—*Newburgh Gazette*.

While we have had no lack of rain in Lancashire, Scotland and parts of England have been visited by excessive drought. The *Dumfries Courier*, in speaking of a storm, says:—"So thirsty had the earth been, that all the rain which fell had scarcely any effect upon the Nith, whose diminished waters had barely force enough to wend their way towards the Solway, which, as if for the sake of contrast, poured its tides up the channel of the stream with more than usual vigour. All ruralists agree in declaring that the ground has not been so dry since the celebrated season of 1826. Pastures were seldom barer, and on light soils the growth of turnips has been stopped, if more serious injury has not been inflicted; but the moisture at last vouchsafed, if not in sufficient quantity, has at least done much to freshen and revive. In the south of England the pastures have suffered much more than in this district; and in some places the fields are entirely bare of grass."

BE ACTIVE.—The body was made *for use*.—Every part of it is formed for activity. But any thing made for use will suffer injury to lie still. The human body, especially, if suffered to remain inactive, becomes useless. Activity strengthens the parts. If you would have more strength, you must use what you have, and it will increase. The right use of your members, also, must be learned by *practice*. Much practice is necessary, for instance, to train the fingers to the various uses in which they are to be employed, so as, (to use a homely phrase), to make them *handy*. The body, likewise, needs exercise, to keep it in a healthy state. The various parts of its machinery have a great work to do every day, in turning your food into blood, and sending it a great many thousand times, in a vast number of little streams, to every part of the body. But this machinery will not work, if the body is all the time inactive. It requires *motion*, to give it power. There is nothing, therefore, so bad for it as *laziness*. It is like a dead calm to a windmill, which stops all its machinery.



The *Kolnische Zeitung* states that Baron de Rothschild has obtained from the Austrian government permission to entail an estate upon his family, a privilege which has never before been granted to a Jew in Austria.

According to the latest accounts, the cholera was rapidly approaching Odessa. At Rostoff, in less than three weeks, it had swept off 2000 persons out of a population of about 8000.

On the 5th instant, a grand demonstration was made at Florence to celebrate the formation of the National Guard. The people assembled before the windows of the Grand Duke to thank him for the grant, and bands of musicians traversed the city, which was illuminated at night. The enthusiasm was general. We have been also assured that a monster feast was to take place on the 8th at Leghorn, where a grand banquet was to be given in commemoration of the decree of the National Guard. The ladies were on that occasion to wear the national colours.

A correspondent writes from Rome, on the 5th:—"Cardinal Lambruschini has arrived here, and in a suffering state. The Cardinal Secretary of State rode before him, to protect him from any popular demonstration, and no disturbance took place. Cardinal Ferretti has established a corps of policemen in uniform, a measure which has much pleased the populace, as it deprives the local police of its secret and inquisitorial character. Another letter from Rome announces the arrival in that city of an envoy from the United States of America, to negotiate a treaty of amity and commerce between the two countries. This treaty will lay the foundation for the establishment of diplomatic relations between the two governments, and it is said a nuncio will shortly be sent from the Pope to Washington."  
—*Galignani*.

WONDERS OF THE HEAVENS.—Sir John Herschell, in an "Essay on the Power of the Telescope to penetrate into Space"—a quality distinct from the magnifying power—says there are stars so infinitely remote as to be situated at the distance of twelve millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer who should record the aspect or mutations of such a star would be relating, not its history at the present day, but that which took place two millions of years gone by.

SALUTARY THOUGHT.—When I was a young man there lived in our neighbourhood a Presbyterian, who was universally reported to be a very liberal man, and uncommonly upright in his dealings. When he had any of the produce of his farm to dispose of, he made it an invariable rule to give good measure, over good—rather more than could be required of him. One of his friends, observing his frequently doing so, questioned him why he did it, told him he gave too much, and said it would not be his own advantage. Now, my friends, mark the answer of the Presbyterian: "God Almighty has permitted me but one journey through the world, and when gone, I cannot return to rectify mistakes." Think of this, friends, but one journey through the world.—*James Simpson*.

ADVICE TO YOUNG LADIES.—The celebrated Dr. John Dow, in his sermon of last week, gives the following very excellent advice to the young ladies of his flock:—"The buxom, bright-eyed, rosy-cheeked, full-breasted, bouncing lass who can darn a stocking, mend trowsers, make her own frocks, command a regiment of pots and kettles, feed the pigs, chop wood, milk cows, wrestle with the boys, and be lady withal 'in company,' is just the sort of girl for me and for any worthy man to marry. But you, ye pining, moping, lolling, screwed-up, wasp-wasted, putty-faced, consumption-mortgaged, music-murdering, novel-devouring, daughters of Fashion and Idleness, you are no more fit for matrimony than a pullet is to look after a family of fourteen chickens. The truth is, my dear girls, you want, generally speaking, more liberty and less parlour; more leg exercise and less sofa; more pudding and less piano; more frankness and less mock modesty; more breakfast and less bustle. Loosen yourselves a little, enjoy more liberty, and less restraint by fashion; breathe the pure atmosphere of freedom; and become something as lovely and beautiful as the God of nature designed."

ANOTHER ALARMING FAILURE, IN LONDON.—The *Times* says, the daily anxiety regarding failures has been fulfilled this morning to a more distressing extent than we have yet had to record. The house of Reid, Irving, and Co. has suspended, and the liabilities are estimated at £1,500,000, the amount of acceptances alone being upwards of £900,000. The failure, moreover, irrespective of its amount, derives importance from the circumstance of the head of the firm being one of the senior directors of the Bank of England. The cause of the stoppage is to be found in the way in which the firm had extended their operations, not only without a corresponding extension of capital, but in the face of an annual diminution of their means consequent upon the gradually increasing weight of inconvertible investments. A sum of not less than £600,000 is understood to be locked up in real estate, and other property in the Mauritius and the West Indies.—Apart from the



want of prudent calculation thus shown, the present case, it is believed, may be described as an ordinary mercantile failure. In former days the house possessed a capital far beyond most others, and there is reason to believe that the difficulties which have brought about the present result, have been of that gradual character which often escape recognition until a fall in produce, or a permanent rise in the discount market brings them to a fatal conclusion. The balance-sheet of the house, as now made up, shows, it is said, a nominal surplus of about £330,000; but this it can hardly be doubted, arises from valuations of the Mauritius estates, which will prove entirely delusive. Although it is said that an aggregate of more than £200,000 has at various periods been written off from the total at which they were originally valued, the probability is, that if brought to sale, these estates would still be found to have been enormously over-estimated.—The firm it may be added, were the agents of the Spanish and also of the Venezuelan governments. Sir John Reid was deputy-governor of the Bank in 1837, and governor in 1839.—*Times* of Saturday.

GREAT NATIONAL DEMONSTRATIONS IN ITALY.—All Italy, from north to south, may be said to be in movement. In Piedmont and throughout the peninsula, in fact, the festival of Our Lady of the Grotto had been made the occasion for a demonstration in favour of liberal ideas and of homage to the Pope, and with an amount of enthusiasm to describe which the *Journal des Debats* declares it to be impossible to find words. Even at Lucca, where the duke and the prince had for a moment been unpopular, the tide of opinion had changed because of the concessions made to the public feeling, and the people cried out—"The Duke Charles Louis, King of Italy, for ever." At Genoa, more calmness, but not less enthusiasm, was displayed. No cries for reform, nor for a national guard, were heard, for the Genoese are prosperous and happy, but the cheers were astounding for Charles Albert, King of Italy." At Leghorn there occurred an extraordinary and unlooked for event, namely, the fraternization of the people of Pisa with those of Leghorn. United, they marched to the great square of the cathedral, with the mass of the clergy at their head, while other ecclesiastics, mounting to the tower of the church, blessed thence the national flag and the multitude, every man of whom fell upon his knees to receive the benediction. At Turin, however, there took place the most important demonstration of all. The King having reviewed the garrison, and having placed himself (in the usual way) at a particular point, the troops defiled before him. On passing his majesty, one regiment, the Riflemen of the Alps, added to the usual cry of "Long live the King," these emphatic and significant words, "Long live Pius IX—long live Italy," which was taken up and echoed by every regiment on the ground. A letter from Rome of the 8th instant states that a grand fete, in commemoration of the amnesty, took place that day in this city. The Pope reviewed 2,000 national guards, and the utmost joy prevailed." Such is the condition of Italy. Surrounded by the populations of Sardinia, Lucca, Tuscany, and the legations, all entering on the ways of enlightenment and freedom, will the excitable Milanese and Venetians rest tranquil under the narcotic despotism of Vienna? Hardly. And we have already symptoms of the movement, which cannot long be repressed. Letters from Milan of the 9th, bring intelligence of a popular movement which took place in that city on the evening of the 8th, on the occasion of the festivities in celebration of the appointment of M. Romilli, the new archbishop. The people collected on the Piazza Fontana, with cries of "Viva Romilli!" "Viva Pio IX!" "Viva Italia!" A fresh accession of 500 or 600 arrived suddenly, when the hymn composed by Rossini to Pius IX was sung by the multitude. The police and military came to disperse the populace. It is impossible to describe the scene of confusion which ensued. The people resisted, crying, "Down with the police! Down with the Austrians." The new archbishop, seeing the authorities overpowered, came out of the cathedral on the piazza, harangued the people, and after much difficulty, persuaded them to disperse. The patrols of the gendarmes and the regular troops were, however, everywhere insulted and disarmed, the people spitting in their faces, and crying, "Down with the Germans." On the piazza Campo Santo there was another movement, and the police and military were compelled in a moment to retreat before the people. It was not till four in the morning, on the arrival of reinforcements, that order was restored. Letters from Parma represent the excitement in that duchy to be extreme. Advices from Sicily render it evident, notwithstanding the devices of the government to obstruct the transmission of intelligence, that the island is in a state of insurrection. At Messina the populace rose, seized the guard-houses, and attacked the citadel. The guns from that fort being made to play on them, they were compelled to retire to the hills that surround the town. The loss in this *emeute* (variously estimated) is said to be 30 killed and 100 wounded. The measures taken by the Neapolitan government render it impossible to obtain correct and reliable information regarding the movements in Calabria, but all reports concur in representing the insurrection as having assumed a most formidable character, and as spreading and augmenting in extent and force from week to week.—*Liverpool Journal*.



## LINES,

BY MISS MARGARET GRATRIX.

O Zion, O Zion, thou joy of my soul,  
 When shall I thy splendour and glory unfold;  
 When fountains and rivers in purity roll,  
 And flowers their sweet odours and beauties unfold.  
 Home, home, sweet, sweet home!  
 When shall I behold thee, O Zion, my home!

The sweet warblers sing as they soar through the sky;  
 The wild forests ring with each other's reply;  
 Methinks I can hear their melodious sound,  
 The woods and the groves with the praises resound,  
 Home, home, sweet, sweet home!  
 When shall I behold thee, O Zion, my home!

I long in the far western forests to dwell,  
 Where peace, love and union, o'er all shall prevail;  
 For soon the wild forests like Eden will bloom,  
 And fill the whole earth with their richest perfume.  
 Home, home, sweet, sweet home!  
 When shall I behold thee, O Zion, my home!

I love thee, thou blest above all other lands;  
 Oh! when shall I range o'er thy sweet flow'ry plains;  
 With prophets and seers, then, I would rejoice,  
 I love thee, O Zion, thou land of my choice.  
 Home, home, sweet, sweet home!  
 When shall I behold thee, O Zion, my home!

Oh! when shall I rest from oppression and toil,  
 And dwell in the west, on that blessed rich soil;  
 With prophets, apostles, and patriarchs too,  
 The land of my fathers I now long to view.  
 Home, home, sweet, sweet home!  
 When shall I behold thee, O Zion, my home!

Oh! tell me, ye prophets, how long shall I roam  
 A captive, an exile, far from my sweet home:  
 I long with the remnant of Joseph to rest,  
 That I may rejoice in the land of the west.  
 Home, home, sweet, sweet home!  
 When shall I behold thee, O Zion, my home!

*Manchester.*

## LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 27TH OF SEPTEMBER.

John Lickerish .....	£1 18 11	Brought forward .....	£17 11 1
Thomas Stevenson .....	1 4 4	William Frodsham .....	1 2 9
Titus Barlow .....	0 15 10	William West .....	2 7 4
William Wolstenholme .....	0 19 6	William Speakman .....	2 0 0
Isaac Dacer .....	1 5 0	Charles Miller .....	3 8 0
Henry Beecroft .....	3 10 0	John Fidoe .....	2 0 0
Philip Lewis .....	0 10 6	Edward Horrocks .....	1 0 0
Thomas Smith (Leamington) .....	2 7 0	Francis Jackson .....	0 17 6
Crandell Dunn .....	5 0 0		
Carried forward .....	£17 11 1		£30 6 8

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# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 20.

OCTOBER 15, 1847.

VOL. IX.

## S. BRANNAN'S LETTER.

*(Transmitted by our kind Brother L. N. Scovil.)*

*Fort Hall, June 18, 1847.*

Brother Newell,—Once more I take my pen to drop a few lines and let you know of my whereabouts. I left Capt. Sutter's post, in California, on the 26th of April last, and arrived here on the 9th inst. I am on my way to meet our emigration; I am now one thousand miles on my road, and I think I shall meet them in a couple of weeks. I shall start on my journey again in the morning with two of my men and part of my animals, and leave one man here and the rest of the horses to recruit until I return, and then it is my intention to reach California in twenty days from this post. We crossed the Snowy Mountains of California, a distance of 40 miles, with eleven head of horses and mules, in one day and two hours, a thing that has never been done before in less than three days. We travelled on foot and drove our animals before us, the snow from twenty to one hundred feet deep. When we arrived through, not one of us could scarcely stand on our feet. The people of California told us we could not cross them under two months, there being more snow on the mountains than had ever been known before, but God knows best, and was kind enough to prepare the way before us. About a week before we entered the mountains it was extremely warm, which made the snow settle and work together, then it turned cool and there fell about 18 inches more of light snow, which kept the old snow from melting during the heat of the day, and made the travelling for our horses much better; we were enabled to get along much faster. During our journey we have endured many hardships and fatigues in swimming rivers, and climbing mountains, not being able to travel the regular route owing to the high waters. Had I time and paper I might give you quite an interesting account of the country and our travels throughout. We past the cabins of those people that perished in the mountains, which by this time you have heard of. It was a heart rending picture, and what is still worse it was the fruit of their idleness, covetousness, ugliness, and low mindedness, that brought them to such a fate. Men must reap the fruit of their folly and own labours. Some of the particulars you will find published in the STAR.

In relation to our company's affairs I can say but little. When I left, our crops were doing well; I think I have said something about it in my previous letter which will reach you the same time as this. A company arrived there yesterday from Oregon, on their way to the States. I forwarded by them; perhaps this letter will reach you before the other. Give my respects to brother Rodgers. I want you and him to write me a long letter and let me know all the little particulars—how things get along in church matters—what has become of Rigdon, Smith, Adams, and all the rest of the Big Guns. You need not be surprised if you see me in the States next year; I should think no more of travelling across the continent



of America than I would of taking my breakfast. Oh! if you could but once have a taste of the keen appetite enjoyed in these mountain wiles, your city habitations could hold you no longer. I suppose you would not believe me if I should tell you I can sit down here and eat three or four pounds of roast beef at one meal; it is a fact. A man cannot know himself until he has travelled in these wild mountains. We killed a bullock this morning and we are now roasting one side—its ribs—for our dinner, four in number. It is most astonishing the amount of food the body demands in this region. But away with roast beef and let me come to our mental wants. Let me know how you all get along and enjoy yourselves. Remember me to Mr. Davids and family, and tell them I should have written to them half a dozen times before this, and so would have Mrs. B., but we could not recollect Mr. Davids's given name or their number in the street. I know they must have thought very bad of us, especially after showing us so much kindness before our departure, but I hope the day is not far distant when I shall make amends for all. You may hear from me again before I go home. There are none coming on that are going into the States; and if anything important occurs I shall write again. Remember me to Mr. A. G. Benson and Co. and all the good saints in New York. May God and angels guard you and bless you is the prayer of your unworthy brother.

As ever yours in love,

S. BRANNAN.

#### TO THE SAINTS IN ENGLAND AND AMERICA.

(From the California Star-Extra.)

Yerba Buena, San Francisco, Jan. 1, 1847.

Beloved Brethren,—Feeling sensible of the anxiety of your minds to become acquainted with the state of affairs in this country, induces me, at this late hour, to communicate to you this short and feeble epistle. Our passage from New York to this place was made in six months; since our arrival, the colony generally has enjoyed good health. In relation to the country and climate we have not been disappointed in our expectations; but, like all other new countries, we found the accounts of it very much exaggerated; so much so, that we would recommend to all emigrants hereafter to provide themselves with thick clothing, instead of thin. There has been no arrival in the country this fall, from those coming by land; but we are anxiously waiting for them next season. They will in all probability winter on the head waters of the Platt, where they can subsist upon Buffalo meat. We are now all busily engaged in putting in crops for them to subsist upon when they arrive: *I said all*, but I should have said all that love the brethren, for, about twenty males of our feeble number have gone astray after strange gods, serving their bellies and their own lusts, and refuse to assist in providing for the reception of their brethren by land. They will have their reward. We have commenced a settlement on the river San Joaquin, a large and beautiful stream emptying into the Bay of San Francisco; but the families of the company are wintering in this place, where they find plenty of employment, and houses to live in; and about twenty of our number are up at the new settlement, which we call New Hope, ploughing and putting in wheat and other crops, and making preparations to move their families up in the spring, where they hope to meet the main body by land some time during the coming season. Since our departure from New York we have enjoyed the peculiar care of our Heavenly Father, every thing in a most miraculous manner has worked together for our good, and we find ourselves happily situated in our new home surrounded with peace and prosperity. The Spaniards or natives of the country are kind and hospitable; but previous to our arrival they felt very much terrified from the reports that had been circulated among them by those who had emigrated from Missouri, which have proven to be false, and they have become our warmest friends. Governor Boggs is in this country, but without influence even among his own people that he emigrated with. And during an interview I had with him a few days since, he expressed much dissatisfaction with the country,



and spoke strongly of returning back in the spring. He says nothing about the Mormons, whether through fear or policy I am not able to say. As soon as the snow is off the mountains we shall send a couple of men to meet the emigration by land, or perhaps go myself. The feelings among the foreigners in the country are very friendly, and I have found, even among the emigration from Missouri some of the warmest friends. We shall commence publishing a paper next week, which will be the government organ by the sanction of Colonel Freemont, who is now our Governor, and is at the present time on a campaign to Lower California to subdue the Spaniards, who have lately taken up arms. We arrived here about three weeks after the United States' Flag was hoisted, and the country taken possession of by the Americans, which exempted us from paying a heavy bill of duties, which would have amounted to about twenty thousand dollars. Capt. Montgomery of the sloop of war Portsmouth, at that time held the command over this district, and to whose gentlemanly attention we were under many obligations. A few of the passengers on our arrival endeavoured to make mischief and trouble, by complaints of the bad treatment they had received during the passage, which induced Capt. M. to institute a court of enquiry, before which the larger portion of the company were cited to appear, for private examination. But the truth was mighty and prevailed! and every effort that has yet been made to bring disgrace and reproach upon the cause, by cunning and wicked men, has been frustrated, and they have had to learn that the warfare was useless. Four persons were excommunicated from the church during our passage, for their wicked and licentious conduct. Elder E. W. Pell, Orren Smith, A. T. Moses and Mrs. Lucy Eagar. The conduct of the above-mentioned two, who were Elders, was of the most disgraceful character, and could they have succeeded in carrying their sway, and successfully gained the ascendancy with their doctrines, we must have every soul of us perished.

The captain of the ship became very much alarmed, and was continually urging some decided step to be taken in relation to them, which we delayed to do until we left the Sandwich Islands, when a council was called and the matter investigated, and a list of evidences given in of the most disgusting character. And since our arrival three others have been excommunicated; Elisha Hyate, Jas. Scott, and Isaac Addison; the latter having returned to the United States, and others who deserved to share the same fate; but at the present our attention is more particularly called to temporal affairs, if we might so term it, than spiritual—by making every exertion in our power to provide for the arrival of our brethren over the mountains.

Provisions in the country are very high, owing to the arrival of so many emigrants, and provisioning the Army and Navy; and without doubt will be very scarce next season, from the unsettled state of affairs in the country, politically, which has a very bad influence upon the agriculturist. Good mechanics are very much needed in the country, and in great demand. None need go idle for the want of employment, and being well paid. Merchandise and groceries demand a heavy price, and emigrants coming to the country, should come well supplied, which can be done only by coming by water. Wheat is now selling for one dollar per bushel, and flour for twelve dollars per hundred, owing to the scarcity of mills.

We have received no intelligence from our brethren at the Society Islands, and conclude that they have not yet learned of the warfare and pilgrimage of the Saints, or they would be wending their way to California. We are every day anxiously looking for the arrival of another ship load of emigrants. Two have been reported here to have sailed—one from New York and the other from Boston.

We will now bring our epistle to a close by a few words of kindly advice to those wishing to emigrate to this Eldorado of the West, and that is, by all means to come by water in preference to land, the advantage you will appreciate for years to come.

Yours truly, in the bonds of the everlasting Covenant,

S. BRANNAN, President.

*La Democratic Pacifique* mentions that the Archbishop of Lyons had actually ordered prayers to be put up for the conversion of the Pope. Several of the clergy refused.



## TENTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A. M.

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Reverend and Dear Sir,—You have doubtless been ready to ask, time and again, why this *gathering* together of such large bodies of Saints? Why can they not stay in their former residences like other christians? And may they not do more good to their fellow-men by scattering about amongst the people promiscuously? Why, go away off to some distant part of the earth; is not the Almighty God to be found as much in one place as another? Furthermore, says one, it is exceedingly dangerous to community at large to allow any large body of people, of the same faith and doctrine, to assemble themselves in any one place, their influence being rendered formidable by reason of concentration and union.

My dear sir, have not cogitations like these passed through your mind, and been reiterated in your hearing more than once, concerning Latter-day Saints? Delusion! delusion! is reiterated on many sides. What can these Latter-day Saints mean—selling out their possessions at so great a sacrifice, and leaving a comfortable and pleasant home for a far distant land, even crossing the wide Atlantic! Has there been the like fanaticism since the time of the crusades? On the land, hundreds of waggons, yea thousands in all, are seen rolling their whitened canvas over the wide prairies, accompanied by their flocks and herds; and on the ocean a multitude of ships are wafting the inhabitants of distant islands and continents to the same destination! Now, I propose to meet these enquiries and reflections promptly and fairly. In the first place, if the church is guided by the Spirit of revelation, God, the author of all true revelation, knows what is good for his people, and He will not require them to *gather* without good and sufficient reasons. For the church that is not guided by the Spirit of sacred inspiration, is guided by Mammon or the Devil; for every church will serve God or Mammon. Well, says one, I don't believe that God ever did, or ever will, require people to gather together and leave their country and kindred. Aye, indeed, but you believe the bible, I trust, which informs you not only how God *has* gathered his people in different periods of the world, but also, that He will gather them together in the dispensation of the fulness of times. Do I need to remind you, sir, that God required Abraham to rise up and leave his country and kindred, and go in search of a country that he should afterwards show him. He was obedient and went from one country to another, the Lord being his counsellor and guide. The ancient saints and prophets generally were "strangers," in consequence of being called to leave their home and country. Their obedience to such a call, through faith, constituted them heirs of an inheritance. Abraham became an heir of the country which he was not permitted to possess in time, but he will hold the same in eternity, with a city built upon it according to the counsel of God.

In the dispensation given to Moses, he was required to gather the people out of all the land of Egypt, and take them to the land of Canaan; and what was very remarkable, he was required to slay and destroy the inhabitants, in order to make room for the great *gathering* of the Hebrews. The children of God and the people of this world cannot dwell together; they are always contrary one to the other.

What fellowship hath Christ with Belial, or believers with unbelievers? The Egyptians could have no fellowship with the Hebrews after they were told that a prophet had sprung up among them. The Hebrews told a marvellous tale about the Lord appearing to Moses in the "burning bush." They pretended to have revelation and work miracles as in the early days of Potipher and Joseph; but this pretension to angels, prophets, and miracles, speedily sundered all ties of harmony and fellowship, and it was necessary for the Hebrews to leave the country. God required it of them, and even ordered them into an unpromising wilderness, to be subject to hunger, and thirst, and many hardships. The same spirit of opposition to miracles, prophets and angels exists now, and the righteous can no more keep the ordinances and commandments of God now, without persecution even to death, from the world, than the Hebrews could do it. For the same reason Lot *gathered* out of Sodom—even angels could not stop a night in Sodom without being mobbed;



accordingly, the Lord commanded him to gather up so many as would go with him and flee to the mountain. His reason for the gathering in this case was, that He could not properly punish the Sodomites unless the righteous were gathered out of the city in the first place. Likewise, when Jerusalem was about to be destroyed, Jesus instructed his disciples to flee to the mountain. It was persecution that scattered the primitive saints abroad in the days of Jesus. Jesus had taught Paul and Peter, that the Saints could not be preserved on the earth, and the kingdom built up, without the Saints were gathered together in one. He told them, absolutely and unequivocally, that he should gather the disciples in the day of restitution. Such was their sense of the immediateness of gathering, and of the second coming of Christ, that they were troubled when the disciples were *gathered*, lest the day of the Lord was at hand; but Paul disabused them, and told them that there must be a "falling away" before the notable day of the Lord should come.

Paul informed his brethren, that in the dispensation of the fulness of times, God would gather together in one, all things both in heaven and upon earth and under the earth. John speaks of the same, probably as the day of the great battle of God Almighty. Jesus signified that He would gather his people, the elect, even if he had to send his angels to the four corners of the earth, to bring them after the manner in which he sent to Sodom to bring Lot out of it to a place of safety. He declared he would gather the wheat into the garner, and the tares into bundles to be burned. The prophets, too, long before the meridian of time, saw with enrapturing vision, the sons coming from afar and the daughters from the ends of the earth. Isaiah says, "the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about, and see, all they *gather* themselves together, they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. Then shalt thou see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. Who are these that fly as a cloud, and as the doves to their windows? Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee, that men may bring unto thee the forces of the Gentiles. And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the corners of the earth."

The gathering of Saints to one place is necessary in order to preserve their genealogies, and to secure to them those inheritances, the title to which must be substantiated by legitimate records, kept in the archives of the house of God. Whenever God has had a people, He has been careful to instruct them to keep an accurate record of marriages and the issues of marriage; from Adam to Noah, and from Noah to Abraham, and thence to David down to Jesus Christ, the genealogy must necessarily be preserved. Says David, "God setteth people in families as a flock." "He arrangeth them in families;" but if these families intermarry with those who do not keep the laws of God, nor conform to his ordinances, the records of genealogy are soon obliterated from the knowledge of men, and the proof of a legitimate title to inheritance is thereby extinct; and unless Saints are gathered out from the midst of unbelievers, they are more liable to intermarry and become alienated from the ordinances and covenants of the Lord. If Isaac and Ishmael have no records of parentage, how can one claim rights of lineage above another? God will assign rewards to men according to the *records* of their deserts, and one great pre-requisite to the final restitution of all things, is the reviving and establishing of proper records of genealogy, and covenants, and promises, and patriarchal blessings. In one instance, God had to rescind the marriages of a numerous people, because such marriages, by their issue, would tend to frustrate the grace of God to the righteous, and entail blessings upon a strange people that God designed to curse. The ordinances of the church, and institutions of God's house cannot be carried into execution in a land belonging to "aliens from the commonwealth of Israel;" because aliens from God will not have the Lord to rule over them; they consider that the laws of God set two against three, and three against two, the father-in-law against the son-in-law, &c.; and so do they have this effect, and always will have it, until the



Saints are separated from their adversaries. Before there can be any thing like a true, godlike, peaceful millennium, a separation must take place between the righteous and disobedient, even as a shepherd divideth the sheep from the goats, even so must God's will be done with friends and foes on earth like as in heaven. Had the Jews received Jesus Christ, He would have set up just such a kingdom on earth as in heaven, and the honest from all nations would have been *gathered* to his standard. But seeing they would pierce the Shepherd, and scatter the sheep through a long cloudy day, as it had been prophesied of Him and his followers; He, nevertheless, assured His disciples that His people should be *gathered*, in the latter days, as wheat into the garner. John says to the Saints, in the last days, that are scattered among the confused nations of the whole earth:—“*Come out of her my people, and be not partakers of her sins, that ye receive not of her plagues.*” Here the reason why Saints should come out of other nations is distinctly avowed. “To escape her plagues.” The same reason that was assigned why Lot should go out of Sodom. The idea prevalent that God will inflict all his judgments in one great tremendous DAY, is as absurd as the notion is universal. The famine and dearth were at the command of Elijah. The earthquake that swallowed up Dathan and the company of Abiram, was at the command of Moses. Moses also stretched out his hand as a signal to the accumulated seas to overwhelm the Egyptians, and they obeyed his mandate. But I will not multiply proofs. God will pour out his vials of wrath, and distress the nations till they will learn and practice righteousness; and his people must flee to their appointed hiding place till the indignation is overpast, otherwise they have no guaranty for their safety. The Hebrews were obliged to mark their houses, lest the destroying angel should slay both them and the Egyptians. The Lord God has decreed a consumption upon the whole earth, therefore let the righteous flee to the strong holds of Zion, that are preparing in that land, that was promised to the Patriarch Joseph, while it is an accepted time, and the evil days come not. Jesus cautioned Jerusalem saints to beware of imitating the silly and dilatory part of Lot's wife. The righteous are no more secure from approaching judgments than the wicked, except they obey the commands of God. Even a prophet was once slain by a lion because he dared to disobey the Lord. No man should neglect any means by which he can be removed, and help to remove others from those nations that are as inevitably doomed to destruction for rebellion, as the Canaanites of former times.

Sir, we feel the very same extraordinary interest in depositing our very bones in the land of Zion, that the patriarchs formerly felt when they commanded that their bones should be removed to the country and burying place which God had designated. If there is enthusiasm in this sentiment, sir, it is the enthusiasm of patriarchs and prophets that kept the divine mandates, and knew well the order of the resurrection, and the necessity of having their bones laid on the identical land, that should afterwards be their possession and inheritance for ever and ever. Did not the Lord apportion off the land of Canaan to the twelve tribes to be their inheritance for ever? and shall not the one hundred and forty-four thousand in the latter days be equally tenacious to possess the very inheritance that was promised them to be a perpetual possession in time and eternity? There, their bones, like the precious valley of dry bones, will be the guardian care of angels, and in the resurrection stand up like a consolidated army, while the disobedient and ungodly shall be scattered and driven as chaff before the wind. The aged and infirm, among us, fervently desire to carry their bones, while animated with life, to the land of Zion, as an expression of their faith in the promise of God, that he will resurrect them and plant them in that same “heavenly” country which they now seek. What Canaan was to ancient saints and prophets, the land of Joseph will be to the saints and prophets of the last days, and more abundantly. If men have not the spirit of gathering they are blind and cannot see afar off, and are nigh unto burning. The gathering is one great test of faith, by which you may know who is on the Lord's side. Kindred spirits long to congregate together. The language of Ruth is expressive of the desires of God's people in all ages. “Thy people are my people, and their God is my God, and where thou goest I will go, and where thou lodgest I will lodge.” Her sister Orpah could forego the society of saints and the ordinances of God, sooner than part with her native country and kindred. A portion of Lot's family



saw no wisdom in the *gathering* until it was too late. Sir, the *gathering* is the great universal national *preacher* of the last days. It speaks in trumpet tones out of every nation where it has been commenced. As birds retire before a storm, and fowls before the darkness of night, so the multitudes that go out by sea and land, is a practical warning that cannot be mistaken by those that remain.

The nations wonder at the spectacle of such multitudes going out of their midst under the warning voice of Jehovah, and are ready to cry out, who are these that fly as clouds, and as doves to their windows? Who are these Latter-day Saints? What is their doctrine and whither are they fleeing? The sound of the gathering goeth into all the earth. The fear and dread of approaching calamities take possession of the nations. The righteous are being withdrawn apart in order that the Almighty may stretch out his chastening hand, and inflict his sore judgment upon rebellious nations. There is no room to mistake the faith and sincerity of those whose gathering together is without a parallel for magnitude of enterprise. The Israelites performed a journey that might have been compassed in about forty days, but the Latter-day gathering brings sons and daughters from the ends of the earth.

The great design of Jesus in bringing the righteous to *unity* of faith and the knowledge of God, is wonderfully facilitated by bringing the righteous together in one place. The ancient Jews were taught of God to build up Jerusalem as a place of *gathering*; and those whose circumstances forbid them to locate there, either from political or agricultural interests, were required to visit Jerusalem at least three times a year, where they could interchange hospitalities and friendships, and contract matrimonial alliances, &c. Also, in addition to these facilities of union, their baptisms were to be performed in the national font; their marriage rites, and records of genealogy, were to be performed and deposited in the archives of the great Temple of the Lord at Jerusalem. In this great city of gathering, their frequent and splendid national festivals were to be held from generation to generation. By these multiplied means the union of Jews became proverbially strong; and their attachments to their nation and kindred, and national rites and usages, became as enduring as their existence. If, perchance, they should be scattered amongst the remote nations of the earth, still the recollection of their journeyings to Jerusalem in social groups—their splendid festivals at the national capitol—their royal affinity with the great and good of God's people—vibrated through their minds with resuscitating power. There it was that the Almighty condescended to reveal his acceptance of their sacrifices, and bless the people from the greatest to the least, and even speak to the people through their High Priest at least once a year.

Now, when God shall build up Zion and his Holy House in the tops of the mountains, and all nations flow unto it, will He not appear in his glory? Such a measure of union and strength of attachment to the Lord and his people, the last days will exhibit as was never before realized on the earth. Then will Zion rise and shine, her light being come, and the glory of God being risen upon her—yea, be an eternal excellency and the praise and joy of the whole earth. Who, sir, can contemplate the glory of Zion when God shall have gathered his people from the four corners of the earth, and made of them a great nation, an "innumerable company," and blessed them with his own laws and ordinances, binding them together in a new and everlasting covenant, without the most thrilling emotions of love, gratitude, and joy in believing. Break out, oh thou inhabitant of Zion, and sing for the glory that shall shortly be revealed, when the kingdoms of this world shall become the kingdom of Christ, and the stakes thereof shall no more be thrown down for ever!

Now, sir, in conclusion, may I not say with all deference to the misguided teachers of modern christianity, that the Lord is performing a marvellous work and a wonder in the greatest of all gatherings since the foundation of the world. He is gathering his righteous hosts from the nations of the earth to one place, and setting his forces in battle array against the powers of darkness, and against all flesh that exalts itself against the knowledge of God. And by truth, and by judgments he will thoroughly cleanse the earth, and overthrow more wickedness in ten years to come, than blind, boasting, self-righteous modern christianity can in ten thousand years. Please to accept my warmest desires for your present and everlasting peace and welfare.

Your humble servant,

ORSON SPENCER.



## The Latter-day Saints' Millennial Star.

OCTOBER 15, 1847.

WE have now visited in quick succession six conferences, spending a Sabbath with each. Last Sabbath was pleasantly employed with the Saints in the Birmingham Conference, after which a night meeting was held with the Saints in Warwickshire, in company with Elder Thomas Smith, presiding elder. In several of these conferences we have seen much calculated to stir up the Saints, generally, to deeds of emulation. The Saints in Birmingham have obtained a very large and spacious chapel through their liberal and diligent efforts, and we had the pleasure of seeing it filled with attentive hearers on Sunday evening. In West Bromwich, the exertions of the Saints in erecting a large and commodious tent, some months since, has been followed with large and attentive congregations, hundreds of whom it is confidently expected will ere long obey the gospel. The review of all the conferences visited by us, for the last six weeks, promises a great amount of usefulness, and the salvation of hundreds and thousands. The union of the priesthood—their diligence and abundance of labours in preaching the word, and their liberality in disseminating the various publications of the office—their faith and burning zeal to save their fellow-men from judgments, temporal and eternal, we verily believe have not been equalled in any former period of the history of the church in this land. A great increase of the spirit and wisdom and power of God must necessarily follow; and although the Elders cannot engage in any out-door preaching so much as heretofore, yet they will find it convenient to send abroad the “Invitations,” that their houses of worship may be filled with enquirers; and Letters, Pamphlets, STARS and Books should ever be on hand for such as are able to purchase, and to be *given* occasionally without money or price to the honest poor, who will repay in the resurrection of the just. If any presiding Elder wants to open any town or city by preaching the gospel, let the valor and liberality of the Saints be manifest in sustaining the blessed enterprise. Give him a part of that time which you have been accustomed to have expended upon you, and according as God has prospered you, help with your means, and let his family in his absence share with you in food and raiment, so that one may not be eased and another burdened. Let every brother and sister in the whole church be able to say before God and the Saints, that they have contributed to do something to bring their fellow-men to the knowledge of truth. Your hands will surely find something to do, therefore do it with your might. Sow the seed and God will give the increase. The signs all indicate a great harvest, and soon the destroyer of the Gentiles will be on his way, and then it will be enough for the great body of the Saints to escape for refuge to the place of deliverance appointed of God. Beloved brethren in the priesthood, rejoice and praise God continually.

The success and unflinching boldness of Elder Dan Jones is drawing down the wrath of the powers of darkness, and threatening even his precious life. We are not strangers to such threats towards our own person, while mob violence reigned in a distant land. Our prayer is that brother Jones may continue his labours unharmed, and that the angel of God may shield him from all evil, and give him wisdom and power that his adversaries cannot resist. Brethren, I need not ask you to sustain brother Jones by your faith and prayers. You will assuredly remember him. Brother Jones's letter, though private, and not designed for the press, we have taken the liberty to publish, in order to promote laudable emulation. We verily know, that if we are as faithful and diligent to save souls as our martyred



prophet was, the rage and spite of wicked men will be as formidable as ever known in Missouri and Illinois; but blessed be God that we have stout hearted men, who are not afraid to *maintain* the faith of those that quenched the violence of fire, and put to flight the armies of the aliens. The devil knows that the spirit of conquerors and kings pervades the breasts of God's people, and that his time is short; therefore his wrath begins to wax hot in places; but the rod of the oppressor must be broken, and the pure in heart that have long been in bondage must be rescued and set free. Therefore it is time to blow the trumpet in Zion, and wake up the mighty men, until Zion's warfare is accomplished.

Elder Lymon O. Littlefield has arrived from America, bringing letters from the Camp, most of which, however, are not of a recent date. Brother Littlefield will remain in the STAR Office at present. Elder Franklin D. Richards is appointed to take charge of Bristol, Bath, and Trowbridge Conferences. Elder John Banks is appointed to take charge of London Conference, and Elder Moses Martin is appointed to the charge of the Manchester Conference. Now, with Elder Richards in the South of England, contiguous to Capt. Jones, we may confidently say to the South—keep not back; and a missionary to the Highlands of Scotland has recently been sent out to preach in the Gaelic language—"to the North, give up."

An extract from President Young's letter to the President of the Saints in the British Islands, dated April 12th, reads as follows:—"Beloved Brother,—It is the wish of the council that you permit such of the American Elders to return home, this summer, or so as to be here before navigation closes, as you shall be led by the spirit and your situation, and that of the conferences will warrant. If either Franklin or Samuel Richards could be spared consistently, it would be right, also L. N. Scovil, and others the same; but if not in accordance with the spirit of the times, let them wait in patience and they shall have their reward. It is well for the Elders to pass and repass during the navigation of the rivers, so far as can well be, as your experience will prove. We expect to return in the fall, and in the spring following take our families."

We have also a letter from Elder John Taylor, in which he commends his love to the British Saints, the antiquated date of his letter, only forbids its publication. Elder Taylor has kindly forwarded us an elaborate article on priesthood, which we shall publish as soon as convenient.

A great battle has been fought between the Americans and the Mexicans, near the capitol of the Mexican government, in which about *five thousand Mexicans were slain, and nearly one thousand Americans*. A cessation of hostilities immediately followed, by mutual consent, at the instance of the British Ambassador, as is supposed. It is hoped that terms of peace will be agreed upon, and the effusion of so much blood on both sides stopped.

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CONFERENCE MINUTES.

MANCHESTER.

In consequence of a report being circulated that the Manchester Conference would be postponed until notice be given, very few of the officers met on the first Saturday in August; and as it seemed impracticable to obtain a representation of the various branches of the conference, those who met on the 7th of August, agreed that the conference be adjourned until the first Saturday and Sunday in September.

About six o'clock on the evening of September 4th, some of the officers from the various branches of the Manchester Conference assembled at the Hall of Science, Manchester, and as no one had arrived who was ordered to take the presidency, it was deemed necessary to appoint a president for the time being; therefore it was



moved, seconded, and carried unanimously, that Elder John Dunn preside for the time being. Elder Dunn then engaged in prayer.

The representation of the branches being called for and given, it was found that this conference consists of 26 branches, in which are 1908 members; among which there are 1 patriarch, 51 elders, 105 priests, 58 teachers, and 27 deacons. Since the last conference 108 have been baptized; 43 cut off, 6 emigrated, and 13 died.

From the representation given, the conference is in good condition; the Saints rejoicing in the truth,—the officers attentive and diligent, and cheering prospects of much good being done; yet there are exceptions both in officers and members, who have need to repent, and to arouse themselves by becoming diligent and faithful in the discharge of those duties that are required at their hands.

The president of the Rochdale Branch felt to resign his presidency, as his residence was a considerable distance from the branch: his resignation was accepted, but it was deemed necessary to defer the appointment of another president until the Sunday. Elder Dunn dismissed by prayer.

Sunday morning, September 5th.—It was moved, seconded, and unanimously voted that Elder John Banks preside at this conference. The meeting was then opened by singing and prayer.

The meeting being opened, the President rose and expressed his pleasure and gratitude at having the privilege of meeting in conference with the Saints, in the town where his ears were first saluted with the gospel in its fulness, and though many things had occurred which seemed singular and strange to many of the Saints, yet he had no doubt but all things will work together for the good and welfare of the Saints; and our past imperfections being manifested unto us, may serve to show that we were greater fools, or more imperfect and ignorant than we thought of, and thus stimulate us to greater diligence in the discharge of those duties that are required at our hands,—to cast away our old traditional notions, and become as little children, &c.

It was then moved, seconded, and unanimously voted that Brother James Penny, of Newton Moor; James Hallows and Richard Bradshaw, of Bolton; George Lindley, of Ashton; James Crossley, of Radcliffe, and William Yardsley be ordained to the office of Priest; and that Brother Joseph Holt, of Radcliffe, be ordained to the office of Teacher.

After singing and prayer, an adjournment took place until half-past two o'clock in the afternoon.

The meeting was opened in the afternoon by singing, and prayer as usual; after which the sacrament was administered, and the choir sung the hymn, "Ye children of our God," &c.

The Clerk then rose and read a letter which the President had brought from Elder C. H. Wheelock, recommending Elder J. Banks as an efficient and faithful servant of God, &c. He then moved that this conference receive Elder John Banks as the presiding Elder of this conference, and that the Saints uphold him by their faith and prayers. The motion was seconded and carried unanimously.

The President then rose and expressed his gratitude at being received at the place where he first started out, after having encountered many difficulties, and enduring all things hitherto. He was well aware that many inexperienced officers, who have just learned to discern the gate which leads into the narrow path—the structure and beauty thereof—and the manner of lifting up the latch—think, or are apt to conceive, that they know all about the other side of the door. He would therefore counsel the Saints to teach the simple truths which they know, and to exercise patience during their journeying, not to be over anxious of running too quick, nor yet careless and too slow; but to possess their souls in patience and to be firmly united in love; for God set the work on the very day that he purposed before the world began; and now all the hosts of heaven are acting in unison with God, therefore God and Angels are hoping and striving to bring the Saints to one opinion, and to become as obedient children, doing the will of God, so that he may cut his work short in righteousness. It is not uncommon to hear some of the Saints say, "I think," such and such a thing "is not right." Let me tell you, that if you act too much on the principle "I think," you cannot grow as you ought. Remember, God will never ask you what you think of such and such things



as he commands, but requires us to be as little children that we may grow in grace and in knowledge of the truth, &c.

It was then moved, seconded, and unanimously voted, that Brothers Joseph Garside, of Rochdale, Uriah Hulme, of Middleton, and Joseph Eckersley, be ordained to the office of Elder; and that Brother Thomas Barlow be ordained to the office of Priest.

The presiding Elder of Middleton resigned his presidency on account of residing at too great a distance from the branch; it was therefore moved, seconded, and unanimously voted that Brother Uriah Hulme preside over the branch at Middleton, and that Brother Joseph Garside preside over Rochdale branch.

Elder Amos Fielding, and Patriarch John Albiston, assisted the President to ordain the officers who had been nominated; there were also two children blessed.

The President then remarked to the officers, that if they wish to be useful in the kingdom of God, and to possess the Holy Spirit, it is necessary to strive to merit the esteem and confidence of those whom we labour among; to seek for wisdom—to act in meekness and humility—and never to encourage or hearken to the spirit of slander or evil speaking, but rather seek to subdue and overcome every evil; and thus let our light shine, so that others may glorify our Father who is in Heaven.

The census of officers present being taken, was found to consist of 2 high priests, 1 patriarch, 1 seventies, 37 elders, 49 priests, 19 teachers, and 6 deacons.

After singing and prayer, an adjournment took place till half-past six.

The meeting in the evening being opened by singing and prayer, the President addressed the audience in an affectionate and impressive manner, shewing some of the beauties and privileges connected with those who obey the gospel and abide faithful to the end.

The minutes being read and accepted, it was moved, seconded, and unanimously voted, that they be sent to the STAR OFFICE for publication.

The meeting was then dismissed in the usual form, and the Saints retired to their homes, rejoicing in the truths which they had heard and received.

JOHN BANKS, President.

WILLIAM HULME, Clerk.

WARWICKSHIRE.

This conference was held on Sunday, September 19th, in the old chapel, Leamington Spa.

The meeting opened in the usual way by Elder Bramall. Elder Thomas Smith was called upon to preside, and Elder John Freeman, clerk. Officers present: 1 president of seventies, 7 elders, 14 priests, 2 teachers, and 3 deacons.

After a few remarks from the President, the following branches were represented:

BRANCHES.	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	REM.
Leamington Spa.....	54	1	5	1	1	2	2	1
Stratford-on-Avon .....	16	1	0	1	3	3	2	0
Coventry .....	92	2	7	2	2	14	2	0
Fillongly .....	63	1	5	2	1	2	1	1
Rugby .....	15	1	2	0	0	0	0	0
Barford St. John's.....	22	1	1	1	0	0	0	0
Dorchester .....	20	1	3	1	0	0	0	0
Aston Rowant.....	9	1	1	1	0	0	0	0
Loxley .....	13	0	2	0	0	0	0	0
Whittleford .....	9	1	0	0	0	0	0	0
Total .....	313	10	26	9	7	21	7	2

It was then voted that the following brethren should be ordained to the office of Elders: George Wilshere, Thomas Irins, William Rollason, Charles Hortin, Joseph Bates, T. W. Tubb, and W. E. Hortin.

Some excellent remarks were made by Elder Moses Martin, from London, on the nature of ordinations and the power of the priesthood.

It was then voted that the following brethren be ordained to the office of Priests: Valentine Cloves, Thomas Johnson, David Broadhead, and Richard Britton.

Voted that William Baylis be ordained teacher, and John Fisher a deacon.

The different branches were then called upon, and voted to sustain their various presiding elders.



Elder Moses Martin made some remarks, and then proposed that Elder Thomas Smith be sustained as President of the Warwickshire Conference. Carried unanimously.

Elder Moses Martin then remarked at some length, showing the Saints their duty to support Brother Smith's wife, while he was spending his time in the cause.

A motion was then made that every presiding elder take upon himself to see that the Saints did their duty in this respect.

Moved that henceforth this conference allow Sister Smith five shillings per week, and that the presiding Elders collect the same from their several branches. Carried.

Elder Martin then made a few remarks concerning the evil spirits that had troubled the conference, and gave some instructions on the subject.

The meeting closed in the usual way.

Afternoon.—The meeting was called to order by Elder Moses Martin, and opened in the usual way. The meeting was addressed by Elders Smith and Martin, when it was closed in the usual way.

In the evening, Elder Moses Martin preached an excellent sermon on the resurrection, and was listened to with attention by a good congregation.

We feel thankful to our heavenly Father, that Elder Moses Martin came to pay us a visit, as the instructions we received from him refreshed us, and by his counsel and assistance we were enabled to discern the powers of darkness which had taken possession of several Saints, during the last three months. But by the power of the holy priesthood, in the name of Jesus, they have been set free from their power, and can glorify the God of our salvation.

THOMAS SMITH, President.  
JOHN FREEMAN, Clerk.

### THE STATE CHURCH.

(From the *Leed's Times* of August 28.)

A return was made to Parliament not long ago, from which it appeared that there were six bishops of the Poor Man's Church of England—as it has been cantingly called—who divide among them about *one hundred and three thousand pounds per annum*! They are as follows:—

The Archbishop of Canterbury .....	£27,705	13	6
"          "          York .....	20,141	14	4
The Bishop of Durham .....	22,416	0	2
"          "          London (1843) .....	12,481	8	0
"          "          Salisbury .....	12,879	9	0
"          "          Worcester .....	7,294	18	0

Each of these bishops, too, possess enormous patronage, which, as is well known, is a valuable and saleable article in the English Poor Man's Church. Thus

The Archbishop of Canterbury has...	149	disposable livings.
"          "          York .....	62	"          "
The Bishop of London .....	90	"          "
"          "          Durham .....	47	"          "
"          "          Winchester .....	63	"          "

And these holy and anointed men, who preach from a book that tells us "to lay not up treasures on earth," are in the habit of leaving behind them at death enormous accumulations of wealth. They die as rich as Jews and bankers—so rich that one would almost be led to infer that Gold and not God was the Deity they worshipped.

To give a few striking instances of this, I shall cite the enormous fortunes accumulated by the following Irish bishops, as ascertained from the probates of their wills after death.

The last Archbishop of Dublin (Fowler) left ...	£150,000
"          Archbishop of Tuam (Beresford) .....	250,000
"          Archbishop of Cashel (Agar) .....	400,000
"          Bishop of Cork (Stopford) .....	25,000
"          Bishop of Dromore (Percy) .....	40,000



The last Bishop of Fearn's (Cleaver).....	50,000
" Bishop of Limerick (Bernard).....	60,000
" Bishop of Clogher (Porter).....	250,000
" Bishop of Raphoe (Hawkins) .....	250,000
" Bishop of Killaloe (Knox) .....	100,000
" Archbishop of Armagh (Stuart).....	300,000

Here is an enormous mass of "the root of all evil," accumulated too by men who teach that it *is* so; and that it is easier for a camel to pass through a needle's eye than for a rich man to enter into the kingdom of God!

Now, either these men went out of this world without the slightest hope of a better, or they did not believe one word of all the declarations of Scripture as to the sinfulness of riches and worldly accumulations. Upon one or the other horn of the dilemma they are placed. And judging from the general tenor of the conduct of the Bishops of the "Poor Man's Church," I should say that the latter is decidedly the horn on which we must hoist them. They cannot possibly believe that money is the root of all evil, else we should not find the twenty-five Bishops of the English Church dividing among them at the rate of a hundred and eighty thousand pounds annually, and eleven Irish Bishops dying with accumulated fortunes amounting to one million eight hundred and seventy-five thousand pounds sterling!

And yet these are the men who say that the people cannot choose for themselves a religion better than they have to set before us. For this is the principle of a State Church—that the people, though they have the Bible given them, cannot judge and decide and worship for themselves,—but must have priests and bishops paid by the State, in taxes obtained from the people's labour—to teach the people a religion which the State and the Church together have selected for them! *They* are to judge—*they* are to decide for us, by what means our salvation is to be wrought out; and we, the people, are simply to do as *they* tell us, and pay them their taxes and gorgeous church revenues! Happy sheep, with wolves for shepherds!

We are repeatedly told in the New Testament, that Christ's kingdom is not of this world; and yet these men insist on making Christianity a political institution, established by laws, penalties, taxes, bayonets, and bum-bailiffs! There is not a single word in all the New Testament which warrants the establishment of any church by the State. There was no State Church for three hundred years after Christ, and yet the Church multiplied exceedingly; nor would there be one now had the Christian and Apostolic teachings been unswervingly adhered to. Christianity was established to play the part of a political engine, and selfish men and corrupt rulers have perpetuated the destructive error.

But even conceding that a State Church is a right thing, *who* is to decide of what form it is to be? Is it the Catholic, which is the oldest, or the Presbyterian, which is the youngest, or the Episcopalian, which is a mongrel of both? or is it to be Quaker or Unitarian, according as the chief magistrate for the time being (who is "head of the church!") may be one or the other? or, are all churches to be endowed and established alike, and thus all forms of religion supported by law, though each of these is condemned as full of fatal errors by all the other sects?

The Roman Catholics think *they* are right, and that the votaries of all other creeds are doomed to eternal perdition. The Church of England hates "Papists" and Dissenters; and excludes them from the pale of *her* salvation. Dissenters of all kinds regard both the aforesaid as the blinded votaries of the scarlet lady. They cannot be all right; but shall we establish one or all of them; and if only one, who is to decide which it is to be? Where is the infallible man that is to determine?

There is, after all, only one true and safe way—to place all denominations of religion upon a fair and equal footing—to leave them to their Bibles and their own conscience. In a word, let the system of Christ and his apostles be established,—abolish at once, and for ever, the unholy dominion of State Church. Not until then will Great Britain be, what it is her ambition to aim at being—the land of equal laws and rights for men of every faith—the land of civil and religious freedom for all.—P.Y.M.



## LETTER TO ELDER ORSON SPENCER.

*Merthyr, September 29, 1847.*

Dear President Spencer,—Having but just retreated for a few hours from the battle-ground, while my guns are cooling for another broadside, I will report to you the progress of the war.

The rumbling of the thunders which echoed in the distant hills, when you had those placards, has increased as they neared, and thickened as they lowered, until surcharged with the electric fluid of both hemispheres; they have exploded like the concussion of tornadoes, and deluged the town of Dowlais and vicinity, impregnating the moral atmosphere with a stench as fatal to truth and holiness, as the poisonous breath of the Upas Tree is to those who inhale it!

The scene was truly picturesque, which presented the first of this crusade! It was in a Baptist chapel, one of their collegians being the hero. The big seat was crowded with reverends, &c., from far and near, and although they exacted sixpence for admission, yet the chapel was crowded with anxious listeners, who, with opened mouths, eagerly anticipated to hear the funeral sermon of Mormonism. I seated myself in front, and took notes of his topics, and were you to see the fingers and eyes that evidently marked me as a gone case, you would have thought that I had seven horns, if not as many heads, and every time that the harlequin would strike the pulpit with his paw, and cry "Down with Mormonism!" &c., in the midst of the echo of cheers, I had time and opportunity to inspect nearly all eyes in the place. To report this lecture here would only be for diversion, and to prove the dying fumes of sectarianism. Suffice it to say, that the lecturer brought forward some scores of what he termed "credible witnesses," "Rev. D.D's," and *holy, pious, and very godly* people, to prove that "Joe Smith" was a "money-digger," "fortune-teller," "liar," "thief," "drunkard," and "whore-master;" and, in fact, it would expend too much of my time and paper to enumerate the catalogue of titles which was heaped upon poor Joe! Furthermore he had the testimony of Mr. Hale, Ingersoll, &c., to prove that "Joe Smith discovered plates in the earth, translated their contents by means of a peep stone, which he held in a hat, and that Martin Harris was his scribe, situated on the other side of a blanket, &c. That this was the origin of the Book of Mormon!" This he placed beyond contradiction, he said, by the testimony of Mr. Hale, having seen and handled the box containing them while in his house! Hence proving the ideality of such plates. This he did with such eloquence and certainty, that his hearers really believed his task completed,—that such was the origin, and that Joe Smith was the author of the Book of Mormon. But, strange to say, the lecturer commenced pulling down his former fabric, and brought forth a greater number of still more *pious* and *holy* witnesses, to disprove every sentence of the above! Before he closed, he had succeeded to prove, as unanswerable, that "Solomon Spaulding was the author of the Book of Mormon!" You will know the rest. It was extracts from "Mormonism Unveiled," "Origin of Mormonism," "Caswell," &c. I had sent one of my placards (publishing that I should reply the following evening, and admission by buying a shilling book for sixpence, and thereby paying them sixpence for coming, which contained the history of the church, Joseph Smith, and refutations to most of those charges, &c.), to the chairman, with a request for him to read it at the close, but he refused to read it, and when one of the Saints asked him, I was replied to in the negative by one of them jumping on top of the seat in front of me, and in front of a seatful of the reverend divines, with his fist in my face, and gnashing his teeth, and in the attitude of sending me to judgment, apparently, if I said a word: and instead of allowing his hearers to come and hear both sides, as an honest man would do, behold, he published that he would deliver another lecture the following night gratis! and thus showing the white feather in his tail. However I fulfilled my appointment, and sent reporters to his second lecture, and from that time I have been lecturing there to crowded audiences of eager hearers, almost without cessation, and many believing the gospel.

We had baptized over 150 there in a short time, previous to this skirmish, and that is the cause of these hirelings coming out thus to save their crumbling and tottering crafts. Besides this clan of very reverend and holy persecutors, our streets are infested nightly with another sort of self-styled "Philanthropists," and devout men of the Teetotal cause, and all the other would-be men of renown, and the striplings who thus curry favour with the big nobbs, and ascend the pinnacle of fame. These keep up a continual roar of "Great is the venerable goddess of Dowlais!" and banish the Mormon heretics, &c. These meetings sometimes are attended by shepherds and flocks, and thousands of the rabble reiterating the foul epithets of the clergy, the above-named authors, and such additions as they can think of themselves. They have exhausted all their ammunition at poor Joseph, and have of late beset poor Captain Jones, "his imp," and "arch impostor of Wales;" and it is truly amusing to witness the exertions of these Nothingarians, in ransacking the vocabu-



lary of Billingsgate itself for titles with which to crown me! Some say, they have proven me even worse than Joe Smith! Others say, "He is not quite so bad, but soon will be!" The scenes here are very like the continental rabbles of Missouri, &c., and still raging worse and hotter daily. You need not be surprised should you hear of Carthage tragedies in Wales, ere long. The whole towns and works hereabouts, containing over 60,000 people, are actually drunken with infatuation, and rage for or against Mormonism. This is all the topic, and reverends, out of the pulpits, have actually declared that we should be treated as Joe Smith was; others are doing all they can to prove us Chartists, and get us all banished by the iron masters, and secret councils are kept by desperate characters to devise the best means to rid the place of \* \* \* and a few more names known, and that the others would die away. They denounce their unreserved anathemas on the only press in Wales, to my knowledge, that will publish for me; and, in fact, their black deeds of horror are rife, and too numerous and disgusting to mention!

The last two Sundays our hall was surrounded with hundreds of such characters, even in broad daylight, gnashing their teeth, and threatening everything, besides throwing stones through the windows. Even yesterday, being a kind of holiday, many thousands of such people congregated and incited the people against us all they could. It is dangerous for me to go among them now, for some declare that they consider it God's service to rid themselves of me! Thus is our pot boiling gloriously at their expense, the scum running over to the fire. I think our work here will be cut short in righteousness. If Brother Spencer wishes to know "the secret power of Welsh over English preaching," here it is! We fight hard for all we get, and contend toe to toe, and point to point, for every inch of ground we gain. And who would not fight when immortal souls are the prize and laurels of victory? Last Sunday, in despite of all, I preached four times; had a public baptism, and over 2000 hearers, and not a dog moved his tongue to me. We baptized five here last week, and through all the wars in one branch, we have baptized about 60, mostly from the very ranks of our persecutors, besides very many in other places all through Wales. Yes, Brother Spencer, were you here, and to walk with me through the streets, you would think of old scenes and lively times. But for all, thank my heavenly Father, my lips keep moisture and my lungs never tire, but just as ready now as ever, and my colours are firmly nailed to the mast-head, and will sink or swim on the deck of my Mormon barque.

I have much more news of strange doings about these "diggins," had I time. I have a reply or replies now in press, besides, dressing off these stripe-jacks in their own style, which will be out this week, I expect.

Please inform me whether my bill overruns the old balance yet; it cannot be far off it. I am afraid that by not having either mate or clerk, I have lost some of the bills you sent me. Excuse this extra trouble for once. Please send me about 20 hymn-books, and 24 M. Martin's. I am doing all that is possible to fulfil Brother Hyde's "Keepsake" by this fall. I hope to be able by Christmas to do much towards it. Poor folks, they need it much! Can Brother Spencer promise to visit this land of earthquakes in the cool of winter,—say at Christmas? If so, may I announce it in my publication, and hold a conference, &c.? Is it wisdom, think you, to rush into such a crowd as the above, to undertake to defend our characters or principles? Does Brother Hyde, in his complimentary remarks to me, intimate that they have discovered the far-famed "Welsh Indians?" Hope flatters me so!

I shall not now eulogise on your high encomiums on your humble servant, but thank you most sincerely for your good-will and favours to me, and will endeavour to prove myself worthy of the others. Humbly entreating for an interest in your prayers, that I may be endowed with wisdom from on high to govern my cause and precious freight, right side up, amidst this gale, which, bye-the-bye, is but a splash in a washhand basin in comparison to the gales both you and I have experienced, but the difference is, that all hands are merely apprentices on board, to the weather-beaten old tars of western climes.

But I had like to have forgotten that the post is going, amid loud calls for me. Breakers a-head again! Farewell, dear brother, just now. Do please to send me a word of advice, your letters revive my heart, and enlighten my eyes, like the honey on Jonathan's rod. Would that I were near you—near somebody! but here I am alone, like a beacon at sea, or a reed in the gale. My kind respects to Sister Spencer, and my wife joins me, hoping you will bring her with you to see the beauties of Wales. My kind love to Brother Richards, Carter, and all enquiring brethren there.

Dear brother, this moment I thought you would be at Birmingham Conference, and get this sooner there, as brother Wheelock had intimated, therefore I will address to you there. Excuse my great haste, and I should have liked to enjoy your company there were it possible, but I cannot. In addition to everything else, I hold a county conference on the same day and hour: then, oh then, pray for me. Your obedient servant in the gospel,

D. JONES.



LETTER FROM ROBERT DEAN.

Crofthead, 13th September, 1847.

Dear Brother Gibson,—I write you these few lines to let you know how we are getting on here. I am happy to say we are going on better here than we have for a long time. I baptized five last week, and I expect another this week; if he comes he will make eleven baptized last quarter in this branch, and, strange to say, one of them that I baptized was deaf, (caused by the bursting of a gun), and had been so for years, *and that night he got his hearing again as good as ever he had it before*; and such a blessing as he has received is causing the Saints to rejoice.

I believe, brother, if things go on at this rate, more officers will be needed, in short, I think a priest or elder should be called there, but I will be subject to your council, and you can consider over it before Conference. Brother John Neilson will be through at that time.

I remain, yours in the gospel,

ROBERT DEAN.

TRUTH.

Oh seek for Truth!  
Win thou the threshold of her halls:  
In age or youth,  
Seek her still, whate'er befalls.  
Rich is the feast she freely spreads;  
And round her board time-honour'd heads,  
Who sought her long and won her well,  
In peace and joy for ever dwell.  
Shrink not from toil!  
Truth, rich and lovely, oft upsprings  
On poorest soil:  
O'er deserts she her perfume flings!  
Sweet the reward by labour won;  
And calm the sleep, when day is done,  
Of those who toil the truth to find,  
With ready hand and earnest mind.  
Heed not the scorn  
Of worldly men who dwell around;  
But, night and morn,  
Worship the Truth where'er 'tis found.

Thornaby, Cleveland, 1847.

Truth seekers ever were reviled;  
But honest face and accent mild  
Prevail against ignoble Pride,  
And turn the venom'd shaft aside.  
Fear not to scan  
The deep profound, or mountain height:  
Heed not the man  
Who draws old creeds to keep thee right.  
Examine *all* creeds, old or new;  
Test all with *reason* through and through;  
For God, in bounty, reason gave,  
From Error's gloom our souls to save.  
Swerve not aside!  
Thy rule of duty sketch aright—  
Then true abide;  
Inquiring still, with ardour bright.  
Like cloudlet's shadow on the stream,  
Or passing grief in childhood's dream,  
Shall be the ills and woes of Earth  
To him who knows of Truth the worth.

EDMUND TEESDALE.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 11TH OF OCTOBER.

John Johnson .....	1 12 6	Brought forward.....	£15 3 7
John Godsall .....	1 8 0	William Wolstenholme .....	1 5 0
William West.....	0 12 0	John Parkinson (Tottington).....	2 16 11
Joseph Wooton .....	0 15 0	Charles Miller.....	4 1 0
John Lickerish .....	2 8 9	Crandell Dunn .....	2 5 6
James Bond.....	1 5 0	Robert Russell .....	1 11 0
Thomas Smith (Norwich) .....	0 12 8	Andrew Cahoon.....	0 12 0
William McKeachie .....	5 14 0	Lorenzo D. Butler .....	2 10 0
John Halliday .....	0 15 8		
Carried forward .....	£15 3 7		£30 5 0

NOTICES.

The Lord willing, I shall visit the Welsh Saints near Christmas, at such a time and place as President Jones shall designate.  
Elder Crook, of Bolton, is appointed to Missionate in Ireland, and from recent intimations we are encouraged to hope the gospel will yet be received by many in that land.

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ON PRIESTHOOD.

The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 21.

NOVEMBER 1, 1847.

VOL. IX.

## ON PRIESTHOOD.

*To the Editor of the Millennial Star.*

Dear Brother,—Before I left in the ship *America* for New Orleans, I have frequently had it on my mind, from circumstances which have come under my notice during my travels in this country in company with Elder Pratt, to write an article for the STAR on the subject of Priesthood, but could not do it for the want of time; but now, that through the providence of God, we have been driven again to this shore, through unfavourable winds, and having a few moments leisure, I improve it for that purpose, hoping that it may be interesting and instructive to the Elders of this country, and also to the Saints.

As my time is limited, and I shall be necessitated to be brief, I shall commence by asking the question—What is Priesthood? Without circumlocution, I shall as briefly answer that it is the government of God, whether on the earth or in the heavens, for it is by that power, agency, or principle that all things are governed on the earth and in the heavens, and by that power that all things are upheld and sustained. It governs all things—it directs all things—it sustains all things—and has to do with all things that God and truth are associated with. It is the power of God delegated to intelligences in the heavens and to men on the earth; and when we arrive in the celestial kingdom of God, we shall find the most perfect order and harmony existing, because there is the perfect pattern, the most perfect order of government carried out, and when or wherever those principles have been developed in the earth, in proportion as they have spread and been acted upon, just in that proportion have they produced blessings and salvation to the human family; and when the government of God shall be more extensively adopted, and when Jesus's prayer, that he taught his disciples is answered, and God's kingdom comes on the earth, and his will is done here as in heaven, then, and not till then, will universal love, peace, harmony, and union prevail. Then the spirit of God will be poured on all flesh; then the lion will lay down with the lamb; then will the earth resume its paradisiac glory; yea, more, it will fulfil the order of its creation, and become celestial, and then will every creature in heaven, on the earth, and under the earth, be heard to sing—"Blessing, and honour, and glory, and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever."

To bring about this desirable end—to restore creation to its pristine excellency and to fulfil the object of creation—to redeem, save, exalt, and glorify man—to save and redeem the dead and the living, and all that shall live according to its laws, is the design and object of the establishment of the priesthood on the earth in the last days; it is for the purpose of fulfilling what has not heretofore been done—that God's works may be perfected—that the times of the restitution of all things may be brought about, and that, in conjunction with the eternal priesthood in the heavens (who without us, nor we without them, could not be made perfect), we may



bring to pass all things which have been in the mind of God, or spoken of by the spirit of God, through the mouth of all the holy prophets since the world was. When this shall be done, then shall be sung the following song :—

“ The Lord hath brought again Zion :  
 The Lord hath redeemed his people, Israel,  
 According to the election of grace,  
 Which was brought to pass by the faith  
 And covenant of their fathers.  
 The Lord hath redeemed his people,  
 And Satan is bound, and time is no longer :  
 The Lord hath gathered all things in one :  
 The Lord hath brought down Zion from above :  
 The Lord hath brought up Zion from beneath ;  
 The earth hath travelled and brought forth her strength ;  
 And truth is established in her bowels ;  
 And the heavens have smiled upon her ;  
 And she is clothed with the glory of her God :  
 For he stands in the midst of his people ;  
 Glory, and honour, and power, and might,  
 Be ascribed to our God, for he is full of mercy,  
 Justice, grace, and truth, and peace,  
 For ever and ever, Amen.”

The priesthood in the heavens are uniting with us to bring about these purposes, and as they are governed by the most perfect laws, it is necessary that we also should be governed by the same principle, that our works may agree—that there may be a reciprocity of action, and that God’s will (so far as we are concerned) may be done on the earth as it is in heaven. It is this which we have to learn, and this which we must do to fulfil our calling, and render our works acceptable in the sight of God and of the holy angels, and also in the sight of our brethren, who are associated with us in the priesthood in the kingdom of God on the earth.

There are different callings, and offices, and stations, and authorities in the holy priesthood, but it is all the same priesthood ; and there are different keys, and powers, and responsibilities, but it is the same government ; and all the priesthood are agents in that government, and all are requisite for the organization of the body, the up-building of Zion, and the government of his kingdom ; and they are dependant one upon another, and the eye cannot say to the ear I have no need of thee, nor the head to the foot I have no need of thee. It is for every one to abide in the calling whereunto he is called, and magnify his office and priesthood, and then will he have honour of his brethren and be honoured of God and of the holy angels.

I have noticed some in my travels, those, who, like the disciples of Jesus of old, evince a great desire for power, and manifest a very anxious disposition to know who among them shall be greatest. This is folly, for honour proceeds not from office, but by a person magnifying his office and calling. If we have any honour proceeding from or through the priesthood, it comes from God, and we certainly should be vain to boast of a gift when we have no hand in the gift, only in receiving it. If it comes from God, he ought to have the glory and not us, and our magnifying our calling is the only way or medium through which we can obtain honour or influence. It is not the being an eye or ear that make these members honourable, but the seeing and hearing ; and a well foot is certainly much more valuable to the body than a blind eye, a deaf ear, or a dumb mouth ; and a priest, a deacon, or a teacher, who magnifies his office, is much more honourable than an elder, high priest, or an apostle who does not magnify his calling. It is Gentilism for men to thirst after power, and empty honours, and dignity. True honour, pertaining to the priesthood, comes from God, and a man of God does not feel a disposition to seek after power, nor to lord it over those who may be inferior to him in office. If he does, he has not the spirit of Christ, nor of his mission. Jesus said to his disciples, “ The lords of the Gentiles *exercise* authority over each other, but it shall not be so with you ; but he that is greatest among you, let him be servant of all.” A man of God feels satisfied to fulfil his office, and when he has done it his conscience is clear ; he stands approved before God, and is satisfied that he has fulfilled his calling. If he possesses power, he exercises it for the good of his fellow-



men—for the good of his brethren, the church, and the world, and he feels a disposition to bless his brethren and to do them good. He, indeed, has authority and rule in his office—but as a father, not as a master; a father governs his house and children, but he does it as a father; he does not wish to exercise authority over his children, for he has the authority to rule, and uses it for the benefit of his children. His family do not obey him because they fear him, but because he is their father, and they love him and know that he rules and directs for their benefit. We love, fear, and serve God, because he loves us. We keep his commandments because they are joyous, and tend to our benefit in time and in eternity; and we obey the counsels of the authorities of the church, because they counsel and direct for our benefit.

To point out all the different laws, powers, and authorities in the church, would be a thing impracticable; and to refer to all the different cases wherein it might be used, is not to be attempted. God has organized a priesthood, and that priesthood bears rule in all things pertaining to the earth and the heavens; one part of it exists in the heavens, another part on the earth; they both co-operate together for the building up of Zion, the redemption of the dead and the living, and the bringing to pass the “times of the restitution of all things;” and as they are thus closely united, it is necessary that there should be a communication between the one and the other, and that those on the earth should receive instructions from those in the heavens, who are acquainted with earthly as well as heavenly things, having had the experience of both, as they once officiated in the same priesthood on the earth. This being the case, it will be seen that it is a thing impossible to make different laws touching every case, but that it requires a living priesthood, and not a dead letter; the letter killeth but the Spirit giveth life; and it is the intercourse and communication of the priesthood in heaven, that gives power, life, and efficacy to the living priesthood on the earth, and without which they would be as dead and withered branches: and if any man has life, or power, it is the power and life of the priesthood; the gift and power of God communicated through the regular channels of the priesthood, both in heaven and on earth; and to seek it without, would be like a stream seeking to be supplied with water when its fountain was dried up; or like a branch seeking to obtain virtue when the trunk of the tree was cut off by the root: and to talk of a church without this is to talk of a thing of naught,—a dried fountain, a dead and withered tree.

The Bible is good; and Paul told Timothy to study it, that he might be a workman that need not be ashamed, and that he might be able to conduct himself aright before the living church,—*the pillar and ground of truth*. The church-mark, with Paul, was the foundation, the pillar, the ground of truth, the living church, not the dead letter. The Book of Mormon is good, and the Book of Doctrine and Covenants, as landmarks; but a mariner who launches into the ocean, requires a more certain criterion; he must be acquainted with heavenly bodies, and take his observations from them, in order to steer his barque aright. Those books are good for example, precedent, and investigation, and for developing certain laws and principles; but they do not, they cannot touch every case required to be adjudicated and set in order; we require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth. No matter what was communicated to others, for them, it could not benefit us; and a living dog is better than a dead lion;—and from the time that Adam first received a communication from God, to the time that John, on the Isle of Patmos, received his communication, or Joseph Smith had the heavens opened to him, it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam’s revelation did not instruct Noah to build his ark; nor did Noah’s revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt. These all had revelations for themselves, and so had Isaiah, Jeremiah, Ezekiel, Jesus, Peter, Paul, John, Joseph, and so must we, or we shall make a shipwreck. Then, while we examine our books, and search them diligently, don’t let us put those before the priesthood, but seek to support it in all its branches, that life, and health, and salvation may flow to us through the various branches or channels. I do not wish to be understood as despising those books, for they are good,



and there are a great many useful revelations in them ; and God will not deny himself, or contradict, without cause, his former revelations ; and every principle of truth is eternal and cannot be changed. But I speak of them as I would of children's school-books, which a child studies to learn to read ; but when it has learned to read, if its memory is good, it can dispense with. But I would here remark, that we are most of us children as yet, and, therefore, require to study our books. If there are any, however, who think themselves men, let them show it, not by vain glory or empty boast, but by virtue, meekness, purity, faith, wisdom, intelligence, and knowledge, both of earthly and heavenly things.

To define the power of the priesthood would be impossible, for, as stated before, it governs all things ; but it does not here, neither can it at present, further than the laws of God and its authority is acknowledged. Jesus said, all power is given me in heaven and on earth ; yet he was rejected, cast out, and crucified. Paul explains this matter. "What is man that thou art mindful of him? or the Son of Man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see *not yet all things put under him.*" He was ordained to that power, but did not then possess it, only in the church, and not until his second coming, and the binding of Satan would he possess it among the nations.

There are different councils and authorities in the church, which are in some measure defined, together with some of their duties, in the Book of Doctrine and Covenants, but which are not generally understood, and whose powers it would be impossible to define, and which I shall not here attempt to do, but briefly to shew, in some few particulars, the relative position which they stand in to each other.

When Joseph Smith was living he was the president of all councils, and all authorities in the church ; he stood as prophet, seer, and revelator, and apostle ; the chief Apostle of the Church of Jesus Christ of Latter-day Saints. He stood before God as the representative of his church on the earth. In his absence, the Twelve being next in authority, stepped in ; not to deprive him of his place, which he still occupies in the heavens, but to fulfil their office and calling, and the relationship which they sustain to the church ; but why did not his counsellors occupy his place? Because they were not ordained to that authority, and they, therefore, could not act in it no more than the king's cabinet could reign over the nation after the king's death. On the demise of a king, it is necessary that another should be crowned in his stead, and this must be the rightful heir. It is not enough that he is his companion or counsellor ; and here let me remark that there is a material difference between a counsellor and a president. There are some quorums in the church, wherein so much difference does not exist, as the High Council and the Twelve, and with some few exceptions the seventies, high priests, elders, teachers, and deacons, but the bishops have their counsellors, so had Joseph, and so have some of those others. The High Council, however, and Twelve, have not, farther than the whole quorums are counsellors to each other and to their president. And in relation to the Twelve, their president became such, not on account of election or choice, but because of seniority, or age, hence when Thos. B. Marsh was in good standing he was the oldest, and consequently the presiding officer ; but when he apostatized the next oldest took it, which was President Brigham Young. He had the same priesthood before and the same authority, but was not the president or mouth-piece of the others, who are all presidents in all the world, without other ordinations, and in this respect differ from the council of Joseph, who had not. The Twelve standing next to Joseph, on his death the charge of the church necessarily fell upon them, and President Young being their president, of course presided, and became the mouth-piece and president, not only of the Twelve but of the church.

There has been, sometimes, a little feeling manifested between the Seventies and High Priests, as to who has the greatest authority, and some of the Seventies have manifested a desire to be united with the High Priests' quorum, thinking thereby to obtain a greater degree of Priesthood. This is folly, for, as I stated before, it is not the office but the magnifying of an office that makes a man honourable. But



in relation to their offices, they are called to move in other spheres, and fulfil other callings, rather than possessing different power and authority. Brother Carter thought that some of the Seventies were out of their place, because they were appointed to preside over conferences, whereas they have as much right to preside, when legally appointed, as an High Priest or an Apostle. The Seventies have the High Priesthood, and many of them have received ordinances in the Temple, qualifying them to build up the kingdom of God, if every other officer was dead or killed, and so have the High Priests. So far, then, as authority is concerned, they both have authority, but it is the especial business of the Seventies to preach to all the world, introduce and spread the gospel; while it is the duty of the High Priests more especially to preside; yet a High Priest is not precluded from travelling and preaching, and introducing the gospel (nor a Seventy from presiding). You have your officers in the army and navy, they may be equal in authority but act in different callings. The military officer, if at sea, while the navy is engaged in a fight with an enemy, would assist with his men to vanquish the enemy; while on the other hand the naval officer would assist the military in storming a garrison and taking possession of territory. They are both engaged in the same cause, and are fighting for the interests of the same kingdom or government; and so it is with the High Priests and Seventies—they are both empowered to do good, and although their callings differ in some respects, they can both act legally in whatsoever situation they are placed by authority. And though it is the especial duty of the Seventies to preach, yet some of the High Priests are much more competent to do it than they; and although it is the especial duty of an High Priest to preside, yet a wise man, who fulfils and magnifies his calling among the Seventies, is much more competent to preside than a foolish or ignorant High Priest, who does not magnify his calling.

In relation to the presidents of churches I would also say a word. It is not always wisdom to appoint the highest officer in a branch to preside. It frequently happens that a priest or teacher is more competent to preside over a branch than an elder; and it is the privilege of the president of the conference to appoint such to preside, with the consent of the church, according to the regulations of the Doctrines and Covenants; and, if he is a man full of the Holy Ghost, he will be able to select such as are most competent.

In regard to the duties of presidents I would say a word. While a man holds the office of president it is his duty to magnify his calling, and to preside over his district or branch, subject to the counsel and direction of those officers who are legally placed at his head. A president of a branch presides over his branch subject to the direction and counsel of the president of his conference. The presidents of conferences are subject to the counsel of the president of the whole church in England, Ireland, Scotland, Wales, and wheresoever he has jurisdiction; and the president over this district is subject to the counsel of the Twelve or first presidency, from which no authority is exempt; and it is the duty of all officers and members to be subject to the counsel of their proper authorities as to the Lord, and in doing so they will be blessed, for to obey is better than sacrifice, and to hearken than the fat of rams. But if a president should fall into transgression, and begin to smite his fellow servants, and eat and drink with the drunken, let him be reported to superior officers, and let him be dealt with as the Book of Doctrine and Covenants point out. But let men be careful how they bring accusations against their presidents without just cause, lest they fall under condemnation and be found among the murmurers and complainers. But if an officer can be sustained let him be sustained under all circumstances while he is worthy to be sustained and remains as your officer; if he cannot, let him be removed and one be appointed that you can sustain, and this will apply unto all presidents. If your presiding elder does wrong, write or speak of it to the presiding elder of your conference, asking his counsel. If the presiding officer of your conference falls into transgression, write of it or send a messenger to the president of England, and if he falls into transgression let the presidents of conferences, or those acquainted with the circumstances, notify the Twelve, and it is the duty of all those officers to investigate such matters; but in the absence of the Twelve, any branch may withdraw their fellowship from any officer, and report him to his quorum or to the Twelve; but as I stated before, such



branches must be careful how they act, for if they act unrighteously they will fall under condemnation; by asking counsel of your presiding officer you will avoid this difficulty.

In relation to the presidency in England, they fell into transgression, and it placed the whole church in difficulty. The church had been taught to be subject to their counsel, and it was right they should be; so also were all the Elders in England, whether they were English Elders or American. They were all subject to their counsel, and it was right they should be until they were legally displaced; but men placed under them, if they are righteous men, need not do wrong, nor teach wrong principles; if they wish them to do so, they can legally refuse until they have a hearing. If they belong to the High Priests, the Seventies, or the Elders' quorum, they can return to their own quorums and report. Such was the case with Elder Sirrine. When he went to England, he was directed to act under the directions of the first presidency. They wished him to preach Joint Stockism when he arrived, but he informed them that he came to preach the gospel, and could not engage in that. He paid all deference to them as his presidents while there, but as he had received other instructions from the Twelve and his quorum, if he could not follow his instructions from them, he should be under the necessity of returning. He would not interfere with them (the English presidents) but return to his own quorum and the Twelve, and report his reasons for returning. Elders Scovil and Cain pursued the same course and did perfectly right.

I must, however, hasten to a close, as I have extended this article longer than I anticipated when I commenced. Let presidents while they magnify their calling, and maintain their standing and dignity, be kind and courteous to the Elders over whom they preside, and not assume authority because they are called to preside over brethren of their own quorum, or in equal standing with them; for peradventure, their brethren may yet preside over them. Let men deal with others as they would wish to be dealt with in similar circumstances; and, on the other hand, let not members of the same quorum reject the counsel of those of their own quorum who are called to preside, but esteem, honour, and sustain them in their office. Finally brethren, let the officers be sustained in their office, and let every man magnify the calling whereunto he is called. To define all the laws of the priesthood would be impossible, for it is living power, not a dead letter, and although these instructions may be of general use, the living priesthood must regulate its own affairs. Let all seek the spirit of God, humble themselves before the Lord, work the work of righteousness, and study to build up the kingdom of God, and they will have his spirit to guide them into all truth. They will add to their faith knowledge, brotherly love, kindness, charity, and be neither barren nor unfruitful in the knowledge of God and of our Lord and Saviour Jesus Christ; and if we are found faithful in a few things we shall be made ruler over many things, and in due time reap our reward in the kingdoms of our God, and possess thrones and principalities, powers, rule, exaltation, and dominion in the eternal kingdoms of our God, worlds without end. Amen.

JOHN TAYLOR.

I had not time to finish this article before I left Liverpool, but completed it in Winter Quarters.

J. T.

May 7th, 1847.

#### ELEVENTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Reverend and Dear Sir,—The Latter-day Judgments, the subject of my present letter, deserve a careful consideration among the topics peculiar to Latter-day Saints. You must be already aware that it is a part of my faith that God designs to set up his Kingdom *on the earth*, in order that the meek may inherit the *earth* as their celestial abode. And as He will not employ His enemies to administer even temporal affairs within the bounds of His kingdom, His kingdom will consequently be a temporal one, and wholly and exclusively conducted by His own loyal subjects, according to His righteous will. He will proceed from conquest to conquest, until all other kingdoms are overthrown and merged in one, even His own kingdom. The means by which he will subdue and overcome the nations of the



earth are two, viz., TRUTH and JUDGMENT. He explicitly declares, that He will lay *judgment* to the line and *righteousness* to the plummet. His latter-day proclamation is, "Fear God and give glory to Him, for the hour of His judgment is come." The salvation that He offers is temporal, spiritual, and eternal; and the judgments which He will inflict are also similar. As a supreme lawgiver, He claims the submission of all the inhabitants of the earth. Nor is it necessary that His servants should be for ever preaching the gospel on the earth, in order to effect a universal reconciliation of all men to their God. All men will not obey the truth, therefore what the truth will not save through faith, God's judgments will destroy through their unbelief. And these judgments will be executed speedily, even as in the days of Noah and Lot. God formerly gave the inhabitants timely warning before the deluge came, and before the fire descended from heaven.

The gospel must first be preached, and then the judgments will follow in quick succession. Even as a chalk-line makes an impression for the saw and the chisel, so God's judgments will make an impression, sensible and summary. The day of vengeance has long been in His heart. A day when His jealousy and wrath shall burn like fire, even to the lowest hell. The wicked and diabolical spirits will be pursued, even to their dens of darkness, and there scourged and bound. The righteous veterans that have long since fought and bled, in order to establish a reign of righteousness and truth on the earth, and prayed with uplifted hands for this day of truth and judgment, their language is, "How long, O Lord, wilt thou not avenge our blood on them that dwell on the earth?" But God, who is long suffering, not willing that any should perish, but rather that they should repent and be saved, has nevertheless reserved the worst spirits to the day of wrath, and the revelation of the righteous judgment of God. That day is even now dawned. God has commenced to reveal his wrath against all them that obey not the gospel. It is a day of revelation and prophecy. The righteous are timely advised to gather out and separate themselves from those that will not obey the gospel. They are not disobedient to the great revelation of mercy to them that obey, and of wrath to them that are contentious and obey not the truth. The winds and waves are wafting thousands to the land of refuge. The prairies and wilderness reverberate with the songs of the outcast, but chosen and elect ones of God. A more intelligent, enterprising, and bold race of Saints, perhaps, has never been summoned to the help of the Lord, against the mighty, since the foundation of the world. Their fortitude, patience, and invincibility are indelibly written in their blood-stained pathway through Missouri and Illinois. The old arts of tormenting the sick by burning their houses, and of famishing the robust by plundering their crops, and forcing the sale of property by threats of murder and arson, are fruitless. Prison walls and tragic scenes of assassination and expatriation have spent their fury to no purpose. The daring sons of Pharaoh, Cain, and Judas are baffled and confounded at such godlike firmness. Occasionally a priest, goaded on by the loss of his flock, has dared to act as champion, and throw the gauntlet for public discussion, but the inevitable discomfiture that has followed has taught him the superior policy of evading discussion. But, dear sir, no man can long be a neutral in this warfare. He must choose his side. If truth fails to bring down high looks, judgments will not fail. Those judgments which begun at the house of God in Kirtland, Independence, and Nauvoo, have been seriously felt by the Saints of God. But if the righteous scarcely escape, where shall the sinner and ungodly appear? The latter-day judgments that shall befall their enemies will be far more insupportable and abiding.

There was no part of the United States ignorant of the murderous doings of their countrymen towards the Latter-day Saints. The news spread over the Continent, and reached even the remote islands of the Pacific with almost telegraphic speed. Nobody that loved justice, or felt the bowels of humanity, had the least need to be ignorant of the distress, and famine, and sickness, and nakedness that were inflicted on the innocent worshippers of the only true God by their countrymen. Presidents, and governors, and judges, lawyers, priests, and physicians, and common people, all were made acquainted with the diabolical outrages. They were not only warned but *forewarned*. What has been the consequence? For the last sixteen years the fluctuations of business have been like the troubled ocean.



Panic and depression have been as successive as light and darkness, with the exception of incalculable irregularity and confusion. In the place of wealth there has followed bankruptcy. For peace, national war; and for the blood of one murdered servant of God, there has been tens, and even hundreds, laid weltering in their gore. Some of the best blood of the nation (so accounted) has been demanded by Him that said, touch not my prophets and do my anointed no harm. The word of the Lord to all Israel, on the eve of the Carthage tragedy, was, if they (the enemy) begin to shed blood, the sword shall waste the blood of the nation. And how are the sons of the mighty fallen! What wailing and lamentation are heard from high places over distinguished slaughtered Americans! And the end is not yet. And what shall I say of time-honoured orthodoxy? Poor creature! Her glory is being fast turned into shame. Many of her lovers are forsaking her, and the balance are too sleepy to wake up. They refuse to be fascinated, notwithstanding all her meretricious arts. Education, tracts, missions, and moral reform, are a vain thing for strength. The Lord is a jealous God, and will not give His glory to another gospel. But He will curse all the systems of men that are built upon human precepts merely, without the authority of immediate revelation. The various systems of modern Christianity are cursed already, wherever the true gospel is proclaimed. That sincerity, fidelity, and zeal, which your churches and your preachers once had, is taken away from them; and your preachers have no longer power to preach with effect. The reason and cause of all this is, the true light has come. Consequently, they have no longer any apology for upholding systems of error and false religions. The Spirit of God will be withdrawn from your ministry and your churches, just in proportion as the true light shines and the true gospel is rejected. When the devout Jews rejected the novel doctrines of Jesus and his apostles, the virtues which they previously possessed either withered up or were withdrawn from them, and communicated to Infidels or Gentiles. So it is now. While the devout priests and churches reject the gospel ministered by an angel to Joseph, and confirmed by the signs following, their former virtuous principles forsake them. They become filled with the spirit of envy, hatred, and malice towards the Saints. They retail groundless slanders, and often are foremost in instigating mobs, refusing common civilities and hospitality to the servants of the Most High. And so sanguine is their opposition, that they even believe it would be well for the cause of religion, if the Saints were exterminated and put to death. So believed the devout Jews, who persecuted the prophets and slew the Holy and Just One. Thus, by step after step, the professedly pious are brought to become accessory to blood-guiltiness, and bring upon themselves all the blood that has been shed from the days of righteous Abel till now. Oh! my much-loved friend, will you not shudder at the sight of such a catastrophe before the modern churches? What an awful curse! Given up by God to believe Saints to be sinners, and then to war against them even to blood-guiltiness! Strange and deplorable infatuation! One would think that the snares and pitfalls into which God precipitated ancient persecutors would prove an effectual warning to modern persecutors, to beware how they plunged themselves into a worse destruction! Oh, how great the severity of God towards them that strive with their Maker, and spurn the faith once delivered to the Saints as no longer needed! The very *religion* of modern Christianity is now about as great a curse as can be inflicted upon its possessors, without doing violence to their power of agency. It is the prolific cause of judicial blindness and hardness of heart. A false religion is worse than no religion, because it is a lure and a lullaby, that excludes true religion from taking effect.

Modern religion rejects immediate revelation; consequently, all that knowledge that flows from visions and dreams, and the ministry of angels, and the prophetic inspiration of the Holy Ghost. A greater curse cannot well be conceived of. There never was a people that lived a hundred years, or even fifty years, without immediate revelation from God, but they fell into gross darkness and contention, and those hurtful lusts that drown men's souls in perdition. There never was a people that survived the gift and blessing of immediate revelation any considerable length of time, except they fell into idolatry and worshipped strange gods; and their sorrows shall be multiplied that hasten after strange gods. All Israel fell into the worship of Baal, and hundreds of them became prophets to Baal. They,



indeed, were the descendants of the mightiest Saints that ever lived, such as Abraham, Isaac, and Jacob, and Moses, &c. They had in their possession the writings and traditions of their fathers, but still they were cursed because they rejected the knowledge of God through immediate revelation. They became like blind men groping in the dark. They taught their children to rebel against prophets and miraculous gifts. Modern Christians, with the Bible in their hands, are in as gross darkness as the worshippers of Baal. The god they worship is no more like the person of Christ, or the person of a man, than Baal was. Their order of church authorities and church gifts, and ordinances of healing and anointing, are probably about as remote from the apostolic pattern, as the worship of Mahomet or Vishnu is. Do not believe, sir, for a moment, that I intend, by this humiliating remark, any disrespect to the supporters of modern christianity. No: God forbid. As good a man as Paul the apostle, was once as vehemently opposed to immediate revelation and spiritual gifts as you are, or any other abettors of modern christianity. But, by timely repentance, he escaped that awful curse of aversion to the only means of knowing the only true and living God. But multitudes of his countrymen still adhered to the belief that the gift of revelation had ceased, and prophets and miracles were no longer necessary. And you firmly believe that the curse indescribable has followed them to this day. Oh! how astonishing it is that you, sir, and your high-minded associates in modern christendom, should plunge into the same doleful abyss,—reject the same doctrines and ordinances, as no longer necessary, and entail the same curse upon your children for generations to come! In this you are fighting against Jehovah. Every year and every day while you persist, the darkness of your minds will become more gross, and you will bring the worst passions into the field of conflict against the Saints. God will withdraw his Spirit from you, and you will ultimately be forced, through weakness and multiplied divisions and contentions, to unite the scattered fragments of sectarianism on some common platform of anti-scriptural invention. On this platform, and with this consolidated power of anti-Christ, the great battle is destined to be fought that shall silence the spirit of anti-revelation for a thousand years!

Alas! the deplorable destiny of those that war against prophets and apostles, and the spirit and power of primitive godliness! Such, in all former ages of the world, have been cursed with wars, conflagration, famine, pestilence, and the vagaries of an oppressive superstition. But, in the latter days, God has decreed a consumption upon the whole earth. The religion that is not based on the immediate interposition of the wisdom and power of God, from day to day, and time to time, will not, cannot, and shall not stand, for the mouth of the Lord hath spoken it, and let all the inhabitants of the earth hear it. Yea, sir, such religions shall be as the chaff which the wind driveth away, even as the small dust of the threshing-floor. God despises the religion that professes to flourish without the aid of constant revelation from the heavens. And he will shoot out the hot arrows of his wrath against it, until there is not a vestige or semblance of it left on the face of the whole earth. The potsherds may strive with the potsherds of the earth, but wo unto him that striveth with his Maker! Alas the day, when God shall withdraw his Spirit from all flesh! Then confidence, between man and his fellow, will give place to distrust; and jealousy, evil surmising, hatred, robbery, and blood-guiltiness will spread their direful influence through all communities! The cords of domestic union will be severed! The weak will be compelled to bow to the yoke of the strong—might will become the strongest pretext for right. The carcasses of the poor and infirm will bleach uncovered upon the earth. The stench of putrefaction will impregnate the atmosphere with poisonous pestilence; insects and noisome creatures will breed innumera- bly to the annoyance of man. “The sword shall devour from one end of the earth to the other,—the earth shall be soaked in blood.” The rivers shall become bloody, and the fountains of waters shall no longer be pure. He that lieth down at night shall not awake in the morning. The fruitful field shall become sterile and barren, because no man knoweth for whom his fruits are growing. “The earth becometh empty and desolate.” The master and servant are brought to a level. The priest is as void of consolation as the people. Paleness and fear are depicted on every human face.—Your old friend and servant,

ORSON SPENCER.



## The Latter-day Saints' Millennial Star.

NOVEMBER 1, 1847.

PERPLEXITY and distress of nations are being made manifest to the most stupid observers of the times. Our paper would be altogether inadequate to contain the numerous accounts of failures that have recently occurred among the rich and reputedly affluent. Every day brings fresh accounts. Men possessing princely fortunes a few months since are said to be hurled into bankruptcy and pauperism. In a moment they are in desolation! Such are the pecuniary auspices that panic and consternation are spreading through opulent business communities. Through fear many are withdrawing their gold from the vaults of banks, and collecting their debts from sources hitherto unsuspected. Distrust and fear pervade the breasts of business men. Factories are stopping on every hand. Numerous railway operations are threatened with suspension; and a multitude of labourers are in danger of being thrown out of employment. The rich may save from the ruins of bankruptcy a competency, perhaps, but the poor labourers, whose livings are dependant upon their daily earnings, to what resources shall they resort? Alas! these are a portion of the troublous times long since spoken of by men whose eyes were open to see the good and evil while yet afar off. The mystery of these times is, that the pecuniary embarrassments cannot be satisfactorily accounted for. Some ascribe them to the recent famine; others to the vast expenditures upon the railways; others still to the currency law of 1844. Whatever may be the cause, the evil is sudden and overwhelming, carrying in its wake portentous signs of want, rebellion, and revolution. The evil is contagious, and other nations must suffer by it to some extent. The United States of America are preparing for a similar shock. The change in the States, if not so sensibly felt as in England, will be quite as sudden. From an extraordinary flush of money arising from great sales of bread stuffs, the transition to scarcity will produce trepidation and alarm.

But why all this trepidation and perplexity among the nations? Have they not been timely advised and continually forewarned by hundreds and thousands of the faithful servants of God, and by the ancient prophets, that such evil days would surely come, and men's hearts would fail them for fear of those things that are coming on the earth? Why these portentous misgivings and anxious forebodings? Why this incipient disposition to seize fast hold of fleeting wealth with hurried and cautious grasp, as though the world had turned knaves and swindlers? Why are the citizens of Spain thirsting every one for his neighbour's blood? Why is the Mexican war carried on with such desperation under continued bloody disasters? Because these are days of righteous indignation. The inhabitants of the earth have become luxuriant in crime. The rod of the oppressor has caused wailing and sorrow among the honest poor for a long time. The hire of the labourer has been kept back by fraud. The priests have divined for money. And the Lord, the God of the whole earth, has determined to re-people the earth with a righteous seed—a holy generation—that will keep his commandments, and walk in his statutes and ordinances blameless. The wicked shall slay the wicked, and the spirit of God shall be taken from all rebellious flesh; and the inhabitants of the earth shall lay to with their might to worry and devour each other, and peace shall be taken from the earth save in Mount Zion and Jerusalem. But the saints will lift up their heads and rejoice, because the same spirit that has revealed the wrath of God against all unrighteousness of men, has also revealed glad tidings of good things to



the meek ; and the poor shall rejoice in the Holy One of Israel. And he that lendeth to the righteous poor shall be accounted as giving to the Lord.

The Saints have no cause to fear, but to rejoice rather, for the redemption of the upright draweth near. Now is the time to instruct the rich how to save their treasures by laying them up in the kingdom of heaven. The fallow ground is broken, cast in the seed. The foundations of society are being shaken, let the Saints stand on the crumbling ruins with bold hearts and unwavering faith, and they shall see the salvation of God. The oppression that men mean for evil shall, through your faith, turn for good and for your salvation. The gold will shine brightest in the fire. Though the dross may be consumed, yet the foundation of God standeth sure. He knoweth them that are His.

BATTLES OF CONTRERAS AND CHURUBUSCO.—The report of these battles, as published in the *New York Herald*, is too prolix in detail to find place in our limited sheet. The struggle between the two belligerent powers must have been a sanguinary and bloody one, as the number of killed and wounded, on both sides, will show. Three thousand Mexicans were captured and an *immense* number killed. Thirteen Mexican generals, including three Ex-Presidents, were killed or taken prisoners. The loss of the American army was one thousand killed and wounded. Major Mills and fifteen American officers were killed. General Scott himself was wounded. General Scott is encamped within two and a-half miles of the city of Mexico. The result is looked for with deep interest by all.

# CONFERENCE MINUTES.

## CLITHEROE.

This conference convened on the second Sunday in September, 1847, in their place of worship in Clitheroe, being favoured with a visit of our beloved President, Orson Spencer, from Liverpool.

Elder Wolstenholme was appointed conference recorder and clerk for the day. Elder Cahoon received a vote of support as President of the conference and proceedings of the day.

The representation of the various branches was as follows:—

BRANCH.	RPRSNTD BY	MEM.	ELD.	PRS.	TEA.	DEA.	BAP.	C. OFF	DEAD.	REM.	RCVD.	SCAT.
Clitheroe ...	J. Cottam...	42	3	3	3	1	0	2	0	0	3	0
Blackburn ..	T. Hartley ..	75	2	3	3	2	3	3	3	4	2	0
Burnley.....	J. Cottam...	60	2	5	1	2	7	4	1	2	0	0
Accrington.	R. Parker ...	32	3	6	1	0	0	0	1	2	6	6
Chatburn ...	Battersby ...	47	2	3	4	0	1	2	4	1	0	0
Settle.....	J. Cottam...	14	1	2	0	0	0	0	0	0	0	0
Waddington	J. Ormred...	25	2	2	1	1	0	0	1	0	0	0
Ribchester..	R. Proctor..	19	1	2	2	0	0	0	0	0	0	0
Barley .....	W. Brown..	9	0	1	1	0	0	1	0	2	0	0
Total.....		323	16	27	16	6	11	12	10	11	11	6

Standing, with few exceptions, good.

The number of officers present were, High Priests, 1 ; Seventies, 1 ; Elders, 12 ; Priests, 13 ; Teachers, 7 ; Deacons, 4.

The remainder of the forenoon was occupied by President Spencer in instructing the Saints in their duties as to preaching the gospel to their fellow-men while yet they had an opportunity.

After a few remarks in confirmation from President Cahoon the meeting adjourned till two o'clock.

The services were commenced as usual by singing and prayer. The sacrament was then administered, after which the following names were presented and received sanction, and were ordained as follows:—For Clitheroe branch, James Riley to the office of Priest, William Douglas, Deacon. For Chatburn, John Chatburn,



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Priest. For Burnley, Thomas Normington, Elder, William Wolstenholme, Priest, Thomas Myers and William Hyde, Teachers, and Henry Southworth, Deacon, under the hands of Elders Cahoon and J. Cottam.

Measures were then proposed by President Cahoon for the spread of the gospel, by preaching and circulating the letters and works on the gospel, which received the sanction of the Saints, all feeling an interest in the same.

The remainder of the afternoon was occupied by the presidents of branches speaking their feelings.

In the evening President Spencer addressed a very crowded and attentive audience from the 102 Psalm, 13 verse, which ended the services of a day of peace and joy to the saints; and from the teachings of the day it is hoped much good will result.

ANDREW CAHOON, President.

WILLIAM WOLSTENHOLME, Clerk.

### EXTRACTS FROM LETTERS.

"LATE FROM THE MORMONS.—Letters of a late date from the Pioneer Camp of Mormon Emigrants, state that they have at length reached the great Salt Lake, near which they made a halt, and their wearied cattle were enjoying the sweet grass and fresh water, with which that region is favoured. They had made a new road from the Omaha country to near the base of the mountains, which will no doubt be valuable to other emigrants from the United States. It keeps north of the Oregon track—is said to be more direct than that—and is carried by substantial bridges over most of the principal streams. By the pioneers it must have been traversed with difficulty, since they have evidently been subject to great hardships. After leaving Grand Island, however, they had an abundant supply of buffalo beef, which greatly nerved the strength of those whose health was suffering by forced abstinence. A single herd, with which they fell in, was estimated to number over 10,000, or according to the calculation of one letter writer, must have contained from eight to ten millions pounds of meat, "a large supply (he says) to be sent by quails in the desert." Should Whitney's railroad, or any government works be undertaken along the line from the Missouri to the Pacific, they will find their best contractors and workmen among the Mormons—hardy children of persecution, who appear to despise difficulty and danger.—Elder W. W. Phelps gave me this: he starts in a few days for the camp with a press.

O. B. H.

*(Elder Hulme writes from Middleton, near Manchester.)*

"We have an exceeding good prospect; a spirit of inquiry begins to appear in and about Middleton. We have baptized five since the conference. Four or five more are just ready, and we have a prospect of a good harvest here."

*(Elder Speakman writes from Carlisle.)*

"We have lately baptized twenty about Newcastle, and the work is prospering, and we expect a great ingathering."

Elder Miller writes, also, "That the work is rolling forward prosperously in Bradford Conference."

*(Extract of a letter from Elder G. D. Watt.)*

"I have conceived an idea, how your very valuable letters can be turned to good, in warning all people. It is as follows: Let the brethren and sisters, each of them, supply themselves with a full set; then let them begin with No. 1, and leave it at a house long enough for them to read it; let them call for No. 1 and leave No. 2, and take No. 1 to the next door; then call for No. 2 and leave No. 3, taking No. 2 and leaving it where No. 1 was, and take No. 1 to the next door again, and so on. Keep the whole twelve letters working until every house in the town is warned. What do you think of it? A small piece of paper might be pasted in No. 1, stating where is the meeting-place of the Saints. No more; but I am ready to fulfil your will and pleasure."

[This suggestion may lead to great good. Let it be tried by those whose time and circumstances permit.—Ed.]

*(Elder C. H. Wheelock writes from West-Bromwich.)*

"Our meetings continue to be well attended, both at this place and at Birmingham. A week yesterday, I spoke in the tent for the last time before taking it down. The spirit of my Master rested abundantly upon me in bearing my last testimony in that place; all were silent, not a murmur was heard, but all seemed to be touched by the same spirit that moved



me to speak at the close. I baptized two fine young men, one a Baptist and the other a Methodist; they are both well-informed young men, and bid fair to do good. They can now testify as strongly of Joseph as Peter could of Jesus on the day of Pentecost, although but one week old; many more are so deeply infected with this doctrine that nothing but water will cure them. At Birmingham we have baptized six since conference; and last night I preached to the chapel full (gallery and all) of attentive listeners. I felt as happy as I ever did in my life, while advocating the cause of Zion's King and his faithful subjects. At the close, two gentlemen and their wives gave their names for baptism, wishing to become subjects of this great King, as they said. I had also many a good hearty shake of the hand by strangers that I never saw before. All conspired to give me strength and courage to persevere in this goodly work. I feel assured that, by your prayers and the blessing of heaven, we shall be able to do a goodly work in this conference the next three months. I am engaged every night this week in the different parts of the conference; I mean to make the most of my time while I remain in England, and hope to be able to effect much good by the aid of the Holy Spirit; but still I do not expect to be able to sail to windward of Captain Jones, but hope to keep in his wake; or at least not far to the leeward, and arrive safe in the same port with equally as good, though not so extensive a cargo, where I hope to shake hands with him and every other successful navigator, without the least spark of jealousy at their better success."

*(Elder Charles Miller writes from Bradford.)*

"Dearly-beloved Brother Spencer,—We are all in a blaze here; truth has set on fire the country around. Last night I went to a fresh place called Clayton, and oh, what a scene of crushing, old and young! I believe a great work will be done. I have opened many new places, and many more opening; I am going to York next week. I hear nothing of Elder Mitchell yet. I have parted with all your thousand letters, but have a few left of No. 7 and 8, the last you sent. Please to send me a thousand more: first count 100 of each to No. 9, and the other 100 make up of 50 of No. 9, and the other 50 of those you have most; thus fill up the 1000.

"Three dozen more of Cowdrey's Letters, and 3 Book of Mormons, and 3 Doctrine and Covenants. I want to deluge the country with truth. The spell of sectarian doctrines is well nigh over; they keep trying on all hands to make a stir, and they cannot get any converts hardly. Oh! how bad they feel against us on all hands. But truth shall prevail, and we shall conquer through the blood of the Lamb. While the priesthood are united and faithful, the work will prosper, and such is the case here.

"May God bless you, beloved brother, I love you; my wife sends her kind love to you and yours, and give my love to Elder Richards and all the faithful, for I love them all.—Yours truly, in the bonds of peace, CHAS. MILLER."

[The previous letter of Brother Miller calls for no less than *five hundred* back numbers of odd STARS, and other works nearly in proportion. We don't wonder the country is set in a blaze! In like manner may the *word* run and be glorified in all the conferences. Oh! brethren, send out light and truth, both by the living teachers and the written word, and we may yet see hundreds turning to the Lord under a single sermon.—ED.]

Elder Smith, of Norwich, gives a cheering account of the work in that region of country. And Elder Martin's extensive labours have not been unworthy of the great Metropolis.

#### ELDER DUNN'S LETTER TO THE EDITOR.

*Sheffield, October 19th, 1847.*

The following brief sketch of my recent labours I send you for publication in the STAR, if you consider it worthy.

On the third of October, in company with Elder Gland Rodger, I attended the Derbyshire Conference. We found the Saints in good spirits, and rejoicing in the fulness of the gospel of Jesus Christ. The different branches (many members of which were present) were represented in good standing, with an increase of a few members since last conference. In the afternoon sacrament was administered, and many of the Saints bore testimony to the great work of God. Elder Rodger gave them some instruction upon the importance of hearkening to counsel, that they might be perfected, and gain wisdom and knowledge in the great and glorious plan of salvation; also to remember those that are sent among them to labour, and reminded them of the Saviour's words, that what they measure (or give to others) the Lord would return to them four-fold. He bore testimony to the truth of the Book of Mormon, and to Joseph Smith's being a prophet of God.

In the evening Elder Rodger addressed the meeting. I followed him, and bore testimony to the gospel in its fulness, and closed. There was not a dissenting voice in our midst; the Spirit of God seemed to prevail and the Saints enjoyed the same.



On the fifth, we visited the Whitwick Branch; preached to them and found them rejoicing in the truth. On the sixth, we preached in the Long-lane Branch, and found them in very good spirits. On the eighth, I re-baptized some, and, on the ninth, went to Leicester, where we met with Elder Spencer, and, on the tenth, met in conference at Leicester. There was present a goodly number of Saints and some strangers.

The conference opened in the usual form. The different branches were represented in good standing, with an increase of seven since last conference.

In the afternoon sacrament was administered, and President Spencer addressed the Saints. Being led by the Spirit of God he fed them with eternal truth.

In the evening he spoke to a crowded room, and although their chapel was an old comb-shop, it did not prevent the speaker from enjoying much of the Spirit; and while he dispensed the word of eternal truth, the audience sat and stood with open ears and heart, to hear the plan of salvation opened so clear to them. It was a day long to be remembered by the Saints, and all present, who parted, after the blessing of God upon them, with grief, wishing that they might enjoy themselves as well every Sabbath as they did on that day.

On the eleventh, Elder Rodger preached at a little town called Sheepshed. We got a larger room than what the Saints use at present, and sent the cryer through the town. We had a good congregation and many enquiring after the truth; the prospects are good for an increase there.

On the twelfth, I preached at Whitwick to a large audience, and, on the thirteenth, I baptized six, and re-baptized some, in all, twenty-one. We left them on the fourteenth in good spirits, and many are enquiring after the truth—the prospects are good for an increase in that town. May the blessings of God and his Holy Spirit rest upon the Elders of Israel, in that and all other places, that they may have their desires in rolling forth the kingdom of God, and may error flee before the mighty power of truth; the honest in heart be gathered out, and He, whose right it is, reign on the earth, even Jesus Christ, with the righteous; even so, Amen.

C. DUNN.

#### VARIETIES.

The Branch at Liverpool has commenced lectures in the Temperance Hall, Bond Street, in addition to the stated meetings in Concert Street. Truly the Spirit of God, like a fire, is burning!

The number of houses "to be let" in some of the principal towns in Ireland, affords a melancholy proof of the general hardness of the times. There are now fifteen houses so offered in the best street in Cork, where, a few years since, it was almost impossible to procure one.

At a recent examination, previous to the ceremony of confirmation, the following edifying colloquy took place between the vicar and a girl from ——. Vicar: Who made you? Girl: Whoy, my feyther. Vicar: I don't mean that: but who made your soul and body? Girl: Whoy, Betty Robert, deawn i'th' lane, made skirt, an' mother an' me made th' body. Vicar: I find you're not fit to come here. Girl: "Noa, oi thoit so mysel', for oi've had a bowel complaint his vortnight.

As soon as Johnson had completed the last sheet of his Dictionary, the delay of which had completely exhausted the patience of Millar, the bookseller, the latter acknowledged the receipt of it in the following rude terms:—"Andrew Millar sends his compliments to Mr. Samuel Johnson, with the money for the last sheet of his Dictionary, and thanks God he has done with him." To which uncourteous intimation the Doctor replied in the following bitter retort:—"Samuel Johnson returns his compliments to Mr. Andrew Millar, and is glad to find (as he does by his note), that Andrew Millar has the grace to thank God for any thing."

ON GUARDIAN ANGELS.—Infancy hath life but in effigy; or like a spark dwelling in a pile of wood, the candle is so newly lighted, that every little shaking of the taper, and every ruder breath of air puts it out, and it dies. Childhood is so tender, and yet so unwary, so soft to all the impressions of chance, and yet so forward to run into them, that God knew there could be no security without the care and vigilance of an angel-keeper; and the eyes of parents, and all the effects of human love and providence, are not sufficient to keep one child from horrid mischief, from strange and early calamities and deaths, unless a messenger be sent from heaven to stand sentinel and watch over the very playings and sleepings, the eatings and drinkings of the children.—*Jeremy Taylor*.

The population of Ohio, Indiana, Michigan, Illinois, and Wisconsin, 1787, just sixty years since, was 4000 souls—and the population of the same states in 1847 is 4,175,000 souls! One-half of this increase has taken place within the last sixteen years.



**FREE AMERICA!**—The *Ram's Horn*, of which Mr. Douglas is assistant-editor, having been sent through the postoffice, by a friend in New York, to John C. Pulley, a free-coloured man in Baltimore, he was recently arrested, under a statute of 1841, by which a penalty, of not less than ten or more than twenty years' imprisonment is attached to the possession of an abolition newspaper, book, or picture, tending to make the slaves of the States discontented. He was held to bail in 500 dollars, to appear before the City Court at the next term.

**MAMMOTH STARCH FACTORY IN MICHIGAN.**—We learn from the *Detroit Free Press*, that Mr. Chamberlin, from Vermont, has erected an extensive starch factory in Lapere county. It is made from potatoes; 100,000 bushels are annually consumed. The building is three stories high and 214 feet long. One bin holds 40,000 bushels. The factory price for potatoes is ten cents per bushel. There is now starch made from potatoes in New England, 22,000 lbs. annually. There are 160 establishments engaged in its manufacture, mostly in Maine and Vermont. Much of it is shipped to England. It is used in finishing many kinds of fabrics—by confectioners, and finds its way into neat packages, with the label of Arrow-root, for puddings.

*The Herald for Europe* says:—"If we have peace, we shall have at Washington the coming winter, such an exhibition of crippled soldiers, with legs and arms shot off, as never will have been seen in this capitol before. And these poor brave good fellows will have to be taken care of; and though it may add some 500,000 dollars annually to the pension list, the honour and good faith of the government, will, we know, be most cheerfully met by all parties in Congress in this particular. The number of soldiers and their heirs-at-law coming in for the land bounty of 160 acres each, on account of the war with Mexico, admitting the war now to be at an end, will be sixty thousand men, equivalent to an aggregate in land bounties of 9,600,000 acres, or at 100 dollars treasury scrip for each soldier's bounty of a quarter's section, equal to 6,000,000 dollars; and then when, we add to that the 3,000,000 dollar bill, and the expenses of the war, say 75,000,000 dollars, it will be enough to make the old women tremble for their tea and coffee. Colonel Fremont has asked for a trial at the end of thirty days. He shows in his letter to Adjutant-General Jones the real fire of the flint. We learn, too, that Commodore Stockton is expected soon from California; and we should say that, between Stockton and Fremont, General Kearny will have a stout job on hand. However, after naturalizing the Mexicans a townful at a time, from the house-tops, General Kearny is not the man to be scared by either your 'big guns' or your mountain scalers. Until the case is settled, however, we shall waive the expression of any opinion on the subject. It has been raining for the last thirty-six hours, almost without intermission; but is now clearing off, with a prospect of an interval of sunshine.—Captain Taylor, of the india-rubber camels, is just up from Vera Cruz. It will be recollected he helped Com. Perry over the bar at Tobasco."

**NO PEACE YET.**—While we are all expecting peace, the war department is still mustering men and means for the prosecution of hostilities. Mr. Marcy seems to have no faith in the armistice as preliminary to a treaty. He regards it, or appears to regard it, as a stratagem of Santa Anna, which will terminate in the escape of the Mexican army from the capitol. As affording some indication of the opinion of the Secretary of War, he has ordered all the troops in the States on hand for service, to be got ready instantler for the seat of war, and that the new companies L and M, of the four regiments regular artillery, shall be ready by 1st October for transportation to Mexico. The purpose is either to hold Mexico in occupation, treaty or no treaty, or to be in readiness for the worst that can be apprehended from the armistice.—*The Herald for Europe*.

*The Herald for Europe* adds:—"It was the Columbian Artillery, (volunteer), under Captain Buckingham, that fired the salute of 100 guns in behalf of the recent achievements at the city of Mexico. You will have learned of the death of Brigadier General Hopping. He is but one of some 2000 American soldiers who have fallen before the pestilential climate of the Rio Grande. He died not in battle, but he died in his country's service, and those who fell in the field did nothing more. By this time the American armies in Mexico are equal to an aggregate of 35,000 men, to wit:—

Within the line of Gen. Scott's operations .....	25,000 men.
do. do. Gen. Taylor's occupation .....	5,500 „
At Tampico .....	500 „
In New Mexico .....	1,500 „
In California.....	2,500 „

35,000

Of these, about 12,000 men are with Gen. Scott at the city of Mexico; the rest are distributed at Puebla, Perote, Jalapa, Vera Cruz, Tampico, Buena Vista, Saltillo, Monterey, Mier, Camargo, Matamoros, Fort Brown, Point Isabel, Santa Fee, and San Francisco, &c."



## A JOURNEYING SONG FOR THE CAMP OF ISRAEL.

BY MISS E. R. SNOW.—DEDICATED TO PRESIDENT B. YOUNG AND LADY.

Tune—"Auld Lang Syne."

The time of winter now is o'er—  
There's verdure on the plain;  
We leave our shelt'ring roofs once more,  
And to our tents again.

CHORUS.

Thou Camp of Israel! onward move—  
O Jacob! rise and sing.  
Ye Saints! the world's salvation prove,  
All hail! to Zion's King.

We go to choice and goodly lands,  
With rich and fertile soil:  
That, with the labour of our hands,  
Will yield us wine and oil.  
Chorus—Thou Camp of Israel, &c.

We go beside the mountain cliffs  
Where purest waters flow—  
Where nature will her precious gifts  
Abundantly bestow.  
Chorus—Thou Camp of Israel, &c.

We'll find a climate pure and free  
Producing life and health;  
Where steady care and industry  
Will be a source of wealth.  
Chorus—Thou Camp of Israel, &c.

And there again we will surround  
In peace, and luscious board;  
And share the products of the ground  
With skill and prudence stor'd.  
Chorus—Thou Camp of Israel, &c.

We leave the mobbing Gentile race,  
Who thirst to shed our blood;  
To rest in Jacob's hiding place  
Where Nephite temples stood.  
Chorus—Thou Camp of Israel, &c.

We seek a land where truth will reign,  
And innocence be free—  
Where lawful rights will be maintain'd—  
A land of liberty.

Chorus—Thou Camp of Israel, &amp;c.

We seek a land of holiness,  
Where justice to the line  
And to the plummet, righteousness  
Will ev'ry work define.

Chorus—Thou Camp of Israel, &amp;c.

We go where virtue will be known,  
And merit meet its due;  
For Zion's pathway will be shown  
With light and glory too.

Chorus—Thou Camp of Israel, &amp;c.

We go where hypocrites will fear  
And tremble at the word,  
Of him, who is appointed here  
To wield the two-edg'd sword.

Chorus—Thou Camp of Israel, &amp;c.

We'll find the land the prophet saw  
In Vision, when he said;  
"There, there will the celestial law  
Be given and obey'd."

Chorus—Thou Camp of Israel, &amp;c.

We go where nations yet will come  
In ships, from climes abroad;  
To seek protection, and a home,  
And worship Israel's God.

Chorus—Thou Camp of Israel, &amp;c.

We'll build in peace and safety there,  
A city to the Lord:  
And shout amid our toils to share.  
A Latter-day's reward.

Chorus—Thou Camp of Israel, &amp;c.

## LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 22ND OF OCTOBER.

Robert Martin.....	£1 7 0	Brought forward.....	£18 16 3
Joseph Walker .....	1 0 0	Robert Hodgert.....	1 10 0
George Kendall .....	0 10 9	John Ennion .....	2 9 4
Titus Barlow .....	0 17 3	Robert Christie .....	5 0 0
John Lickerish .....	0 7 11	John Johnson .....	3 2 0
John Halliday .....	1 0 4	John Hackwell .....	1 4 0
Thomas Stevenson .....	0 8 4	A. Marchant .....	1 5 0
Charles Miller.....	5 0 0	Crandell Dunn .....	5 10 0
William M'Keachie .....	4 0 0	William West.....	3 4 0
Thomas Smith (Norwich) .....	3 0 8	James Bond.....	1 7 0
William Timms .....	1 4 0		
Carried forward .....	£18 16 3		£43 7 7

## NOTICE.

Elder John Fidoe is requested to take charge of the Derby and Leicester Conferences, assisted by brother Stevenson of Leicester.

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## LIVERPOOL:

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# The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—Rev. ii. 7.

No. 22.

NOVEMBER 15, 1847.

VOL. IX.

## FOREIGN NEWS.

### THE MEXICAN INVASION—ITS POLICY AND PROMISE.

*"To annex Texas is to declare perpetual war with Mexico. The seizure of Texas will not stand alone. It will darken our future history. It will be linked by an iron necessity to long-continued deeds of rapine and blood. Ages may not see the catastrophe of the tragedy, the first scene of which we are so ready to enact."*

These words of prophecy ten years since uttered by the true-hearted Channing in the ears of a country that was not worthy of him, are now in progress of fulfilment. The first scene of the tragedy followed fast on the prediction; and its first act has just closed with the capture of the city of Mexico. The beak of the American eagle—that carrion bird—is now reeking with the blood of four thousand victims, men, women, and children, butchered in the streets of the Mexican capitol. And yet the marauders are as far off as ever from the attainment of the objects of their infamous invasion. General Scott in Mexico is in nearly as bad a plight as was Napoleon in Moscow. "Thus far into the bowels of the land" has he marched on, though not "without impediment." But to march back again, he may find to be a more difficult undertaking, though perhaps a less dangerous course than to stay where he is. According to present appearances, indeed, the American General is caught as in a trap. It is not the least ominous circumstance that the tale of his triumph has as yet reached Washington, only through Mexican accounts. His own despatches to his government, announcing the glorious tidings of the "Conquest of Mexico," have been intercepted by the conquered enemy. In the capitol of Mexico, General Scott is powerless to dictate terms of peace. For eighteen months has this war been waged. The march of the American army from Vera Cruz to the capitol has been a series of victories, each more "decisive" than another. City after city has yielded to the arms of the conquerors. Yet with advancing success the prospect of peace has still receded; and now that Mexico is as effectually "conquered" as ever it can be, except by the extermination of its inhabitants, the war is only just beginning.

We have all along seen and said that it would be so. A semi-barbarous people, if their passions are enlisted in the cause of their country, may be extirpated, but cannot be subdued. The Americans will never hold rule in Mexico beyond the lines of their entrenchments so long as there is a native population left. Do they seek to annex that country—to make it *e pluribus unum*, one of their many possessions—if we are free to render thus freely the motto of the national escutcheon—they have no alternative but to clear out the "humans" between ocean and ocean, from Tehuantepec to Santa Fe. The only kind of footing they can otherwise obtain in the country must be such as they at present hold. General Scott is now undoubted master of the metropolis, but of nothing but the metropolis. His army is diminished in numbers, and his communications with Vera Cruz are cut off. He is hemmed in on every side. He cannot count upon external supplies. Three hun-



dred thousand dollars destined for him have fallen into Mexican hands. But in the temper of the people, even money, if he had it, would not procure him provisions, and he must be reduced to rely on foraging parties for food supplies. The enemy hang upon his skirts; and the reinforcements, which he is anxiously expecting, will have to fight their way to him through three hundred miles of a hostile country, that swarms with guerillas breathing vengeance and death to the Americans. Such is the present position of the conqueror of Mexico; and it is but the type of what a military occupation of the country on a larger scale would be. The Mexicans will not go under the yoke; and the United States have nothing for it but to put them to the sword. The young republic, in imitation of the old tyrant power of the world, must just make a solitude and call it peace.

The *loco-focos* begin to see this, and accordingly their cry is for a war of extermination. The organs of Mr. Polk and his government furiously demand a general massacre of the Mexicans. The *New York Herald* speaks thus:—"What is now to be done? There is only one correct course left for our government to pursue. *They have treated the Mexicans with as much kindness as one nation could possibly treat another; and yet we have been humbugged, and will continue to be humbugged and laughed at till we show the Mexicans what a war is really and emphatically meant to be. We must now destroy the city of Mexico; level it with the earth on which it now stands; serve Puebla, Perote, Jalapa, Saltillo, and Monterey in the same way; and then increase our demands till we insist on the perpetual possession of the castle of San Juan d'Ulloa as a key to the commerce of the Gulf of Mexico. This course would save hundreds of lives; occupy all the seaports on the Gulf and on the Pacific, for revenue for the payment of the expenses of the war. There will be no child's play in this. Such a course would compel the Mexicans to sue for peace. Nothing else will. All this may appear at first blush very severe, but is it not necessary? We are in this war, and we must get out of it. No one wishes it to continue. We must, therefore, have a peace. We must conquer it; we must act promptly and energetically, and thus prevent the waste of life that has marked the victorious progress of our arms through Mexico. No more armistices. The last one was properly granted; so was that at Monterey. But let us have no more.*"

#### SPAIN.

Further accounts of the 23rd state, that a ministerial crisis had existed, in consequence of the attempts of Maria Christina and Narvaez to coerce the unfortunate Queen into the dismissal from her service of the Aya Dona Catalina and the Count of Santa Colonna, who are personal friends of the Queen. Christina coaxed and Narvaez bullied in vain. The Queen declared that she would, if the attempt were persevered in, instantly dismiss her ministers, and the attempt was for the time abandoned. The odds, however, against the unfortunate young Queen were too strong; she was alone against Christina, Narvaez, and the Ministry; and, after two days' struggle, she was forced to yield to their threats, and her friends are consequently dismissed. The Queen is now a captive in her own palace, and all her friends have been driven from her presence, and no person, diplomatist or otherwise, is permitted to have access to, or to hold communication with her Majesty, save known and sworn Afrancesados. The whole of the medical attendants of the court have resigned, and a certain Nunez has been appointed physician to her Majesty. Contemporaneously with this change in the medical staff, reports were industriously circulated in Madrid by the paid agents of the Afrancesados that the Queen's health was suffering, and that a voyage to Italy had been recommended. Other agents of the same party, and paid from the same purse, are circulating the most atrocious reports against the character of the Queen; and, although these wretches have been denounced to the police, to Narvaez, and to Maria Christina, they are still permitted to proceed in their dirty work unmolested. The all but openly avowed object of these atrocious intrigues is to get the Queen out of the country, under pretence of ill health, and to inaugurate a regency, composed of Christina, Narvaez, and the Duchess of Montpensier, whose French education has, it is supposed, by this time, eradicated every spark of patriotism or feeling for Spanish nationality which she may have once possessed.



Accounts from Madrid of the 25th instant have been received. The *Gazette* of the 24th publishes two decrees; the one relieves Narvaez of the functions of Minister of Foreign Affairs, but he retains the Presidency of the Council; and the other decree nominates the Duke of Sotomayor to the office vacated by Narvaez. The *Gazette* of the 25th contains two other royal decrees, the first appointing M. Manuel Bertran de Lis to the post of Minister of Marine; the second relieving General Cordova, Minister of War, from the duties of the Minister of Marine, which he had fulfilled *ad interim*.

A Madrid letter of the 25th mentions a report that General Serrano has sent in his resignation as captain-general of Grenada.

A Barcelona letter of the 24th ult. announces the return of General Concha to that city, after a fruitless campaign against the Carlist bands in the mountain districts of Catalonia. The *Fomento* states that the Cabecilla Greno, one of Cabrera's best officers, was operating in Lower Arragon, and that upwards of 250 or 300 insurgents had lately crossed over to the right bank of the Ebro, above Fayos, in order to join that chief.

## ITALY.

Letters from Rome of the 20th instant, mention that Pius IX took an excursion on the previous day to Castel-Gandolfo, a village situate within four leagues of that city, where the Pope possesses a summer residence. The progress of his holiness was a continued triumph. At dinner time he perceived that a table had been, according to ancient usage, laid for him in a separate room, whilst another was prepared in an adjoining hall for fifty persons. The pontiff observed that he was not in the habit of dining alone, sat down at the large table, and delighted his guests by his gaiety and affability.

## SWITZERLAND.

A letter from Berne, of the 23rd instant, announces that the difference which had arisen between the English charge d'affaires, Mr. Peel, and the Swiss authorities had resulted in a satisfactory arrangement.

The accounts from Switzerland are of the most gloomy character, and it is probable that before the present time the opposing parties have come to blows. Letters from Berne of the 25th state, besides the 50,000 troops which the Diet in its secret sitting of the 24th empowered the government to call out, powers and instructions have been given to General Dufour, the commander-in-chief of the government forces, to add as many to that number as he may consider necessary to put a speedy stop to the insurrection of the Catholic provinces. In the sitting of the Diet of the 24th, General Dufour took the oath of fidelity to the government, on assuming the command of the troops. Three battalions of troops belonging to the canton of St. Gall had refused to take the oath of allegiance, and were at once disbanded. The St. Gall government, in consequence of this event, has demanded reinforcements from the central federal government, which was at once agreed to, and three battalions from Zurich were sent into that canton. It was reported at Berne that an expedition would be immediately sent against Friburg. The prisoners recently escaped from that canton were urging the federal directory to adopt such a course,

A correspondent of *Galignani's Messenger* writing from Berne on the 25th of October, says:—"The sittings of the Diet are now held with closed doors. The following, however, has transpired relative to the proceedings at the last sitting. The deputies from the Sonderbund, with the exception of Uri, who seem to have finally left Berne, occupied their seats. A despatch from the government of St. Gall announced that the rising in that canton was suppressed. Nevertheless, the governments of the adjoining cantons were still persevering in their military measures, in the hope that the Diet will no longer defer raising the federal troops required by the circumstances. It was on this occasion that Colonel Dufour took the oaths as commander-in-chief of the army. The representative of Lucerne, called for explanations as to the proceedings of the sitting of the preceding day, wishing to be informed whether the levy which had been decreed by the Diet, was to be considered as the commencement of the execution of the resolution to act with an armed force. The reply given to him was that the measures of execution



would be taken into consideration on a later day. [The official reports of the federal representatives must be first heard.] The assembly was informed that Switzerland would be surrounded by cordons formed of the troops of Austria, Bavaria, Wurtemberg, and France. The Grand Duchy of Baden had not complied with the application made to it to station troops along its frontier, founding its refusal upon its not having any fear of danger to itself. M. Amrhyn, Chancellor of the Confederation, has given in his resignation. This gentleman belongs to the Lucerne family, and he felt a repugnance to sign, as chancellor, documents relative to war against the town and canton which he inhabits. The commander-in-chief has just appointed his generals of division:—They are Colonel Donacs, of the Grisons; Colonel Rilliet-Constant, of Geneva; Colonel Gmur, of St. Gall; Col. Burkart, of Basle; and Colonel Ziegler, of Zurich. He has chosen Colonel Zimmerli, of Berne, for his Adjutant-general. Four divisions are, it is said, to be immediately put into motion, their head-quarters being Berne, Soleure, Arau, and Lugano. A rumour was current here to-day, that in the secret sitting of the morning, Basle town and Neufchatel had declared that they would co-operate with arms in bringing about a dissolution of the Sonderbund. In that case there would be fourteen whole states and two half ones against the seven Catholic cantons. It is supposed that Basle town and Neufchatel must desire not to produce war, but, on the contrary, to prevent hostilities, by depriving the seven separated states of any chance which the neutrality of these two cantons might give them."

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TWELFTH LETTER OF ORSON SPENCER TO THE REV. W. CROWEL, A.M.

*Editor of the Christian Watchman, Boston, Massachusetts, U. S. A.*

Reverend and Dear Sir,—The RESTITUTION OF ALL THINGS is a subject deserving rather a voluminous treatise than the contracted limits of a single letter; still some out-standing features of this very prominent part of scripture revelation shall be briefly touched upon. *The apostle says that the heavens must receive (Jesus) until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began.* By the term restitution, the scriptures mean putting all things on a permanent and righteous basis. All things are not, and never have been on a righteous basis since the fall of Adam. After the expulsion of Lucifer and his associates from heaven, order and harmony were restored, and the everlasting system of progressive intelligence and felicity again established on an immutable basis, so far as heaven was concerned. And even among the third part of heaven, drawn away by the apostacy of Lucifer, there might possibly have been some persons capable of ultimate restoration in the interminable ages of futurity. Of this, however, it may, perhaps, be said that no man knoweth. No man, surely, can know unless it is revealed to him from heaven. The possibility, however, of redeeming all flesh from the transgression laid upon mankind in this mortal state, through obedience to the gospel, is abundantly revealed in the scriptures. However wrong may have been the conduct and opinions of the inhabitants of the earth, obedience to the gospel will reinstate them in the course of permanent felicity, intelligence, and righteousness.

There are *particular* and *set times* for the restitution of all those things which God has spoken of by the prophets. God hath spoken of the subject of restitution by *all* the prophets since the world began. Indeed there never was a prophet on the earth whose business did not engage him more or less in the work of restitution. But long periods have elapsed on the earth in which no prophets have been known. During such periods the work of restitution has invariably ceased. Iniquity and misery have been made to abound, and gross darkness has spread over all people. But at *particular* periods God would raise up prophets, and then the work of restitution would commence and continue until the prophets were slain or otherwise removed from the earth. It is during such particular *times* of restitution in the latter days, that even Jesus himself may appear from the heavens in order to give direction and mighty impulse to the work of restitution. Noah was raised up to



stay the progress of wickedness and build up the waste places. Wickedness was swept off the earth according to his prophecyings and teachings, and a race of righteous men put in the place of the wicked to people the earth. It was also a time of restitution when Abraham was commissioned to reform mankind by truth and judgment, teaching them to walk in the old paths of revelation and immediate and constant intercourse with the heavens.

Again, in mercy God raised up Moses, and recommenced the same work of restitution which was subsequently undertaken by John the Baptist, under the immediate supervision of Jesus himself. But it was not competent for any one prophet, in the short period of his ministry on the earth, to set *everything* right that was wrong; but each did what he could, under existing circumstances, with the people with whom he had to do. The spirit of revelation rested upon each successive prophet to perform that work which was most fit and necessary to the age in which he lived. No one could attend to all things; and many things are yet to be revealed that have been kept secret since the foundation of the world. No man has ever understood all those measures and principles by which the human family can be brought to the highest degree of perfection. The angels probably do not know them, and even the Son himself did not know them; but the Father only.

The reign of a thousand years of righteousness will probably do much to correct, ennoble, and exalt mankind, and beautify the works of his hands, and felicitate all flesh. Whatever principles and measures can contribute to exalt and felicitate mankind in the sight of the heavens, is yet to be done. The profound philosophy and science of the highest intelligences, with all the embellishments which art, and taste, and genius can secure, are destined to become tributary to the righteous. And when these things shall take place in the *times* of the restitution of *all things*, God will be crowned with ineffable glory and honour, blessing and dominion, for ever and ever. Amen.

The spirit of apostacy has stripped and shorn true religion of all its luscious and beautiful fruit, and left nothing scarcely but the naked withered hulk of false *spirituality*. Religion has been taught, by protestant dissenters, as a science almost wholly abstracted from civil government—from political, social, and domestic institutions, and also from the useful and fine arts. It has been circumscribed to the most revoltingly contracted limits. In the zeal of its advocates to put down an illegitimate and bastardly union of church and state, that had long darkened the moral atmosphere of the earth, and made nations groan under oppression, and sigh and mourn that religion was the wedded ally of the civil sceptre, they pushed off into the opposite extreme of imbecile, naked, and sterile spirituality; thereby proving, plainly, that any religion that is not based on constant and immediate inspiration of the Holy Ghost, can neither walk long with or without the crutches of governmental aid and support. It will not only become a stink in the nostrils of Jehovah, but soon cause great dissatisfaction and fall into merited contempt and ignominy.

The best biographies of such men as David Brainard and Edward Payson, is a fair exhibition of internal mental turmoil, and fitful commotion of spirit, and servile bondage to a law, that neither they nor their fathers could keep. Poor misguided but honest men! How happy might they have been, had they known the true primitive gospel that Paul preached, by the infallible light of inspiration! How joyful the intelligence to the honest but misguided, when the glad news of *restitution* shall reverberate in their prisons, and cause the captive exile to haste into light and liberty! Not only will the hopes and faith of men be set right in the times of restitution, but the earth itself will undergo an important change, and the heavenly bodies or planetary system. The islands shall flee and continents be united, and the waters be restored to their proper bounds, no more to break over their proper barriers. The curse shall be clean removed from the earth, and the air shall become salubrious and delightful. The animal race shall cease from their animosity and virulence of temper. The lion and the lamb shall lie down together; and there shall nothing hurt or destroy in all God's holy mountain. In short, all things that are now wrong shall be set right. Human life shall be prolonged; the infant shall die an hundred years old. The power and perpetuity of life will be secured to the ultimate extinction of death from off the earth. Death, the last



enemy, will be conquered and swallowed up in victory. When every form and power of sin ceases, may we not expect that death will also cease. Death hath passed upon all men in that all have sinned. Sin is the sting of death and the cause of it. It is true that Jesus died, although he never sinned after the similitude of Adam's transgression; but he took upon him Adam's nature and became sin for us, though he knew no sin. But it was not possible for him to be holden of death, or to see corruption, because he was holy. When a holy seed shall be raised up from the loins of the righteous, which know no sin, (which will be the case when the devil is bound) then their bodies will not see corruption. They shall not all sleep (or die), but they shall be changed. Those who partake of the curse of Adam will be changed in a moment, without knowing corruption; but the posterity of such as are changed, will be the legitimate heirs of sanctified bodies upon whom death has no conceivable claim. Death will not pass upon them because they have not sinned. Their bodies are generically spiritual and holy, like Christ's own most glorious body. Then will the seeds of death become extinguished from the human body, and man will stand as holy and pure as in his pristine creation, blooming with health, vigor, and immortality. Then he is prepared to hold intercourse with the heavens, and to reign with Christ on the earth.

You will perceive, sir, a difference in the liability of such persons as are born during the reign of righteousness, who do not sleep or die, and those who must die by reason of sin. The former know not the dominion, or sting of sin, but are as trees of the Lord's planting, righteous. The latter must needs die and be resurrected. Jesus was the first fruits of them that slept. In the case of all others, corruption followed death; and a longer period must elapse before their bodies could be resurrected by reason of corruption. But Jesus was first and foremost to ripen into immortality. Corruptibility did not pertain to him, of course, it was not necessarily prerequisite to his resurrection and immortality. But with all others, down to the period when it is said that they should not sleep, corruption must precede the resurrection. If the body of Jesus did not corrupt and moulder back to dust, then it is evident that he had substantially the same sort of corporal frame after his resurrection that he had before. The Spirit resting upon him without measure, animated and resuscitated his body with no other material change than that of loss of blood. He shewed his disciples his body, and told them to handle him and see of what material it was. A spirit hath not flesh and bones, as ye see me have. He showed them demonstratively, in his own person, a proper specimen of a living resurrected body. He shewed them that a spirit did not possess flesh and bones as a resurrected body did. He also proved another thing, viz.: That a resurrected body retains probably all the five senses common to a mortal body. He eat and drank with them, and showed them that his person was identically the same as before his death. Here there is a specimen of corporal immortality. In this person we may see what all resurrected bodies will be. For we shall be like him. Life and immortality are brought to light in the example of Christ's resurrected body. Such is the organization of a resurrected body, in consequence of the expulsion of the seeds of death, the last enemy, that decay and disease have no further power or influence. The immediate resurrection of Jesus, after the lapse of only three days, was one of the greatest blessings and honours that could be conferred. In addition to all the faculties and powers which he possessed previous to his death, he also had those of an immortal Being. Instead of lingering a long time, with barely the circumscribed and limited powers and privileges of a disembodied spirit, he was blessed in *body, soul, and spirit* united. The key to innumerable lives and boundless dominions was given him on the third day after his death. It was his sole prerogative to say how long the dead should sleep before they should be resurrected. All the innumerable privileges of a resurrected body—privileges unspeakable, and even unlawful to be uttered by reason of the hardness of men's hearts—were conferred upon him! He held the key of death and hell. No one could come forth from the tomb without his orders. None could felicitate his spirit by possessing his own body till Jesus should grant permission. His friends could all be called forth at his pleasure, and be reinstated on the earth as he had been, with all their friends and posterity after them, but no enemy could resuscitate the slumbering ashes of his tomb, till Jesus should speak the word and grant per-



mission. His attention would be especially directed to the speedy and early restitution of such as had been beheaded for his sake and the gospel's. They should be the very first to be raised, and others in their time and order. But the wicked enemies! alas, how long they must lie unnoticed! A *thousand* years, at least, must roll slowly away before their mouldering bodies could be allowed to have a living re-organization! Long and doleful banishment from the joys of life and immortality! In the meantime, the righteous are restored to their own bodies now immortalized for ever. They are reinstated on the earth in the company of kindred spirits, while their enemies are trodden down as so much dust under the soles of their feet. How remarkable a contrast between the righteous and the wicked! They that sowed to the Spirit are reaping the fruits of the Spirit, which are life everlasting. They inherit the earth, and multiply upon it, and build cities, and temples, and their posterity are as numerous as the sands upon the sea shore. How glorious the rich reward of keeping the commands of God! But, alas! where are the wicked all this time? Where are those who have sown to the flesh, during this long and glorious reign of the righteousness on the earth? Poor wretched creatures! They are reaping corruption, just according to what they sowed. Once they scorned the righteous, and oppressed the hireling, and sneered at prophets, and said they needed no revelations in their day and age. But where are they now? Their bodies mingle with the dust of the streets and of the field, that men tread upon daily. Their memories are nearly faded from remembrance. Their posterity can no where be found on the earth. When the wicked return from their banishment, so many as do return, for they shall be visited after many days, they have become an inferior race of beings. The righteous have outstripped them in knowledge, and happiness, and power, and dominion, and glory and honour.

The resurrection will bring about a great restitution both to the righteous and to the wicked. The righteous will receive the reward of righteousness, and the wicked will receive the wages of sin. When the wicked are swept off the earth, the books will be opened and examined in order to know whose names are recorded; and those "that are found written in the book shall be delivered;" and such shall be resurrected immediately, and shine as the brightness of the firmament on account of the illustrious part they had taken in Christ's service. But the wages of the wicked shall be paid off in a long night of death before they rise; and when they rise, it shall be to shame and everlasting contempt. If their long banishment and death is followed by a subdued and humbled spirit of loyalty to truth, still their late resurrection, with all its doleful accompaniments, will be an eternal stigma on their name. It will always be known that they were once banished and trod under foot a thousand years at least, in consequence of their disgraceful rebellion against the laws and ordinances of God's government. Neither they nor their posterity can ever wipe off the disgrace. They may repent and reform, and become truly loyal to God, still their former rebellion against immediate revelation and prophets will stand on record eternally, and crimson their face with shame, and furnish occasion for contempt to their name at the retrospect. Many ancient Saints endured "tortures, not accepting deliverance, in order that they might obtain a better resurrection." The domestic tie is the strongest bond of union, and the most prolific source of virtue and happiness that appertains to mankind on earth or in heaven. Hence the promise made to Abraham of an innumerable domestic confederation, and to all others also who should be heirs of the same faith with faithful Abraham. But the wicked are disembodied spirits without flesh and bones, and cannot partake of the blessings of domestic union, and that friendship and fellowship that the whole *family* of God in heaven and upon earth enjoy. Poor desolate spirits, that once despised prophecyings and forbid to speak in tongues, ye are now left without the sweet ties of parentage and the endearing bonds of filial and conjugal affection! The social circle in which you move, and the government under which you are organized, have lost their most lovely and essential ligaments of union and strength. How gladly would wicked spirits accept the bodies of the inferior animals as their tabernacle, might they be permitted to do so; even the swine would be a desirable habitation rather than none at all. The angels that kept not their first estate are reserved in chains (have not the liberty of embodied spirits) to the far distant period of final judgment, when death and hell shall be judged after the lapse of a



thousand years and "little season;" even then death and hell, with all others whose reprieve is not found written in the book, must fall victims to the second death. Oh! dreadful consequence of sin!

How oft would I have *gathered* you, as a hen gathereth her chickens under her wing, but ye would not, but now your house is left unto you desolate! But, alas, sir, how many attach no more importance to the resurrection, than merely the fact of its being an evidence that we shall survive the dissolution of death! But blessed are those who understand and have part in the *first* resurrection, for on such the second death hath no power. Sir, my heart swells with deep concern that all men might obey the only true gospel, that entitles to a part in the first resurrection! The limits of my letter forbid me to exhort. But suffer me to say, unless you have the same faith with Daniel and Elijah, and the same spirit of revelation with Peter, Abraham, and Moses, you can never associate with resurrected bodies, neither with holy angels nor with God. In your *flesh* you never can see God. All former Saints were united with the spirits of the just, and angels, and Christ, and God the judge of all; and if you are not united to the same by supernatural faith, and the spirit of vision and revelation, you may bid farewell to every endearing social tie, and launch forth among the disembodied powers of the air, and there with bitter regret and wailing, lament over that fallen and lost bodily image of your Maker, laid low in corruptible ruins through your transgression and hatred of the ministry of the prophet of the last days. There, this spectacle of your rebellion against prophets (monument of your shame) must lie till your self-righteous spirit is subdued, or be raised only to encounter the mortal grasp of a second death.

Yes, sir, while the restitution will elevate the righteous to their proper level in the scale of being, where the wicked cannot molest, it will also depress the wicked to their humiliating level. It will separate them to their own place; and the want of bodies will prove an impassable gulf between them and happiness. In this state they may, indeed, contemplate what they have lost without the power of recovering it. Oh, tantalizing state of keen despair! Dreadful chains! Cruel death holds that once noble image of thy Maker fast in mouldering ruins, as a monument of thy contempt of prophets! Now, thou needest supernatural power to restore to thee that lost image of thy Maker! Now, thou needest a new name and key to resurrecting power! But thou hast despised these things, and sadt thou hadst no need! therefore thy light is put out and clean gone. Now, angels offer to minister to thee, and prophets to become thy teachers, but thou wouldst have none of these; therefore they will withdraw from thee for a long and dreary night, in which thou wilt often cry out with bitter wailing, "Would God it were morning!" Now, sir, may a consideration of these truths lead you to choose the good and refuse the evil, and stand on the immutable basis of every one that is taught of God, is the unceasing desire of your humble servant,

ORSON SPENCER.

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## CONFERENCE MINUTES.

### EDINBURGH.

The delegates and brethren met in their hall, No. 2, Drummond Street, at 11 o'clock, A. M., on Sunday, September 19, 1847, and were called to order by High Priest William Gibson, who gave out the 1st hymn; whereafter High Priest Sam. W. Richards, President of Glasgow Conference, prayed; when presiding Elder R. O. Menzies, of the Edinburgh branch, moved that Brother Gibson preside over this meeting and Conference, which, being seconded by Brother Andrew Cahoon, President of Clitheroe Conference, was unanimously resolved.

President Gibson then moved that Elder Waugh, as clerk of Conference, minute this day's proceedings, which, being duly seconded, was also resolved.

The President, thereafter, expressed the pleasure he felt in being privileged to introduce to this meeting our beloved brother, Orson Spencer, President over the



European Conferences, who was to address the Saints and others who might attend in the afternoon and evening of the day. Therefore, to accelerate the business in hand, he called for a representation of the branches, as follows:—

BRANCHES.	REPRESENTED BY	OFFICERS & MEMBERS.						RECEIVED BY			REMOVED BY			SC. STS.				
		H. PRIEST.	ELDERS.	PRIESTS.	TEACHERS.	DEACONS.	MEMBERS.	TOTAL.	BAPTISM.	LETTER.	TOTAL.	LETTER.	CUT OFF.	DEATH.	TOTAL.	OFFICERS.	MEMBERS.	TOTAL.
Edinburgh .....	President Menzies .....	1	7	4	5	2	134	153	8	0	8	13	2	0	15	1	20	21
Wemys of Fife .....	Elder Waugh .....	0	1	1	0	0	24	26	1	0	1	0	0	0	0	0	0	0
Pathhead of Fife.....	"    McFarland .....	0	2	1	3	1	37	44	2	1	3	0	1	1	2	1	2	3
Stirling .....	"    Tomkinson .....	0	0	0	1	1	17	19	1	2	3	0	0	0	0	0	0	0
Falkirk .....	"    Calder .....	0	3	2	0	0	21	26	0	3	3	0	0	0	0	0	0	0
Crofthead.....	"    Deans .....	0	2	1	2	1	29	35	10	9	19	0	0	0	0	0	0	0
Hunterfield .....	President Nibley.....	0	1	4	2	2	41	50	2	1	3	0	0	0	0	0	0	0
Greenlaw .....	Elder Swan .....	0	0	0	0	0	16	16	2	0	2	4	0	0	4	0	0	0
Dundee .....	"    Findlay .....	0	3	2	1	0	37	43	8	2	10	1	3	0	4	0	0	0
Dunfermline .....	"    McMaster .....	0	2	2	1	1	70	76	36	2	38	9	2	0	11	0	0	0
Loch Gelley .....	"    Watson .....	0	1	2	3	1	19	26	10	3	13	2	0	0	2	0	0	0
Linlithgow .....	"    Gibson .....	0	1	1	1	0	5	8	1	1	2	2	0	0	2	0	0	0
Clackmannan .....	"    Sharp .....	0	1	1	2	1	32	37	22	5	27	6	0	0	6	0	0	0
Leith .....	President Anderson ...	0	0	2	1	0	9	12	2	0	2	0	0	0	0	0	0	0
Biggar .....	Elder Waugh .....	0	0	1	0	0	4	5	0	0	0	0	0	0	0	0	0	0
Travelling Elders .....	"    do. ....	0	2	0	0	0	0	2	0	0	0	0	0	0	0	0	0	0
Scattered Saints.....	"    do. ....	0	2	0	0	0	22	24	0	0	0	0	0	0	0	0	0	0
Total .....		1	28	24	22	10	517	602	105	29	134	37	8	1	46	2	22	24

The above branches, with few exceptions, are in good condition.

Resolved, on the motion of Elder Deans, of Crofthead branch, and of Elder Gibson, that Brother John Neilson be ordained Priest for said branch at Shotts, and that Brother George Kinghorn be ordained a Deacon for Crofthead branch.

Resolved, on the motion of Elder Findlay and Brother Russell, that Brother Andrew Macfarlane be ordained Teacher, and Brother Robert Macfarlane be ordained Deacon for Dundee branch.

Resolved, on the motion of President Gibson and Elder Waugh, that Priest James Nibley, of Hunterfield branch, be exalted to the office of an Elder.

Resolved, on the motion of the above, that we sustain President Brigham Young over the quorum of the Twelve Apostles, and they the travelling High Council of the Church of Jesus Christ of Latter-day Saints in all the world. Carried.

Resolved, on the motion of the above, that we sustain Orson Spencer as President over the European Conferences, and Brother Franklin D. Richards his Counsellor, subservient to said quorum. Carried.

Voted, on the motion of Elders Menzies and Waugh, that we also sustain President William Gibson in his presidency over the Edinburgh Conference.

Resolved, on the counsel of delegates vote of last evening, that we highly appreciate the offer of Elder William Mackay to preach the everlasting gospel in the Gaelic language to our Scottish Highlanders, in two months hence, and that he be sustained by this Conference by the prayer of faith made perfect. Carried.

Resolved, on the motion of Brothers Gibson and Menzies, that travelling Elders Ephraim Tomkinson and Ralph Nephi Rowley, continue in the meantime to labour in their present spheres. Carried.

President Gibson here observed, that owing to family indisposition and lack of means, Elder W. C. Dunbar was called in for a season to enjoy a cessation from his labours.

The above ordinations having been administered, and two members confirmed after baptism by immersion, the business of Conference terminated and the meeting adjourned.

At two o'clock, P. M., the Saints having re-assembled, the afternoon meeting was opened with singing and prayer by Brother Andrew Cahoon; when Brother Richards, of Glasgow, arose and expressed the gratitude he felt towards God for the present prosperous condition of the Edinburgh Conference; and during the celebration of the ordinance of the paschal supper, Brother Richards drew an illustrious contrast between the Church or Kingdom of Christ, founded on the rock of immediate and continued revelation, and of the sandy base on which the human-



ly invented kingdoms of this world are fabricated, which faded as a leaf in autumn, or as a shadow that passeth away.

The memorials of the Messiah's death and resurrection being administered, and contributions given towards the poor Saints, President Gibson introduced our worthy President, Orson Spencer, who occupied the remaining portion of the afternoon with a variety of invaluable instruction, peculiarly adapted to each and every gradation of an ardently attentive audience.

The meeting was opened in the evening at 6 P.M. by Brother Cahoon, and after singing and prayer, Brother Richards gave an introductory address, illustrative of the *true foundation* on which the church of God's beloved Son *anciently was* and *now is* erecting through the ministry of holy angels—built upon *living apostles and prophets, Jesus Christ himself being the chief corner stone*, to perfect the Saints and execute their ministerial work, so long protracted and perverted from the primitive order, by the mysterious workings of iniquity, which shed their blood and seemed to triumph during a dark vista of ages! But now the time appointed of the Father has dawned upon the world, in which he will overturn! overturn! overturn! till he shall give the kingdom and dominion under the whole heaven to him whose right it is to reign—even to Jesus Christ, the King of Saints.

The coming forth of Jehovah's strange work, predicted by the prophets in connexion with the Book of Mormon, the calling and instalment of Joseph Smith to the prophetic office, &c., was thereafter most perspicuously defined, in strict analogy with the scriptures with the Old and New Testament, by President Orson Spencer, whose long experience in the work, and acquaintance with *our* martyred seer and patriarch, together with the sufferings and manifold privations he has been inured to with the persecuted Saints of the Most High in the western hemisphere, amply qualifies him to narrate relative to these last days.

The Saints thereafter retired, deeply impressed and invigorated from the import and sublimity of the subject discoursed, which neither time, nor space, nor death itself can ever efface from memory, the soul-inspiring theme!

WILLIAM GIBSON, President.

GEORGE P. WAUGH, Clerk.

## The Latter-day Saints' Millennial Star.

NOVEMBER 15, 1847.

Watchman, what of the night? Much every way. The signs are portentous. How true it is, that however dark and gloomy the night may be, still Saints are not in darkness, because they are children of light; and these troublesome times do not overtake them as children of the night, but as the children of the day. While darkness that might be felt brooded over the Egyptians, the Hebrews had light in their dwellings. Peace reigns in the bosom of the Saints, whatever may befall the nations. They know that the Lord God liveth, and hath set his hand again to bring salvation to the upright, and accomplish "his strange act." Happy is that band of exiles that traverse the wide prairies, and climb the mountain tops, and build cities for sojourning; they say plainly, that they seek a heavenly country and cities, whose builder and maker is God. They are conscious that they are leaving cities and nations which are destined to be shaken by the insupportable blasts of adversity. They know that they flee from famine, pestilence, and the sword. The distant mutterings of war, and the precursors of disease and want, rapine, and blood-guiltiness, have reached their ears, and been pointed out to them on the page of prophecy and by the whisperings of visions. They do not count these as strange things, for they know that these things must needs come to pass. Wickedness, and violence, and distrust must needs prevail because God is with-



drawing his Spirit from the earth. Peace burns and swells in their bosoms, because they are the called according to his purpose, and the signs indicate that their redemption draweth near. Meagre, flimsy, and baseless are all those religions that cannot abide the day of burning—even that day that burneth like an oven. The wicked shall be stubble. When the wheat is taken off there is nothing but stubble left; consequently the fire cannot do much harm after the wheat is gathered into the garner, even if it burn the stubble; but a wise husbandman will not set any very dangerous fires in the field, until there has been sufficient time to gather out the wheat. Many Saints are thrown out of employment by the disastrous crash of financial matters. Some are threatened with speedy starvation and hunger; but fear not, brethren, if you trust in Israel's God, and do your duty, you will not famish; neither will you be cast into any more loathsome places for lodgings than Jeremiah was forced into. Cheerfulness, in the midst of want, will beget more sympathy and charity than excessive sadness. Let no one suffer to excess through pride, or through fear to ask for that bread that has been kept back from fraud. The labourer is worthy of his meat: it is justly due from the master, and the country that has fattened on your labours in a day of prosperity. Let the needy ask their country, and those that have abundance, in meekness, and ask their God in secret, and they shall not often suffer beyond that they are able to bear. No: fear not; but let those fear that transgress the laws and change the ordinances. When the present angry blasts of adversity have been lulled for a little season, then those whose faith abode the burning ordeal of the crucible will rejoice, and their strength will be mighty. The valour of the warrior is best known in the day of trial. We are glad to see Elders, that are out of employment, offering to go into the vineyard, and preach without purse and scrip, and without a murmuring word at the badness of the times. We expect such will do great things, and their bread will be made surer even than when they wrought in the *mill* or *shop*. Feeling now that they are working for a heavenly Master, they have faith to preach with power and the Holy Ghost, and faith to obtain all necessary supplies for life. The general assembly and church of the first-born in heaven and upon earth, now will lift up "holy hands" in their behalf. And the people will hear such preachers, as though they were the angels of God, and their voice is charming to their ears, and their teachings like the manna of heaven.

Now is the time to discern between him that serveth God and him that serveth him not. The wicked are fearing, and many are cutting their own throats, and hanging themselves by the neck. Even the priests of the day expire under their own suicidal hands; but the Saints must and will be happy, come what will, for Zion's God reigneth, and He cometh to judge the earth and punish the nations for their ungodly deeds.

Parliament will be suddenly convened on the 18th of November, in order to justify the extraordinary measures recommended to the Governor of the Bank of England in respect to discounts and exchange securities, by Lord John Russell, and in order to devise some conservative measures to check the progress of bankruptcy and insolvency. Men of princely wealth have imbibed the spirit of speculation, and "made haste to be rich," and thereby fallen into a snare.

The mania of speculation is not confined to England only, but has pervaded the French and even Russian nation. Ruling powers and governments are completely tinctured with it: the consequence is, that legislatures themselves are often obliged to warp their own constitutions, and the long established usages of government, in order to meet the sudden revulsion and crisis of the times, and to cover up their illegitimate deeds of nefarious ambition.



The Royal Bank, at Liverpool, has been accounted second only to the Bank of England: but it has perished as a fool dieth! After loaning a large sum of money to one respectable firm, it became so timid and fearful of periling the credit of the bank, by refusing further loans, that it actually turned out nearly all its paid up capital to meet the exorbitant demands of the same honourable debtor, and was obliged to stop. It is written that the wisdom of the wise shall perish, and the understanding of the prudent shall come to nought. Let not men think to lay up treasures on earth while the poor famish for bread, and the righteous are exterminated and slaughtered, and no man layeth it to heart. God will overthrow the tables of the money-changers, and make a spoil and curse of treasures that are not dedicated to him. The time hasteneth when there will be no safe treasury for gold and silver, save in Zion and Jerusalem.

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LETTER FROM N. H. FELT TO ELDER ORSON SPENCER.

*St. Louis, September 23, 1847.*

Dear Sir,—I take the liberty of addressing you, though not personally acquainted, supposing it might be interesting to hear from this far-off part of the world; being, as it is, the theatre of so many important events, so interesting to us as a people, that are now and will be transpiring.

In relation to Mexican affairs, I suppose you are already well informed. Appearances are such, since the surrounding of their capitol by Scott's forces, as to lead some to expect that peace will be concluded. But this is not the opinion of the majority, nor of the best informed; but rather that the Guerilla warfare will be continued throughout the country, whatever may be decided upon in the city of Mexico. Meanwhile this country being so engrossed with these matters, it leaves them no time for jealousy upon minor affairs,—such as the removal of a large community from their midst, (because we wish to worship God according to the dictates of our own conscience.) When, at present, any intervention on their part would be of the utmost importance to us. This is not from any lack of desire on the part of the adversary to intercept this movement, for, it is evident, we are not forgotten by him or his friends. By reports sent to Washington, filled with misrepresentation, &c., by some holding "a little brief authority," such as land and Indian agents, who grasp at anything to *swell themselves into notice*. But in this they do not succeed at present, for while they are barking with all their might, the cause rolls on to its fulfilment. We have cause to rejoice, for all things are well for the people of God.

We had letters from the pioneers and the company that left in June, informing us they were all well, and God had greatly blessed them. Not an accident had happened to harm either man or beast, except the killing of one horse, belonging to President Young. Brother Wm. Clayton, of the pioneers with the Twelve, writes: "We are now within about a fortnight's travel of the place appointed to locate; the weather is very fine though hot, while the brethren occasionally bring down snow (which is all the while in sight) from the mountains to cool their milk. Indeed, it almost seems like grasping the snow wreath with one hand while gathering flowers with the other." He has attached to the wheel of his wagon a machine to measure distances, and they are putting down posts every ten miles of the route. They met Elder Brannan from Yerba Buena, California, with a part of his company, on Green River, 150 miles beyond the South Pass. Brother Amasa Lyman was left at Fort Laramie to lead on 150 of the battalion, whose term of service expired on the 10th July; this, I think, was June 14th. You recollect that 350 of the battalion were sent over to California from Santa Fe, and, what is very singular, they had been gone just ten days before a requisition came for them to go to Mexico, and they arrived about two days after each battle in California; and thus have many valuable lives been preserved, as in the words of our beloved president: "If you remember your duties as a people of God, He will remember you." I understand, from a physician who came with Col. Fremont from California, that General Kearny had given all the arms and ammunition, some 19 pieces, besides small arms, taken from the Mexicans, into the hands of the brethren, who, he says, has taken possession of the best part of the country. The June company were near Fort Laramie, when we last heard of travellers that have passed them on the way; all report them to be the happiest people they ever met, while other emigrating companies appear dejected, full of care, fear of the Indians, &c. You have probably seen by the papers that some of their companies have been repeatedly attacked by Indians, and some of their num-



ber killed, and their cattle and horses driven off. Some have been even starved to death in crossing the mountains, which was the case with a company that started from Independence in March last. But this does not prevent the Saints from pressing on, for we know whom we serve, and that he is able to *save*.

Brother Hyde was here a short time since from the Bluffs. The Lord had prospered them greatly in all things they put their hands to do. Their crops were abundant. Brothers Scovil and Robbins arrived here last week in good health. Brother Robbins is stopping here for the present. We expect the Twelve, with the exception of Brothers Taylor and Pratt, will be back about the middle of October. Brother W. W. Phelps is now in the east, and has forwarded a press, type, &c., to go to the Bluffs, to be there on the return of the Twelve. There are quite a number of the brethren collected at this place, about 200 families, scattered in all parts of the city, and at all kinds of business, busily preparing to go to the mountains in the spring, and all of them appear to be doing well. Two of our brethren have fallen asleep this season in St. Louis, Brother George Charman and Brother Beech, both from England. The former from exposure, after having been driven out from Nauvoo; the latter was aged and infirm, he came here last season.

You will excuse my intruding upon you, and charge it to Brother Scovil, as it is through his suggestion that I have attempted to gather up a few items of intelligence as we receive them. As Dan Jones says, I would not wish to "STAR it;" yet, if there be anything of interest, you will use it as "seemeth thee good." I am happy to see by the STAR, that you are improving in health after your very severe attack of sickness. May God bless you with perfect health, and all other blessings necessary in the office in which you stand. God grant the same to all his Saints, that we may speedily be gathered together in the mountains of Israel.

Yours, in the new and everlasting covenant,

N. H. FELT.

## VARIETIES.

"I say, Paddy," said a philosopher, "can you do two things at the same time?" "Can't I!" answered Paddy, "I'll be doing that any day!" "How?" inquired the philosopher. "Why," replied Paddy, "I'll be sleeping and dreaming at the same time, don't you see? So none of your gammon for a spoony."

THE CRISIS IN RUSSIA.—The Emperor of Russia has ordered the Bank of St. Petersburg to render liberal assistance to the houses whose embarrassments only arise from the present crisis, and who can prove by their books a fair balance to be due to them. The first house which has been assisted is that of Messrs. Thomas, Son and Lefevre.—*Galig-nani*.

Yesterday week, three young men, eighteen, nineteen, and twenty years of age, natives of China, but who have, for some time past, been prosecuting their studies at Huntly, publicly renounced the religion and the gods of their fathers and professed Christianity, by receiving the symbol of the Christian faith. Their names are Lee Kim Lin, Song Hoot Keam, and Ung Mun Sow.—Three heathen converted to a God without body or parts! Or, out of the frying-pan into the fire! Tenfold more the children of hell than before!—JESUS.

On Sunday last the Rev. W. Gray, Rector of Haslingden, who is also a magistrate, committed suicide by cutting his throat. It appears the reverend gentleman read prayers in the morning, and afterwards christened or baptized several children in the church. He eat his dinner as usual, and at half-past two o'clock in the afternoon he was found dead in his bed, with his throat cut in a shocking manner.

The Rev. T. B. Charnock, who for some years past has been residing at Cullingworth, in independent circumstances, hung himself in his dressing-room on Friday night last. The unfortunate gentleman had been visited in the course of the evening by the vicar of Bingley and the incumbent of Cullingworth; and during the visit of his friends the conversation turned upon the death of a clergyman who had committed suicide in a similar way. On their departure he appears to have gone up stairs, but was found next morning quiet dead and suspended to a beam by his pocket handkerchief.

EXTRAORDINARY PHENOMENON.—A gentleman residing in this city, on going to the window of his sitting room last evening (Sunday, Oct. 24) at half past nine o'clock, observed in the heavens a most brilliant zodiacal light, extending from north west to south east, in a pyramidal form; it was more than 90 degrees in extent, and stretched almost to the moon, which crowned the top of it; it was of a deep red colour, and to the right and left of it were white streaks, in the same shape—the whole being more intense towards the west; in the midst was a beautiful star, and this striking phenomenon moved slowly westward for half an hour, when it gradually disappeared.—*Devonshire Chronicle*.



**ELECTRIC TELEGRAPH V. COACH: STOPPING AN ELOPEMENT.**—On the 18th instant a lady booked herself at Cambridge, by the Defiance coach, (facetiously termed the "Cambridge Spectre,") for the railway terminus, Ware, intending to continue her journey to London by railway. It so happened, however, that, long before the arrival of the coach at its usual stopping place, the French Horn Inn, the telegraph had, with "lightning speed," conveyed intelligence to the Ware station, that a young lady, of prepossessing appearance, had eloped from the residence of her father, at Cambridge, and was *en route* to her lover in London, and earnestly requesting that information of the same might be forwarded to the police, so that they might await the arrival of the "Spectre," in order to take the *substance* into safe custody, and restore her to her disconsolate parents. True to time the coach arrived, and with it the fair fugitive, who, on being interrogated by the veritable "visible blue," readily admitted that she was the person inquired after, and was, without ceremony, taken to the residence of the inspector, to await the dreaded approach of an angry father, instead of the rapturous smile of an expectant lover, who, it appears, was anxiously on the look-out at the shoreditch terminus, for the arrival of his fair inamorata, although evidently keenly disappointed. The young lady said she enjoyed the joke, but should know how to play her cards better in future, as she was determined to embrace the first opportunity of again leaving the paternal roof.—*Hertford Mercury*.

**THE MORMON MIRACLE.**—The *Ottoway Free Trader* gives a solution of the miracle, alleged to have been performed by the prophet Strang. It appears the prophet wanted a house, and told his followers, that if they would erect one, the Lord would accompany it with an endowment. The Saints completed the building, and applied for their reward; whereupon the prophet put them in a dark room, and anointed their heads with a precious ointment, which caused them to shine, as if lit up by the brightness of the sun. The saints, however, discovered that the illuminating operation was a gross cheat, and that it was produced by a mixture of oil and phosphorus. Strang was accused of fraud, when he acknowledged the fact, saying, that all miracles were produced by natural means, and preached a sermon justifying the act.—[We have proof of the substantial accuracy of the above short article about Strang. His impositions, though scandalous and gross, are in keeping with apostacy. Modern priests, called *christians* after Christ, get their *endowment* from seminaries instead of the Holy Ghost. Strang gives it with oil and phosphorus. Query, which shines the brightest? Strang is called a Mormon from the same cause that the Turks call all persons Christians who happen to live in the social compact of Christendom. If he is a Turk who supposes that every person is a follower of Christ because he prefers Christianity to Mahometanism, that is a gross and double Turk who can suppose the apostate Strang to be a Mormon, because he even prefers refuse Mormonism more than modern Christianity.]

A phenomenon of a singular awful character was witnessed from this neighbourhood on the evening of Sunday last. Shortly after the moon was above the horizon, some faint scintillations of the aurora borealis were visible, which gradually increased in brilliancy and variety of shape and colour until about seven o'clock; at which time the north-western portion of the hemisphere became more cloudy, and these bright spectra were obscured. Up to this time the phenomenon had assumed the usual appearance of pensile rays, bushes, and strata, accompanied by occasional flashes from beneath the northern horizon; bright spots, from which emanated rays of great intensity, shooting up to the zenith, of which I cannot give a better description than that elicited from a youthful bystander, who compared them to "holes in heaven, letting the glory through." At one period there were evidently two distinct strata of rays—one nearly perpendicular, veering to the west,—the other, beyond it, veering diagonally to the north,—forming lozenge-shaped interstices. The field occupied by them, ranged from north nearly to the south, and had for a base the segment of a circle of much darker tint than the exterior on which they corruscated. Their colour at this time varied from their usual silvery-grey to the slight tinge of green—resembling that of phosphorus or the glow-worm's light. The brightness of the moon appeared to have no effect on these evanescent lights, unless I may attribute to that cause a remarkable bar of roseate hue which banded the phenomenon from north-east to the zenith. The gathering clouds in the west, a stiff breeze, and a frosty atmosphere, compelled me to relinquish further observation, until about nine o'clock, when I perceived that the zenith was again brilliantly illuminated. Proceeding along the bay towards Summer-hill, to have clearer scope for watching the changes of these magnificent streamers, now increasing in brilliancy, variety and colour, my attention was so attracted by the spectacle before me that I neither halted nor looked back until I arrived at the house of an acquaintance, when, on turning round, I confess I stood amazed at the awful display which covered the heavens in the south and west. The sky was of a lurid red, the clouds (cumuli) hurrying across, were penetrated with the same hue, and the waters of the bay, except where the moonlight rested in the distance, had assumed the same blood-red hue. My acquaintance,



at my summons to look at the unusual sight, came, accompanied by several other individuals, and stood silent and aghast with awe. Their silence, and the anxious gaze in each other's face, expressed more distinctly than words the thoughts passing in their minds. It did, indeed, seem as though the consummation of all things was at hand,—when the heavens shall be scorched up as a scroll, and the sea be turned into blood. The aspect of the heavens at this period was terrifically awful. The varying appearance of the phenomenon had a corresponding effect on our minds,—awe and apprehension, gave place to wonder and delight at the magnificence of the scene. This phase of the phenomenon only passed away gradually to give place to another of a less awful character. The electrically charged clouds having dispersed, left the sky clear, and the moon shone forth again in undiminished splendour. Direct over head, radiating from a common centre, appeared innumerable rays of great brightness, darting downwards to the horizon in every direction, except in the east, when the light of the moon predominated, and to the west, when they were intercepted by rising clouds, the edges of which were also luminous, but of a greenish tint. As might be anticipated, amongst the spectators were some more superstitious than religious, to whom this phenomenon appeared only as an omen of strange events, and early news of the death of some great potentate was seriously canvassed as being most probable. The appearance of the heavens in the west of England, on the night of the decease of George the Fourth, was called to mind by one who evidently would not be taken for a prophet in his own country.—*Correspondent Mona's Herald*.—[We perceive that the phenomenon above described was not confined to this Island. The following is from the *Liverpool Albion* of Monday :—"Last night, about a quarter before ten o'clock, the atmosphere to the westward presented a very singular aspect. The whole of that portion of the heavens appeared of a deep pink colour, the effect, apparently, of a brilliant moon shining from the eastward on the moist particles suspended in the atmosphere."—We object to the cause assigned for this appearance by our contemporary, and rather incline to attribute it to the highly electrical state of the atmosphere.]

## SONG,

COMPOSED BY ELDER JOHN TAYLOR, WHILE REFLECTING ON AMERICAN FREEDOM AND LIBERTY, ON HIS WAY FROM ENGLAND TO THE CAMP.

O ! this is the land of the *free* !  
 And this is the home of the brave,  
 Where rulers and mobbers agree ;  
 'Tis the home of the tyrant and slave.  
 For this is the land of the *free* !  
 And this is the home of the brave,  
 Where rulers and mobbers agree ;  
 'Tis the home of the tyrant and slave.

Here liberty's poles pierce the sky  
 With her cap gaily hung on the vane ;  
 The gods may its glories espy,  
 But, poor mortals, it's out of your ken.  
 For this is, &c.

The eagle soars proudly aloft,  
 And covers the land with her wings ;  
 But oppression and bloodshed abound,  
 She can't deign to look down on such things.  
 For this is, &c.

Here the stars and the stripes proudly float,  
 And glitter in every breeze ;  
 But the patriot who reared it's forgot,  
 And is robbed of his freedom and peace.  
 For this is, &c.

No monarch or autocrat reigns,—  
 No kingly dominion is here,  
 But the modest *Vox Populi* deigns  
 To take what he wants without fear.  
 For this is, &c.



All men are born equal and free,  
And their rights all the nation maintain;  
But with millions it would not agree,  
They were cradled and brought up in chains.  
For this is, &c.

You may worship your God without fear,  
For none can your conscience control;  
But if you're not orthodox here,  
It will be bad both for body and soul.  
For this is, &c.

You may see the meek teacher of grace  
Against heretics take a bold stand,  
And as prayers the delinquents won't save,  
Join to drive them from house, home and land.  
For this is, &c.

There justice no longer is blind,  
And *Vox Populi* governs her hand;  
And though to do right she's inclined,  
She is under the hydra's command.  
For this is, &c.

Here monarchs her glories may see,  
And this model republic admire;  
For beneath this Upasion tree,  
Did liberty's goddess expire.  
For this is, &c.

And now w'll erect her a tomb,  
And write on't "Here lieth the great!"  
And all tribes and nations to come  
May take warning and learn of her fate.  
For this is, &c.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 5TH OF NOVEMBER.

Charles Miller .....	£10 0 0	Brought forward.....	£28 13 7
Thomas Smith .....	1 9 2	John Johnson .....	1 2 6
Henry Campbell.....	0 12 0	Paul Harrison.....	0 7 8
James Bond.....	1 3 3	Joseph Wooton .....	0 15 0
T. B. H. Stenhouse .....	0 3 0	William Hulme .....	1 18 3
John Halliday .....	2 0 0	William A. M'Master .....	2 12 6
Henry Becroft .....	2 0 0	John Parkinson .....	2 0 0
William Broomhead.....	3 0 0	John Lickerish .....	2 0 0
A. Marchant .....	0 10 2	J. Godsall.....	3 4 6
Robert Martin.....	1 6 0	John Preece.....	3 0 0
L. D. Buler .....	1 10 0	George Mart .....	0 10 0
John Hackwell .....	1 0 0	Thomas Thomas .....	0 15 0
Crandell Dunn .....	4 0 0	Philip Lewis .....	0 18 0
Carried forward .....	£28 13 7		£47 17 0

NOTICES.

Elder Moses Martin's address is 12, Violet Street, Manchester.  
Elder Samuel W. Richards's address is changed to 53, Cowcadens, Glasgow.  
Elder John Banks's address is 57, Theobald Road, London.  
Elder Crandall Dunn's address is 78, Button Lane, Sheffield.

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LIVERPOOL:

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The Latter-Day Saints'

# MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

No. 23.

DECEMBER 1, 1847.

VOL. IX.

## FOREIGN NEWS.

### FRANCE.

The adjudication of the loan of 250 millions of francs, as authorized by the bill of August 8, 1847, took place at twelve o'clock on Wednesday, at the Hotel of the Minister of Finance, Rue de Rivoli. The only bidder was Baron J. de Rothschild, and his offer, 75f. 25c., being higher than the minimum price fixed by the Minister, was accepted.

On Friday a Council of Ministers was held at the palace of St. Cloud, at which the King presided in person. The affairs of Switzerland are understood to have been again under consideration. Immediately after the Council couriers were sent with despatches to M. Bois Lecompte, at Berne, and to the French Ambassador, at Vienna. It was generally reported, in quarters likely to be well informed, in Paris, that an arrangement had been come to, between the French and Austrian Governments, for a joint and armed intervention in Switzerland by these two powers. It was added, that orders had already been sent to the commanders of the troops on the Swiss frontiers to hold themselves in readiness to march at a moment's notice.

The accidental discharge of the pistol of one of the servants of an officer on the King's staff, just as his Majesty had, on Thursday evening, reached the Paris terminus of the Corbeil railroad, on his return from Fontainebleau, occasioned considerable sensation in the French capital. We are assured, however, that the King felt satisfied that the affair had been purely accidental.

The Municipal Council of Paris, by a majority of twenty-five to ten, has determined to memorialize Government and the Chambers for a reform of the Electoral Law.

### SWITZERLAND.

It is understood that a formal overture has now been made by the diplomatic representatives of one or more of the great continental Powers to the British Cabinet, for the purpose of bringing the present deplorable state of the Swiss cantons under the consideration of the principal parties to the Treaty at Vienna, and of endeavouring to avert the horrors of impending war by an amicable mediation between the two factions into which the Helvetic Confederation is now divided.—*Times.*

Letters from Berne of the 8th, state that rumours were afloat of a collision between the federal troops and those of the Sonderbund on the frontiers of Fribourg, but they seemed of doubtful origin.

All the cantons of the Sonderbund have been blockaded since the day of the declaration of war was made by the Diet. The markets of Zurich and Argovie, from which they had hitherto derived their supplies of provisions, are closed against them. They may, however, for the present obtain provisions from some of the Catholic vallies of the Grisons, and from the canton of Valais, which communicates



directly with Savoy and Piedmont; but as the winter advances, the passes will be blockaded up by snow, and deprived of this resource, they will probably be starved into a surrender. Several refugees from Lucerne have joined the federal army.

A letter from Bale, of the 8th, states that it was rumoured in that city that the troops of Zurich had, on the previous day, taken possession of Zug, after some smart skirmishing, in which they had obtained the advantage, and that, after leaving a sufficient garrison in Zug to hold the place, the main body of the Zurichers had marched on Lucerne, and had taken possession of all the towns and villages situated without the lines of defence on the Reuss and the Emme.

Accounts from the Tyrol say that great excitement prevails there, owing to the events passing in Switzerland, which is greatly increased by the movements of the Austrian troops. The Tyrolese feel great sympathy for the Sonderbund. Like the Swiss, the Tyrolese live in the midst of a mountainous region; they are all Catholics, and are averse to innovations. The news of the defeat of the free corps, three years ago, was hailed with universal joy through all Tyrol.

#### SPAIN.

General Narvaez has summarily punished the first appearance of opposition in his Cabinet by dismissing most of his colleagues and banishing others. General Alaix was ordered to quit Madrid in twenty-four hours. M. Salamanca and M. Escosura are to have a similar fate, and the former has actually received intimation that if he does not at once resign his seat in the Chamber of Deputies and quit the country, he will be impeached, an impeachment under the *regime* of General Narvaez being, in all cases, and as a matter of course, a condemnation.

The *Gazette* publishes a Royal decree dismissing M. Pacheco from the embassy at Rome, and appointing M. Martinez de la Rosa in his stead. All the captains-general of the puritan section of Moderados have been deprived of their commands, and replaced by devoted partisans of Queen Christiana and General Narvaez.

The *Madrid Gazette* of the 6th instant publishes a Royal decree, appointing General Cordova, late Minister of War, Senator of the Kingdom. It was reported that General Ros de Olano would proceed as Minister to Lisbon. By another decree the Queen had instituted a Board of Directors of the Archives, amongst whom figured Messrs. Pidal and Cortina.

General Alaix has written a letter to the Queen, complaining of the violent and unconstitutional conduct of Narvaez in banishing him from Madrid, and demanding permission to return to the capital to fulfil his duties as a Senator. The Queen, it appears, had signified her desire to General Alaix that he should present her with a list of a new Ministry, but Narvaez and Christina having heard of it, went in the night to the apartments of Isabella, and, re-enacting the brutalities of the night of the betrothal, the virtuous mother and the loyal subject coerced the unfortunate Sovereign into giving a reluctant consent to the banishment of her friends.

The *Madrid Gazette* of the 7th publishes a Royal decree, appointing the Marquis de Miraflores President of the Senate, and the Duke de Gor and the Prince d'Anglona Vice-Presidents of that assembly. By a second decree, the Queen accepted the resignation of M. Lopez de la Torre Ayllon, Envoy Extraordinary and Minister Plenipotentiary of Spain at Lisbon, and named as his successor General Ros de Olano, former Minister of Commerce and Public Instruction.

#### COMMANDER-IN-CHIEF'S REPORT.

*Liverpool, November 16, 1847.*

President Spencer,—I obtained from the officer of the day, Col. Bolton, after the battles of the city of Nauvoo, Illinois, last summer, a copy of his official report. I think it not amiss to give it you as an item of church history, as the report has never been published. Allow me to state, that all may understand, that a force of from 800 to 1000 men had been encamped against the city for ten or twelve days, setting many different times when they should enter the city and exterminate all the inhabitants—men, women, and children—who were found there belonging to the church. Our force then amounted to not over 200 men able to bear arms,



the main body of the church having gone to the wilderness. To save the lives of women and children, a treaty was formed, and the small remaining remnant of the church bid adieu to their comfortable homes—their lands—their city and temple, to seek a new home in the wilderness. In all the war there were but three of our brethren killed—Captain William Anderson, and son, and Brother I. Norris. The loss of the mob is variously estimated at 100 and upwards. When they entered the city their whole number amounted to 2000 men, 1600 of whom were armed, as I was informed by one of the Quincy committee while travelling in the stage to Keokuk the day after their entrance. The cannon used by us were of our own manufacture from steam-boat shafts.

Yours in the gospel,

L. O. LITTLEFIELD.

#### REPORT.

*Thursday, September 10, 1846.*—A large body of mob, with five pieces of artillery, marched towards Nauvoo from Carthage, and made a show of entering Nauvoo at the point called the Carthage road, but being resolutely met, when within two miles of the city, they retreated and encamped for the night, having fired several cannon shots without effect.

*Friday 11.*—Early in the morning the mob abandoned their camping ground, and moved their whole force about one and a-half miles further North, to what is called the New La Harpe road. They were here met by a little band of 30 men in number, commanded by W. Anderson and called the Spartan Band, being armed mostly with 15 shooters, who fired upon them and then retreated a short distance and fired again, thus retreating and firing, holding them at bay. They were coming in with flying colours, apparently without obstruction except from the 30 men, when suddenly, when only one and a-quarter miles from the temple, our home-made cannon (of steam-boat shafts,) opened upon them, under the command of Captain Hiram Gates, manned by W. Q. Geen and W. Sumerville. The effect was electric; they halted in their tracks, and, after exchanging a few shots, retreated over the brow of a commanding eminence and encamped for the night.

*Saturday 12.*—After negotiations had passed, at about 12 o'clock, the mob commenced deploying to their left, taking advantage of corn-fields to mask their movements, with four pieces of artillery and about 800 men, and showed a determination to take the city by storm at all hazards. We had, to oppose them, about 200 men, 130 of whom were in line, the rest were stationed elsewhere, and five pieces of steam-boat shafts, only three of which were in the action, and one of them was disabled after the third shot. The mob came up to within rifle shot of our little band of men, when a sharp action commenced which lasted one hour and forty minutes, when the mob retreated on a full run, then rallied fifteen minutes, then retreated again to their former camping ground. Hundreds of shots had been fired on both sides. Our loss was three killed and two wounded on this day, and but one more wounded in all the days of fight. Thus were the mob repulsed for the third time.

*Sunday 13.*—This evening, about eight o'clock, all four of our field pieces went down and approached their camp, and opened upon them. After firing a few rounds without receiving any answer from them we returned to the city. This day the Spartan Band and some sharp shooters, from Captain Gates's company, harassed their wings and watering places.

*Monday 14.*—A few cannon shots were exchanged. The Spartan Band and sharp shooters continued as the day before, with some loss to the enemy every day.

*Tuesday 15.*—As on the fourteenth.

*Wednesday 16.*—The enemy deployed as on the 12th and were met by the Spartan Band and 3rd company of infantry, commanded by Captain Gates, and his two pieces of cannon. Rifle and musket shots flew thick, and the cannon shots were rapidly exchanged, and the mob retreated for the fourth time, finding our fortifications, which we had been constantly throwing up, were too strong for them. A committee of 100 citizens of Quincy now interfered; a truce was proclaimed, and finally a treaty was made disgraceful to the Quincy committee.

*Thursday 17.*—Mob entered, and the Mormons commenced leaving.



## CONFERENCE MINUTES.

## GLASGOW.

This conference met according to previous announcement, in the Lyceum Rooms, 72, Nelson Street, on Sunday September 26th, 1847. There were present President Orson Spencer, and Elder Andrew Cahoon, from England, with Elder Wm. Gibson of the Edinburgh conference.

The meeting was called to order by Elder S. W. Richards, who gave out the hymn on the 89th page, "Come let us join," &c. After singing, and prayer by the President, another hymn was sung, when President Richards wished to know if he still retained the confidence of the Saints, as without it he would not act as their President.

It was then moved by Elder Douglas, and seconded by Elder Gillespie, "That we uphold and sustain Elder S. W. Richards as our President, not only this day, but in time to come," which being put to the meeting, was carried unanimously.

The President then arose, and after making some very appropriate remarks, acknowledging the expressions of confidence towards him, introduced Brother Spencer to the meeting, who arose and said he felt happy in their midst, and asked the blessing of God to rest upon them.

The President then moved, that Brothers John M'Law and Robert Watson be sustained as Clerks of conference, which was seconded and carried unanimously.

The number of officers present were as follows:—3 high priests, 1 of the seventies, 44 elders, 24 priests, 28 teachers, and 13 deacons.

The President then called for the representation of branches, which was given as follows:—

BRANCH.	REPRESENTED BY	ELD	PRS.	TEA	DEA	MEM	BAP	DED	C. O.	REC	REM	TOT.
Airdrie .....	Carruthers .....	11	4	7	2	131	8	1	2	5	13	155
Balfron .....	Walkinshaw .....	1	1	1	1	4	0	0	0	0	2	8
Bonehill .....	Meiklejohn .....	2	2	1	1	21	2	0	0	0	0	27
Bridge of Weir .....	Ure .....	1	1	1	1	26	0	0	0	0	0	30
Busby.....	Lynch .....	2	1	1	1	11	0	0	3	0	0	16
Cambuslang .....	Gillespie.....	1	1	0	1	5	0	0	0	0	0	8
Campsie .....	Scott .....	3	1	2	0	23	0	0	0	1	0	29
Dalry .....	Rennie .....	2	2	3	2	28	2	0	2	0	0	37
Girvan .....	Let. & Mountford .....	3	3	1	4	46	7	0	0	0	0	57
Glasgow .....	Douglas .....	9	11	13	7	271	11	2	4	14	10	311
Greenock .....	M'Callum .....	4	2	5	3	46	1	0	2	4	0	60
Johnstone .....	Leishman .....	4	2	1	2	47	3	0	0	2	2	56
Kilburnie .....	Baxter .....	2	2	4	2	43	0	0	0	8	2	53
Kelvin Dock and Knightswood .....	Cunningham.....	0	1	1	1	13	0	0	0	0	5	16
Kilmarnock .....	Lyon .....	2	4	3	2	32	3	1	0	0	1	43
Lanark .....	Crosbie .....	3	4	1	1	62	3	3	0	0	0	71
Paisley, Renfrew, and Barrhead .....	Bell .....	3	4	6	1	73	1	0	1	0	0	87
Rutherglen .....	Ferguson .....	1	2	1	1	24	3	0	0	2	0	29
Thornlie Bank and Pollockshaws .....	Russell .....	3	3	2	2	29	0	1	2	0	2	39
Tollcross .....	M'Fadgen .....	2	1	4	1	37	5	0	1	2	0	45
Scattered Members .....		1	0	0	0	86	0	0	0	0	0	87
Total .....		60	52	58	36	1058	49	8	17	38	37	1264

The above were represented as in very good standing, with a few exceptions.

James Wylie was then called to the office of Elder in the Pollockshaws and Thornlie Bank branch. James Robertson, Priest, and Archibald Steel, Deacon, in the Rutherglen branch.—James Paul, Teacher, in the Glasgow branch, and Hugh M'Cann, Deacon, in the Lanark branch. The above named brethren who were present, were ordained to their respective offices under the hands of Elders Cahoon, Gibson, and Douglas.

After a few remarks from the President, the meeting adjourned for one hour.

At two o'clock the meeting was again opened with singing, and prayer by Elder Cahoon, when another hymn was sung, after which the sacrament was dispensed, during which time Elder Cahoon delivered a very affectionate address to the Saints on his prospect of leaving them to labour in England, with expressions of gratitude for the kindness and favour shown him while in their midst.

At the suggestion of the President, his remarks were responded to with an assurance of a kind remembrance, though absent, in the bosom of the Saints, by a hearty AMEN.



Elder Douglas, with a few remarks, moved that this conference sustain Elder Orson Spencer and F. D. Richards, his counsellor, as President of the Church in the British Isles. Seconded by Elder D. Drummond and carried unanimously.

It was then moved by President Richards, and seconded by Elder Shields, that this conference sustain President Brigham Young and his council, the Twelve, as the Presidency of the Church in all the world. Carried unanimously.

Moved by President Richards, and seconded, that Brother John Carmichael, whose labours were in the vineyard, be ordained to the office of an Elder. Carried unanimously.

Elder Spencer arose and addressed the Saints upon the greatness of the work which lay before them, &c., which was listened to with the greatest attention; and the joy which beamed from every countenance showed that their hearts were made glad.

It was then moved by the President that this conference adjourn till the 26th day of December next, to meet at the usual hour; which being seconded, was carried unanimously.

After singing from page 107, "Lord dismiss us with thy blessing," meeting was dismissed by the President till six o'clock, p. m.

In the evening a crowded and attentive audience of both Saints and strangers were addressed by Elder Orson Spencer, upon the importance of knowing God and the order of his kingdom to inherit eternal life.

The best of feeling and good order prevailed throughout the day, and the Saints separated, rejoicing much in the work of the Lord.

S. W. RICHARDS, President.

JOHN M'LA W, } Clerks.  
ROBERT WATSON, }

## The Latter-day Saints' Millennial Star.

DECEMBER 1, 1847.

MEXICO.—The present condition of Mexico is truly problematical. A mighty revolution seems taking place, that will materially alter the complexion of every feature of her internal policy. Her municipal, political, military, and religious systems are trembling under the shock of the conquerors' arms. A new epoch seems about to dawn upon her. Her national independence fast approximates an abrupt and speedy conclusion. The citadel of her strength is possessed by the American victors, who have hoisted there the flag of their nation, and witness the "stars and stripes" waive in triumph over Mexico's battlements and the Montezuman halls. The power of ten millions of people is stricken to effeminacy, while the United States' standard is being planted by only six thousand of her sons. Every thing promising to Mexico the perpetuity of her institutions, is interlarded with ominous indications. The intolerant character of the Papal power, has met a rebuke portentous of the future diminution of its mitered glory. The episcopal service, for the first time in the history of Mexico, is now read, and the more liberal systems of protestant religion, have found their first introduction into the country.

The success of the American army is not attributable alone to its invincibility. The many feuds existing in the very Congress of Mexico, and the various departments of the Administration, were greatly tributary to eventuate the present results. Insubordination of military commanders, inactivity of authorized functionaries, the imbecile recklessness and stupidity of the general mass, weakened their common strength, and invited the enemy's march through the density of her population. In division there is ruin—in union there is strength and safety. The *ultimatum* of all this war is a matter of exciting speculation with all. If benefits accrue to either



republic, they will be purchased by immense stores of treasure and blood. Who cannot see the arm of Omnipotence stretched out over Mexico? Dismay—all the horrors consequent upon general calamity, sweep like a desolating Ajax through the nation! A thirst for blood, slaughter, and plunder, seem the ruling passions of men. Assassination and murder horrifies the mind, and renders society a torture instead of a blessing. Truly, every man's hand seems lifted against his fellow—neighbour raises the sword against his neighbour.

In the midst of all this, Mexico will not acknowledge herself conquered, but the authorities appear resolved to prosecute the war. The seat of government is for the present removed to the city of Queretaro. At Guadalupe, on the 16th of September, Santa Anna signs his papers, resigning the presidency, *ad interim*, of the republic. By the decree of the constitution, the supreme executive power of the nation is now confided “to the Most Excellent General of division, Don Josse J. Herrera, and the Most Excellent Senor Don Limó J. Alcorta, in place of Don Nicolas Bravo, made prisoner of war, who was named by the decree of the 7th instant.” The Mexican forces which were defending the city of Mexico have fled, and the citizens of the city are authoritatively advised to a courteous demeanour towards the North Americans.

General Scott has appointed General Quitman, of the State of Mississippi, Governor of Mexico; he has also invited the Catholics to continue service in their chapels, as usual, and promised his protection while so doing.—A general plan was discovered for poisoning and otherwise taking the lives of American soldiers, which Gen. Scott repudiates in strong terms. Twenty-nine soldiers had received sentence of the Court Martial, to be hung by their necks until dead, for desertion to the enemy. The sentence of these individuals was severally approved by the General-in-Chief, with three exceptions—these offenders were to receive “fifty lashes with a raw hide whip, well laid on the bare back of each, and their punishment is commuted accordingly, with the addition that each be branded in the cheek with the letter D, kept a close prisoner as long as this army remains in Mexico, and then be drummed out of the service.” The sentence of three or four others were commuted, so far as related to hanging; the remainder were executed at San Angel, Sept. 10, 1847. On the morning of the 9th, were hung at San Angel, sixteen more deserters from the American army. Immediately after, some ten or twelve were whipped and branded on the cheek with the letter D. The next morning four others were executed at Nixcoac, and on the 13th, thirty more were hung upon the gallows at the same place. These were permitted to live to see the American flag hoisted upon the battlements of Chapultepec, and no longer. When the colours were raised and shown to them, they were launched into eternity.

Thus we conclude our present account of the bloody scenes in Mexico. Truly the Lord is vexing the nations. The latter-day judgments begin to work. The innocent blood that has been shed from righteous Abel down to the present day, will be avenged by the Almighty, and His scourges sweep through the earth, until the kingdoms of this world become the kingdoms of our Heavenly Father. Blessed are they who dwell in safe places, who enter into their closets until the scourges pass by, and the world is prepared for a reign of peace.

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AMERICAN POLITICS.—The season has now passed for electing members to the General Congress, which will convene on the first Monday in December inst. The politics of that country appears to be undergoing a change of serious importance. The grand and absorbing question now is—Slavery or no Slavery! The “Wilmot Proviso,” as it is familiarly called, which restricts slavery to the States where it now



exists, and wholly forbids its extension any further, may be considered the rallying point about which it is confidently expected that all parties will gather in the free States, and merge minor differences. The south may be equally united in opposition to the "Wilmot Proviso."

The southern States, by a large majority of them, are assiduously determined to extend the boundaries of slavery. The question is not, whether slavery shall exist or be abolished; but shall it be extended over the vast and newly acquired territory of New Mexico and California? If it is extended, the southern division of the States has a preponderating influence over the northern division, in consequence of southern representation being increased in the ratio of three-fifths of the slave population. The new territory is a very inviting field for the use of slave labour; cotton, rice, and sugar can be grown to profit in Texas, New Mexico, and some parts of California. It is much feared, by the politicians of the south, if slavery cannot be extended to the new territory, that slave labour will ultimately become valueless. The competition of free labour in cotton growing countries, will ere long extinguish the demand for slave labour. The slaves will thereby become a burthen, and the employment of them in only a corner of the great confederacy, will become disgraceful. This effect is foreseen by southern politicians. They seek to avert such an issue, while the north bid fair to unite in seeking to bring about an end so desirable in their estimation. This subject bids fair to be the greatest bone of contention ever introduced into the United States Government. Not only the politician, but moralist and religionist, all claim a deep and irresistible interest in this great national question. The philanthropy of all christendom, where slavery does not exist, it is conceived, actually obligates men to interfere in this grave subject; hence we may look for indefatigable exertions on both sides of this important affair.

The Democratic party that ushered Mr. Polk into the Presidency, are warping out of their former ranks in many parts of the north, and a new era in politics may ensue. The whigs, conservatives, and democrats, both in the north and south, are likely to be merged in two divisions of slavery and anti-slavery. The Saints are little more than spectators of these grave causes of disunion and revolution. They do not expect to side with any of the kingdoms of this world, any further than to render unto Cæsar that which is his due. The great question with the Saints is, politically, morally, and religiously, "who will keep the commandments and ordinances of God?" This question is important. We have little to do with minor subjects of controversy. We do watch the signs of the times, and the internal movements of nations, that will tend to bring about the destruction of great Babylon, or all the confused apostate religions and civil governments of the earth. Many nations appear to be approaching the verge of a tremendous precipice. At this very moment the nations of Europe and America are much disquieted. The flail of the Almighty begins to be laid upon the threshing-floor. England promises to yield well for the garner. If every successive *tramping* of famine, bankruptcy, and stagnation of business turns out as many Saints for Zion as the last year's flooring has done, Zion will rejoice and God be glorified.

FRANCE, too, we verily believe, is ready for the gospel dawn. Lyons and Calais, and some other parts where the English tongue is more or less spoken, would be suitable places for an English Elder to make a beginning. That nation has been on the threshing floor for about half a century, in which time *all religion* has been publicly anathematized in the streets of Paris. They are now quite tolerant to all religion, although the Catholic religion is generally predominant. We are anxiously



waiting for a young man to offer his service for France, who can go forth without purse or scrip, as the first missionaries came to England, and by faith and untiring diligence in *business*, and in the *spirit* of preaching, open the gospel to that great nation in its blessed fulness. Greatly blessed is that man who shall undertake this great and soul-saving work with requisite faith, patience, and perseverance. Although he may make but a small beginning, still his labour shall not be in vain in the Lord. But we do not feel disposed to give the honour of this important mission to any man who will not magnify his appointment in the midst of all the difficulties that may attend him. We are assured that the encouragements and blessings that will crown a faithful performance of such a mission, will infinitely transcend all difficulties and losses.

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SPAIN and Portugal are in a distracted state; and the dominions of the Pope are agitated with the innovations of *reform*. Switzerland is already engaged in a bloody civil war. Russia and Circassia are measuring their strength in the field of carnage. In short the Lord is turning and overturning the nations, in order that He, whose right it is to reign, may come and reign on the earth as He does in heaven.

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THE prosperity of the cause of truth in the United Kingdom of Great Britain calls for our continued gratitude and thanksgiving to Almighty God. The spirit that rests upon the Saints is manifest in the spread of truth, and the obedience of thousands to the reign of Jesus Christ. There may be a conference or two that is not in the most prosperous condition. We desire that presiding officers of conferences will conduct with that diligence and faithfulness that should secure the confidence, and affection, and support of the branches; and let the branches respect and sustain their presiding officer or they will fall under condemnation, and confusion and discord will ensue. The presidents of conferences, by virtue of their office, have a right to preside at the meetings of their respective conferences; and any attempt to substitute another person in his place, without his consent, may be considered as an impeachment of his right of office.

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THE news from Elders Pratt and Grouard, on the far distant islands of the Pacific, is truly heart cheering to the Saints. *Two thousand* baptized into the faith of the gospel in the short period of about three years! Truly the isles wait for the law of God.

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THE slip from the *New York Herald*, entitled "the Ladies' Tea Party" for the benefit of the Mormons, we believe to be true, and as such is one of the brightest omens for the Saints in Zion that has dawned on the Gentile horizon for some time. The wives of two distinguished Presidents of the United States, one of whom is the present acting Chief Magistrate and supreme ruler of the whole nation, ardently enlisted in behalf of the Saints! Mrs. Macomb is the widow of the late Major General of the United States army. These venerable and distinguished matrons constitute an honourable trio, whose names will be transmitted throughout all generations where this gospel is preached. They have nobly dared to sympathize with the oppressed, and to express, not barely in words, their deep condolence with the suffering Saints, whose unparalleled persecutions are beginning to excite the commiseration of the just among all mankind. The benefit of this example will not terminate with the bare act of munificence, resulting from the tea party of the first ladies of the nation. The electric fire of so distinguished an example, we trust will pervade all the principal cities of the United States, and the streams of charity will flow from every state and city, like a pure river of life, to slake the thirst of



thousands, many of whom the fowls of heaven have ministered unto by the mandate of the Almighty. We are willing to call this act a charity, although the Saints were brought to their present sufferings by lawless robbers, whom the nation should have brought to justice; and reinstated the Saints in their hard-earned rights. But these honourable ladies show, by their munificence, that they have no fellowship for the outrages committed upon the Saints by persecuting bigots: like Pontius Pilate, they virtually wash their hands of the blood of these just people, and say they will have no part in this horrid persecution. We fondly hope that the day is not far off, when the honourable ladies of the British nation—the Queen at their head—will express their abhorrence of this bloody tragedy in a manner that will brighten the crown of their glory. We have always entertained the highest respect for the character of her Majesty, the Queen of the United Kingdom of Great Britain. Her Majesty is the mother of a rising family, and knows how to appreciate the worth of social relations. A mother's heart always has the tenderest sympathy for suffering humanity. It was a lovely Queen that periled her life in behalf of thousands ready to perish in the days of Ahasuerus the king. It was a royal consort of Pilate, moved by a heavenly dream, that sought to rescue Jesus from the death of crucifixion. Queens have been, and will be again, nursing mothers to the righteous. Thousands of her Majesty's most loyal subjects are among the worthy sufferers that justly claim benefaction from Britain's noble Queen. Tens of thousands will ere long join the same standard of truth and religious liberty. Britain has a lasting interest to foster and cherish these numerous subjects of hers, in order that they may settle her foreign territory in Oregon, and retain their allegiance to Britain's crown.

When the authorities of Great Britain shall realize the interest they have in the increasing thousands of British Saints, their benevolence and benefaction towards them, it is believed, will effectually rebuke that effervescent and inconsiderate opposition that now comes occasionally from the pens of subsidized editors and hireling clergy.

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EXTRACT OF A LETTER FROM ELDER F. D. RICHARDS TO  
L. O. LITTLEFIELD.

*Trowbridge, November 11, 1847.*

Dear Brother,—I received your kind letter of the 8th, yesterday: I had been expecting one some days. I thank you for it.

I feel somewhat this morning as a foundered horse acts, in consequence of travelling 13 miles yesterday and 16 the day before; the longest tramp on foot that I have had this side the great water, and the blister on my foot, occasioned by it, so forcibly reminds me of old times, that it is indeed interesting rather than distressing. My health continues good, and the spirit is much with me, and is resting down upon the Saints and people in this region. Truly the work of God needed a helping hand here, and I believe a great and glorious work will be done in this section of country. I feel much of it, even unto prophecying in my preaching, and the Saints feel it, and are more united and prayerful, hungering and thirsting for the word of God. Elder Haliday says, he is astonished at himself that he did not get hold of the plan of "Invitations," "Letters," and "Books" before. He feels now as though he was going a-head, and about to stir up this great region of country into commotion: has forgot that he ever wanted to go to America; says he had rather stay a while now than go just yet, and has also prevailed on his brother George, in Birmingham, to stay and help him. We are very short of help here, and are, consequently, much restrained in doing good; but even the young sisters are out, (it being slack with them), and circulating the letters according to the method of *exchange*, calling for one and leaving another. The Baptist clergyman has read letter first, and made his *notes* and *comments* in marginal *ink*-lings, and returned the same safe. This practice of disseminating truth is so in *fashion* with the *piety* of the times, that it would require some moral courage to refuse such a *pious* offer from one of the innocent-looking creatures. Two members of the brass band have been baptized not a week since, one of which we hope to buckle into the harness soon; indeed it becomes needful to enlist all who are *at liberty and fit for the service*. Sixteen have been baptized in this vicinity since my arrival. Yours, in the everlasting covenant

F. D. RICHARDS.



## EXTRACT FROM ELDER SAMUEL W. RICHARDS'S LETTER TO ORSON SPENCER.

*Glasgow, Nov. 16, 1847,*

Dear Brother Spencer,—My health for three days past is rather improving. The work is onward both in *spirit* and in *numbers*, at present, in the Glasgow Conference, as much or more than any time during the *year past*. Sunday before last, one person came twelve miles to be baptized, and then returned the same distance in the rain. Four or five were added, last week, in Glasgow, and two or three more have requested baptism. Prospects are encouraging. Elder W. Ballan has baptized fifty on the Island of Jersey.

Yours, &amp;c.,

S. W. RICHARDS.

## EXTRACT OF A LETTER FROM ELDER APPLEBY TO ORSON SPENCER.

*Philadelphia, Pennsylvania, U. S. A., Oct. 7th, 1847.*

Brother Orson Spencer,—News in regard to the cause of Zion from every quarter of the globe is cheering, especially from the Camp. The Pioneer Camp was at "Salt Lake," California, and there met Elder Brannan, on the 7th of August. Elder Brannan states, I understand, that he had heard from the Sandwich Islands, and that *two thousand* had been baptized into the gospel, under Elders Pratt and Grouard. Thus rolls the stone, and may God our heavenly Father speed it, and roll on the happy time of peace and rest for the Saints,—when persecution shall have an end,—death, sorrow, and mourning cease.

Remember my kind regards to Brothers Franklin, D. Richards, Samuel, and Martin, indeed to all inquiring brethren and friends. May the Lord bless and preserve you, and keep you, and return you safe to the bosom of the church in the Western wilderness, and to your motherless offsprings there; may the angel of mercy protect them, and at last, with the sanctified, may I with you receive a crown of never-fading glory, through Jesus our Redeemer, Amen.

In haste, yours in the everlasting covenant,

W. I. APPLEBY.

## LETTER FROM ELDER GIBSON TO ORSON SPENCER.

*Edinburgh, November 16th, 1847.*

Dear Brother Spencer,—According to promise, I take this opportunity of writing a few lines to let you know how the work rolls on in this conference. I think we have baptized about *ninety* since you were here, and the prospects never were better than now. Everywhere new places are opening, and the people are crying out for us to come and let them hear our principles. The harvest truly is plenteous but the labourers are few.

Brother William M'Kay has gone to the Highlands, to preach the everlasting gospel to the hardy sons of the mountains, in their native tongue. May the God of Israel lead him on and bless his labours, till the heather hills of old Scotland reverberate with the songs of Zion.

I received a letter this morning from Brother M'Master, of Dunfermline, telling me that their numbers are still increasing, and that the power of God is mighty amongst them; the blind receive their sight, and those sick with the palsy are made whole, and many other cures done by the power of God.

Truly we serve a good Master, whose yoke is easy and whose burden is light; and when I see the nations doomed to destruction, and the first drops of the shower of ruin already falling on my native country, oh! I wish for a frame of iron, and a voice as of a trumpet, that I may be able to endure every fatigue and privation, and proclaim salvation to the sons and daughters of my native land; for I love old Scotland, the home of my childhood, the resting place of my fathers, and where my little ones slumber in the arms of death. But their slumber shall be broken, and my fathers shall rise. Then how glorious to meet them in a coming day, if I prove myself worthy of the name of a son of God, and of the honour of being a saviour of the living and dead.

Accept a brother's love and give the same to Sister Spencer. Sister Gibson joins me in this, as she does in all things. If you could find time to drop a line to me I would esteem it highly. May the blessings of the Highest rest on you and yours for ever and ever, is the prayer of

Your brother and fellow-labourer,

WILLIAM GIBSON.



## EXTRACT FROM ELDER C. H. WHELOCK'S LETTER TO ORSON SPENCER.

37, Cheapside, Birmingham, Nov. 16th, 1847.

Dear President Spencer,—We are all alive in the work in this place. The cause is rolling steadily on; six were confirmed last night at our fellowship meeting. The gifts of the Spirit were powerfully manifested in tongues, prophecy, and other precious gifts, and truly our hearts were made glad by the rich blessings of our God, and not a week passes but we baptize more or less; our chapel is filled every Sunday evening with attentive hearers. In fact, the cause was never so prosperous here as at present: the brethren mean shortly to preach to the whole town by distributing your letters. To them we are at present indebted for much of our prosperity, and, in my humble judgment, they are the best works, and will result in the most good of any work that has as yet been written; and may the fountain from whence they had their origin never run dry, but continue to increase and swell through time and eternity. They have commenced moving in high circles effectually in this place. My health is but indifferent at present, though a little better than it was a short time ago.

Yours, in haste,

C. H. WHELOCK.

## EXTRACTS FROM ELDER DAN JONES'S LETTERS TO ORSON SPENCER.

Merthyr, November 3rd, 1847.

Dear President Spencer,—I know you have the interest of the work at heart, and be cheerful, for I assure you that these lectures make more Saints, in despite of themselves than many of our elders could do. We increase the more opposed. All the religious editors publish "that Mormonism had a *home stroke* in Dowlais,"—that they are all going to wreck,—that two of their principal leaders left them after those lectures, and others with them, &c. Whereas the reverse is actually the case. Not one has been cut off there since, and, furthermore, we have better hearing than ever; and hardly a week has passed since without baptizing more or less. Thus they prove who are the children of the father of lies, by doing his works. In this branch it is going on gloriously; we hold church meetings twice a week, and it is almost a phenomenon if some are not confirmed every meeting! Last week *only ten*, and even more some weeks that are past. In another branch *fourteen* were baptized in a week, another five, and others less; but from all parts of the Principality, I hear of baptisms almost daily. And what is better still, the Saints are universally growing in wisdom and holiness, union and love, and my soul delights in them. I thank my heavenly Father, and Joseph Smith the more, for such a message to bring to gladden the hearts of my kindred and set them free; the more I hear of the clanking of their bursting fetters, and the more I hear of their joy and gratitude. Oh! how I long for the happy day when I shall see them all in Zion. Have you any idea when it will be my turn? \* \* \* \*

I deliver a course of lectures here on week days—replying and defending—on the Book of Mormon, and every Sunday on the Millennium; and the audiences continue to increase until our hall is thronged, and much of the prejudice destroyed.

I do appreciate the resulting consequences of the prayer of the righteous much, and pray them continued in my behalf. While on this topic, and in proof of it, I will mention one circumstance which occurred near here last week. One sister, being newly baptized, was very cruelly treated by her husband, such as being shut out of doors at night, &c. She asked the advice of another sister how to proceed in such an emergency, to which she replied, that they would both covenant to pray all day that the Lord would incline his heart to the truth, and the consequence was, that the first words that her husband told her, when he returned from work in the evening, was to hurry off to get an elder to baptize him as quick as possible, which was no sooner said than done! You may imagine her joy when she saw her husband in the Saints' meeting that night, "clothed and in his right mind," and rejoicing in the Holy Ghost. Who will say that the God of the Saints does not hear and notice their cries? Surely none but aliens and strangers to the family! Another instance to prove that the prayers of the above branch were heard is the fact, that the person alluded to was but one of fourteen that were baptized there last week, besides the many more who are at the door there and elsewhere. Success to it is my prayer, Amen.—My wife joins in love to you and Sister Spencer, &c. \* \* \* \*

My lectures of last week (replying to that Dowlais lecturer, before alluded to) were well attended. Yes: the place was crowded to excess, neither did any one show any sign of disapprobation, but of universal applause, and cries of shame on my opponent. Much



good is done, and the prejudice disappears like the fog of the morning before the sun.—Sunday evening lecture, No. 7, on the Preparatory Work of the Millennium, has set these regions on fire, as it were, and wondering “where so much light can spring from all at once,” for many of them never came to seek it until our persecutors arrested their attention to it of late. Last evening, I baptized a gentleman who is now, and has been, a Baptist minister for the last eighteen years: he preached to his flock last Sunday, and has an appointment for the successive Sunday. He came four miles purposely to be baptized, though he had never heard a sermon, only reading my publications; especially my last reply (of which I sent you a copy—a pamphlet of forty pages,) finished him entirely, and he came in as good a spirit as any one that I ever saw, and has just returned on his way rejoicing. He is a wealthy man of great influence, and, as he said, he feared that he was not a servant of God, because he heard every person universally praising him, whereas the scripture says, “Wo unto you when all men shall speak well of you.”

Besides him, two other Baptist ministers of notoriety were baptized last week, and several deacons in various places, while at the same time some ministers are driving nearly all their flocks to the Saints by persecuting them; thus, between them all, we have a tremendous shaking among the dry bones (as sectarians would say) all through this graveyard! The general impression, especially among the Baptists, is, that this last hero has done more harm to their cause by his persecutions than any ten men had ever done before; and my reply is acknowledged to be his “*home-stroke*.” He returned home after the last tug, nor have I heard even a bark from him since. I hope he will hide his head in his kennel until he’s wanted to watch our houses at night: this, I think, he will be willing to do without being chained!

But, dear brother, time presses me; I forward you £2 more, and you will please forward me by next parcel, (should this come in time), in addition to my former order, 12 Doctrine and Covenants, and 20 Voice of Warning.

Yours, in the everlasting covenant,

D. JONES.

[Elder D. Jones sends for no less than *twenty-four hundred* of Spencer’s Letters, for distribution, to *begin with*, and for other publications in fair proportion!—Ed.]

#### W. ATHOLL M’MASTER’S LETTER TO ORSON SPENCER.

*Wood Mill Street, Dunfermline, Nov. 8th, 1847.*

Dear Brother Spencer,—I write to you at this time to let you know that I received your parcel on the 5th instant. Now, I wish to let you know how we are getting on in this place, and how the Lord is working with us, and how he is confirming the word with signs following them that believe, concerning whom I will tell you of a few of them.

In a prayer-meeting, on the 29th of September, a brother, that was afflicted with a pain in his arm for twelve years, which he received by helping to put out a fire, said to me that he wanted the ordinance administered to it, upon which the pain that had troubled him for so long a period, left him that hour, and he has not felt any unpleasant sensation since. Again, on the 6th of October, he brought his wife to me, who had been struck with the palsy about ten months ago, and lost the power of her speech; I anointed with oil in the name of the Lord, and laid hands upon her, and she received her speech as well as ever again, and she is rejoicing in the work of the Lord. Again, on the 11th of October, I was called to visit a brother that was afflicted with a sore sickness, and he was struck blind at the same time. Priest Brown was there the day after, and he laid hands on him, and the sickness left him, but he still remained blind, and when Brother Brown came home he told me that Brother Mackindlay was struck blind, and he wanted me out to see him; so accordingly I went out to see him, and I found him as Brother Brown said it was, in a place called Oakley, four or five miles from Dunfermline. His son went out along with me, and when we went into the house where he was; and his son, when he saw him, said, “you can expect no other thing now, seeing that you are an old man.” His age is about 73. I told him that I did not believe in such a doctrine, and said that I would see what God had in his store-house for him. I asked him if he believed God was able to give him his sight again through the order of his church, and he said he did. I then anointed his eyes with oil, in the name of the Lord, and laid hands on his head, and the night before I left the house he received his sight, and he rejoiced in the God of his salvation at the restoration of his sight.

Again, on the 8th of November, I was called to visit a brother that was struck stone blind, and when I went to the house it was full of people, and he was in his bed. I went



to his bedside, and asked him if he wished the ordinance of the church, and he said he did; so I turned round to the people that were in the house, and said, they say when we go forth to obey the commandments of God, that we try to work miracles. But I told them that we did not, but that we went forth at the command of God to attend to the ordinance of his house, so I said we would take the advice of James,—“let us pray.” After we rose from our knees I anointed his eyes with oil, and then his head, and then Elder Huggar laid hands on his head along with me, and as soon as our hands were taken off his head he received his sight; so I turned round again to the people, and told them there was the power of God, and that they could not deny it. Now, tell this to the nations of the earth,—yea, tell it to the kings of the earth,—to the great men,—yea, to the mighty,—yea, tell it to the hireling priesthood of the nineteenth century,—and let them know that Joseph Smith was a prophet of the most high God, and that God gave him the holy priesthood to act in the things of God, and the power of it is going forth to the nations of the earth, and is bringing out all the honest in heart.

Dear brother, Brother Gibson is going a-head; he is labouring night and day, and he is bringing many into the kingdom through his unwearied zeal, and his conference shall be a good way above what it was when you were here.

I remain your brother in the new and everlasting covenant,

WILLIAM ATHOLL M'MASTER.

## VARIETIES.

The past month of October has been extremely cold in New England. The thermometer has ranged as low as twelve degrees above Zero, in some parts being colder than has been known for ten years previous. The hay crop is very short in some of the states, and thousands of sheep, it is said, will have to be slaughtered for want of fodder to keep them through the winter. The early commencement of cold weather will increase the calamity.

**ADULTERATION OF FLOUR.**—A large and popular meeting has recently been held in Glasgow, in order to check the deterioration of flour through the mixture of Paris white. The practice of mixing this poisonous ingredient appears to prevail somewhat extensively in Scotland. In Leeds, also, a similar adulteration of flour has been detected. This practice ought to be regarded with abhorrence, and studiously guarded against by those who purchase breadstuffs. We have no desire to see breadstuffs compounded with poisonous ingredients, nor true religion adulterated with false doctrines and worldly ordinances. Some may think it don't matter what kind of religion we have if our *hearts* are right; *ergo*, it don't matter if our bread is a *little* poisoned if our stomachs are good. Oh, thou adulterous generation!—ED.

**THE LADIES' TEA-PARTY FOR THE BENEFIT OF THE MORMONS.**—The ladies' tea-party for the relief of the 15,000 Mormons in the wilderness of the Far West, was opened at Washington, October 28th, at Carusi's saloon, and a most successful opening it was. We shall have something to say about it to-morrow. Suffice it for the present, that the ladies of all denominations, all over the city, headed by the Mayor and the clergy, went heart and hand into work. The venerable Mrs. ex-President Madison, Mrs. Polk, Mrs. General Maccomb, and many others of the most influential and highly respected and most beautiful of the metropolis, were united in this benevolent enterprise; and when we come to detail the labours and persevering spirit of these ladies, their exertions and their contributions for the poor outcast Mormons, wherever there is a heart to feel, and a head to appreciate true charity, the story when it reaches them, will be as cheering as the sunshine of a spring morning.—*New York Herald*.

**THE GREAT FOOT RACE AT BUFFALO.**—The ten mile foot race for 200 dollars, was won on Saturday last by Charles Simon, alias Smoke, a Cattaraugus Indian. The competitors were Gildersleeve, John Canada, John Armstrong, and Charles Simon, or Smoke, Steep-rock not appearing on the ground. The first mile was made in 5 minutes 25 seconds, Gildersleeve keeping the lead. The running was about the same until the first quarter of the eighth mile, when Simon darted a-head of Gildersleeve and was followed by Armstrong and Canada, leading Gildersleeve 28 seconds, and accomplishing the mile in 5 minutes 32 seconds. On the ninth mile the Indians had it all their own way, the strife being between Canada and Simon. The tenth mile was made in 5 minutes 30 seconds, Simon leading Canada about four yards and Armstrong some six yards behind. Whole time of running 58 minutes 17 seconds. Gildersleeve succeeded in getting in two seconds before the expiration of the hour.—*Buffalo Com. Adv.*, 25th October.



The Mohawk, Hudson, and Ohio Rivers have been attended with an extraordinary rise in consequence of freshets. Extensive damage has been done on the Miami River from the same cause. Thus fluctuating seasons, war and famine, and the fury of the elements, are fast warning the nations to learn righteousness.—ED.

**A REMARKABLE AEROLITE.**—On the 18th July last, a remarkable aërolite fell at Brannan, in Bohemia. Two fragments were found, one weighing fifteen the other twenty-one kilogrammes. The aërolite appeared to proceed, as is very often the case, from a small black cloud. The smaller fragment fell upon a house, pierced the roof, struck a beam, which caused it to deviate slightly from its course, passed through a ceiling composed of white clay and straw, and entered a room where several persons were assembled, but, fortunately, no one was hurt. A circumstance worthy of remark was, that the straw of the ceiling traversed by the meteor was not in the least carbonized; it only appeared of a brighter yellow, with semi-metallic lustre; pieces of straw even adhering to the stone presented no trace of carbonization. A fragment has been analyzed by M. Fischer, of Breslau, who found in it, besides sulphureted iron, carbon, phosphorus, and *bromine*. In sawing the mass, globules were inflamed by the friction of the teeth of the saw, and a bright light produced.—*Literary Gazette*.

**ALGEBRA SUPERSEDED.**—Peter M. Deshong, of New York, has written to a contemporary as follows:—"Perhaps you may have noticed, in some of the New York papers, a statement concerning the remarkable powers of a mathematician in this city, who adds, subtracts, multiplies, divides, and performs all other mathematical calculations with a rapidity that seems almost miraculous. As I am that person, I will endeavour to give you a correct statement of the facts. First, let a column of figures, say 3000 in length, and 10 or 20 in breadth, be placed before me, and in less than five seconds of time I will give the sum total, always commencing on the left hand side and write product underneath, in one line, as fast as the figures can be written down. Thirdly, let a sum be written in division, with any large amount for a divisor, and I commence writing down the remainder first; then the quotient, interest, at any per cent., can be performed in the same manner, without any extra figures. Fractions of every denomination can be summed up immediately without reducing them to a common denominator. These rules can be learned by any person having the printed instructions in one half hour, and will apply to pounds, shillings, and pence, or any other currency, and can be calculated with the same ease and facility as in dollars and cents."

**RUSTIC WIT AND PROVINCIAL DIALECT.**—"TUT READER, AN IVVERY BODDY ELSE IT NAWN WURLD AT IZANT A READER."—Ha, bless yo, here we are agean wunce more all tagether, at least, wot's left on uz; for ah expect owd Spanwissal hez mawn a fairish lot daan sin last year. Wha, hoeze nowt else ta do, so it's like ta be for owt ah naw; an all ah can say iz, uz at's alive an kickin, mun mack best use at bit a time we hev before uz, an mind an not run agean't edge ov his cythe wilfully befoart nattaral time cums. But enif sed upa this topick, or else ah see plain enif yol all begin roarin, an that al noan suit me, for sum on yo noan looks sa varry bonny when yor laffin, letting alone roarin. Well, then, wot ah want ta begin a sayin next iz, at yo mun understand it's LEAP YEAR iz this; hey it iz al assuar yo. Wha, yo ma hommast see an hear for yersenze, if yo nobbat look raand an hoppen yer ears at same time—ime meanin t'wimmin, ah am; an it strikes me at sum on yo al find it aght befoar t'year's ended. Ah doant mean at yol find their tongues aght; noa, theaze no sich luck; but ah mean at theal be no small noise an rackit we em—yo may stare, but depend on it, it al be past bearin within t'length ov a street a sum at jewels; wha, az for Dick Doleful, heeze been wishin already at he wor thirteen feet high, so az hiz wife cuddant wear't britches, hey, an he wor az serias an az solid az a cherch door when he sed it too, an weel he mud, for shooze a tartar, mind if shoo izant, Leap-Year or not Leap-Year, wha, al leave yo to guess for

Off shoo goaze, we fist an tungue,

As hard as boath can clatter;

Then home shool cum when this shooze dun

Just same as now't wor't matter.

**LONDON AND NORTH-WESTERN RAILWAY.**—The construction committee lately met at Birmingham, and completed arrangements with the various contractors, who have the new lines on hand, for reducing the amount of work to be executed monthly, to about one-third of the quantity hitherto executed, and a large reduction will also be made upon all the works under the contract of this company. The chief works at present in operation, and now to be suspended to the extent named, are the lines between Rugby and Grantham, Rugby and Leamington, the various stations; and we hear also that some reductions will be made in the engineering staff of the company.



LOSS OF THE STEPHEN WHITNEY, AND NINETY-ONE LIVES.—We copy the following letter of the mate's, from the *Liverpool Mercury*, of Tuesday, November 16th:—"Skull, County Cork, Ireland, Nov. 12th, 1847.—Gentlemen,—It is my painful duty to inform you of the loss of the Stephen Whitney, with her noble commander, on the night of the 10th instant. We had no observation on that day, the wind strong from the S.W., weather thick. At six that night we close reefed the topsails and reefed the courses, intending to haul off the land at eight o'clock, but at eight o'clock precisely made the land of Crookhaven, and which we judged by the lighthouse to be the Old Head of Kinsale. We immediately made all possible sail, and hauled off shore. At nine kept away channel course, judging we were all clear of danger, but at ten made the land a-head, within pistol shot. In the act of staying, owing to the tremendous sea, she went ashore, stem first, nearly broadside on. The island proved to be the Western Calves, inside Cape Clear. The scene that followed baffles description. Out of 110 persons, passengers and crew, only 19 are saved. Captain Popham was washed away from alongside of me, and I have no doubt was killed immediately. In less than fifteen minutes from the time she struck she went to atoms. The survivors are all here, landed half naked, and every one more or less hurt on the wreck and rocks. The authorities here are very busy saving the wreck, but it is in such a dreadful state that it will scarcely pay the labour. Several bodies have been found to-day—seamen and steerage passengers, and were buried on the island. I have written to the Consul at Cork, stating our loss and distress, and hope to hear from him to-day, as we should have perished if it had not been for the kindness of some gentlemen here—Lieutenant Short, of the Coast-guard, the Rev. M. Wiphook, and the magistrate, Mr. Leinereck, to whose kind offices we are deeply indebted. We shall leave here for Liverpool as soon as we can arrange it. I send you a list of the cabin passengers, as I do not know the names of the others.—I am, with respect, gentlemen, your most obedient servant, THOMAS ALLEN. — Lost: Captain Popham, and Mr. Gill, second mate—Cabin Passengers: Mr. Roberts, New York; Mr. McCabe, Ohio; Mr. Fordyce, Scotland; Doctor Sweeney, Ireland; Mr. Robinson, Liverpool; Mrs. Thom, England, with two stewardesses, were lost from the cabin: the third mate, Mr. Mackey, and I being the only persons saved from aft.—T. Allen.—Messrs. Sands and Co."

## ON THE DEATH OF A YOUNG LADY,

*Aged 14 Years,*

(WRITTEN BY REQUEST.)

As the sweet flower of early spring,  
Bedeck'd with every charm that pleases,  
Is blighted by the piercing sting,  
Of rude and chilly northern breezes:  
So death, with ruthless hand, hath stood  
And seized the innocent and good.

A lovely child, with every grace;  
Adorned with all the charms of nature—  
A Raphael's pencil lov'd to trace  
The placid smile, the glowing feature,  
The pleasing look, the sweet expression  
Nature had placed in her possession.

These are not all that heaven design'd  
The truly lovely to inherit;  
Hers was the beauty of the mind—  
Her temper mild and pure her spirit,  
Which shone so exquisitely bright;  
Who knew her—lov'd her with delight.

Ere she could form the lisping word  
To prattle o'er her tale of pleasure;  
Her mother's happy spirit soar'd  
On high, but left the darling treasure,  
Whose baby tears, and infant charms  
Were soothed in other fostering arms.

A pious aunt, and parent, too,  
As they beheld her years progressing,  
Pointed the Saviour to her view—  
The source of every promis'd blessing;  
Studied to train the tender mind,  
To be alone what heaven design'd.

They laboured not that she might shine  
In the false charms of fading beauty;  
To make her useful and benign  
Was all their ardent zeal and duty:  
By precept and example show'd  
She must be holy, just, and good.

Nor was their care bestow'd in vain;  
She long'd to show by every action,  
The grateful sense she did sustain  
Of their unwearied affection,—  
That their fond eye o'er all her ways  
Design'd to bless her future days.

Her faculties were quick and clear,  
And hers a heart of finest feeling,—  
Oft have we seen the briny tear  
Of sorrow o'er her smooth cheek stealing,  
And heaving sigh her breast exhale  
When reading some pathetic tale.



Sweet, lovely girl! thy father's prop,  
And glory of his years declining;  
Thy tender aunt's endeared hope,  
In all thy pleasing graces shining!  
Thou could'st not to dispel our gloom,  
Procure a respite from the tomb.

Ah, no! although the sunny light  
Of future prospects beamed around thee;  
And thy young hopes were warm and bright,  
While virtue's blissful roses crown'd thee;  
Death's cruel finger mark'd the clay,  
And called thy spirit hence away!

*Ramsey, Isle of Man.*

Yes, she has gone! to realms on high,  
An escort from Jehovah brought her;  
Though mourning friends would fain deny  
To part a lov'd, an only daughter,  
Whose peaceful mind for heavenly joys,  
Has fled and reached its kindred skies.

Then will we mourn her happy lot,—  
The sweet exchange from earth to heaven!  
Ah no! a better, holier thought,  
From yon far world of glory's given;  
Let hope suppress the mournful strain,  
We part—but soon shall meet again!

W. G. MILLS.

#### LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 19TH OF NOVEMBER.

Captain Dan Jones .....	£4 0 0	Brought forward.....	£33 3 11
Robert Holt.....	3 3 9	J. Godsall.....	1 6 0
A. Marchant .....	3 0 0	William West.....	3 1 0
William Frodsham .....	0 12 0	Charles Miller.....	4 0 0
William M'Keachie .....	6 10 0	R. Hogart.....	0 9 0
Charles Phelps .....	0 5 6	William Broomhead.....	1 18 2
James Bond.....	1 17 1	John Johnson .....	1 10 0
W. Cartwright .....	3 12 11	William Timmis .....	1 3 9
A. Shaw .....	3 10 0	Edward Horrocks.....	1 19 5
John Halliday .....	2 0 0	W. C. Mitchel.....	1 0 0
Titus Barlow .....	1 2 8	Thomas Stevenson .....	1 15 0
Robert Christie .....	3 10 0		
Carried forward .....	£33 3 11		£51 6 3

#### NOTICES.

Elder Samuel W. Richards's address, at Mr John Greer's, No. 9, Charlotte Street, Glasgow.

The Birmingham Conference will be held on the first Sabbath in January, at the Livery Street Chapel, Birmingham.

Elder Franklin D. Richards may be expected to visit the Scotland Conferences the two last Sabbaths in December instant.

The price of "Invitations" hereafter will be greatly reduced. We have the promise of such a reduction, in the price of printing, that we can furnish them to our agents at the following prices, viz. :—for a single thousand, *three shillings*; for ten thousand, *twenty-five shillings*; for twenty thousand, *forty-five shillings*. The Liverpool Branch has ordered 20,000 to begin with, in addition to what they have previously obtained. Some portions of the blank space on the "Invitation" might probably be filled by the printer, at Liverpool, where a large order is to be executed for a given place of meeting, &c. If our agents should think proper to order blanks to be filled by the printer for a *particular place*, let the note of reference be very legibly and distinctly written, lest an error in this part of the Invitation render it unfit for use.

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#### LIVERPOOL:

EDITED AND PUBLISHED BY ORSON SPENCER, 39, TORBOCK STREET.

R. JAMES, PRINTER, 39, SOUTH CASTLE STREET.



CONFERENCE MINUTES

678

# The Latter-Day Saints'

# MILLENNIAL STAR.

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HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev. ii. 7.*

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No. 24.

DECEMBER 15, 1847.

VOL. IX.

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## ADDRESS ON THE CLOSE OF THE VOLUME.

The present number of the STAR closes the present volume of twenty-four numbers. It contains an Index and Title-page.

The year has past and gone! With us its cares and duties have been so numerous and constant, that the days have fled almost imperceptibly away. But we have little occasion to mourn, and much cause of rejoicing. Some of the Saints, indeed, have fallen asleep, but the number of such is comparatively few. Take the Church at large, in their journeyings and sojournings, probably there has not been so great a measure of the blessing of health conferred upon it since its first creation in Illinois. The voice of health and cheerfulness reverberates along the Banks of the Missouri and Grand River!

Indeed, the past year has been distinguished for great peace and prosperity among the Saints. The ruthless hand of violence has been stayed. The angry blast of persecution has been lulled to rest. A gentle breeze of kindness has sprung up among the American people, to comfort the weary travellers Zion ward. A healthy spirit of benevolence and humanity has taken the place of virulence and lawless hate. The tone of public feeling towards the Saints in America has undergone an important and valuable improvement. The permanency of our religion is now admitted, and measures are being awakened into action, by men of renown, that will introduce our fraternity into respect; without our having been compelled to abandon a jot or tittle of our distinguishing features of faith and self-government. We have won the admiration of the nations for our bold, invincible, and untiring efforts to establish the principles of religious liberty on an immutable basis, against which the gates of hell can never prevail. A good and increasing measure of the Spirit of God has rested upon the Saints in the island of Great Britain. From the time that the Deputation of the Twelve came to this kingdom, in the latter part of 1846, till the present time, the Gospel has triumphed gloriously. Thousands have been added to the Church. Peace and concord have eminently prevailed. Torpor and apathy have given place to zeal and untiring diligence in spreading truth throughout the kingdom. The Church in England is eminently harmonious and united, seeking to rescue the upright from the impending ruin that threatens the nations. The intelligence that bursts upon the minds of the diligent and faithful from the revelations of God, nourishes and sustains them, whereby they hunger and thirst after righteousness, and make light of toils and sacrifices, however arduous. Many of the Elders and Saints will have cause to reflect upon the beneficial results of their labours, with joy and thanksgiving throughout endless worlds. Many that have been turned to the Lord through their instrumentality will rise up among the just to bless their memories for ever and ever. Much good seed has been sown, and an abundant harvest is maturing. The gains of the righteous are secured in the treasury of the Lord, where thieves cannot break through and steal. Kingdoms are tottering, and thrones crumbling; banks are failing, and a



famishing tenantry are ready to assert their equality with the landlord, on the ground of their physical strength. Excitement waxes warm among the nations. Great interests agitate all classes and ranks of society, from the sovereign down to the most menial servant. But the Saints are prepared for the grand agitation, knowing that the nations must be sifted.

The Editor of the MILLENNIAL STAR, in reviewing the faith, liberality, and prompt co-operation of the Saints of the United Kingdom, in forwarding the work of God, and sustaining the publications of the Church, and in upholding all legally constituted authorities of the Church, finds much cause for thanksgiving to God, and expressions of unfeigned love and obligations to the Saints. Many of the conferences he has been permitted to know personally, and contract an unfading attachment for them; others equally deserving, whom he has not been privileged yet to see, he still knows by their works and the testimony of the faithful concerning them. His own imperfections have been endured with that spirit of tolerance and charity, for the gospel's sake, that inspires him with confidence in the constant blessing of heaven and co-operation of the Saints through obedience to the truth and sanctification of the Spirit.

EDITOR,

## CONFERENCE MINUTES.

### LIVERPOOL.

This Conference was held on the 26th of September, and the meeting was called to order in the usual manner. After singing and prayer it was proposed that Elder Simeon Carter preside, and that J. S. Cantwell act as clerk; this was carried unanimously.

The President then said he would offer a few remarks on this occasion. It was necessary to be up and doing: we cannot do things acceptable before God, unless we are in a right position. I trust we shall have the Spirit of God to do our duty this day. We have received the first principles of the saving powers of the kingdom of God; eternal life will be ours if we are faithful to all the commands of God, and not on any other condition. I intend to keep the law of God. I have no delight any other way. I have been in the kingdom more than sixteen years. When about twelve days in the Church, I got an abiding testimony of the eternal truth of these things, from the God of Heaven, and I am glad of it. I call on you this morning to magnify the holy calling of the priesthood. We have to show salvation to our fellow men—how they are to be saved. We must deny the body, that the power may be all of God; and salvation and glory, too, of him. I want you to pray for me. I am glad I have your confidence. I feel there's not that flow of charity that is necessary. We must throw away envy and hatred. We must have the desire to save each other. The time will arrive when salvation will reach all mankind, except the sons of perdition. I don't know of any principle by which they ever will be saved. We must be prepared to take a part in another state of existence to save our fellow men. I hope we will have a good deal of the Spirit of God to-day.

The representations of the branches were then called for:—

BRANCH.	REPRESENTED BY	MEM.	H. P.	ELD.	PRS.	TEA.	DEA.	BAP.
Liverpool .....	Elder James Marsden .....	424	1	26	24	10	5	22
North Wales .....	„ Lorenzo D. Butler.....	85	0	6	7	0	4	13
Birkenhead .....	„ John Parry .....	58	0	7	2	2	0	2
Newton .....	„ William Lovatt .....	35	0	4	3	1	1	3
Prescott.....	„ William Frodsham.....	32	0	2	3	1	2	4
Warrington .....	„ John Evans .....	18	0	1	1	0	1	0
Total.....		652	1	46	40	14	13	44

Elders Richards and Littlefield came in at this time, the latter having arrived from New York the night previous, after a tedious passage of thirty-five days.

The President made a few remarks concerning ordinations, quoting from Doctrines and Covenants that related to the duty of those that held office. It was of the greatest importance to be guided by the Spirit in all duties in the Church. He said, I feel by



the Spirit to call Richard French to the office of an Elder. The following brethren were then proposed to various offices:—John Kendal (priest) to be ordained an Elder; Thomas Cartwright, Daniel Caveen, James Bond, William Benn, John Bearman (members) to be Priests; Henry Dinwoody (member) to be Teacher; Samuel Clough (member) to be Deacon.

The President then called on Elders Richards and Littlefield to address the meeting. Elder Richards said he was glad to be once more in our midst, having lately been much engaged, owing to the illness of President Spencer and his attendance on him, and other duties in connexion with the Church. He said he could like to hear the sentiments of those called to offices. He recollected the time when he was ordained; he also was called on to speak. When he had done so, and President Young heard him, he seconded the nomination; and he was straightway ordained, though he went up as a mere spectator. He felt the power of God, and rejoiced much in it—it was an endowment of power. After a few excellent remarks on the state of the Church in these islands, of which proofs were daily had by letter of the ingathering of the honest in heart, and calling on the Saints in this Conference to take heed to the counsellings of Elders Hyde, Taylor, and Pratt, for the Prophet Joseph, said, where much is given much is expected. How ought you to live, who are one day destined to wield the destinies of kingdoms and worlds? I urge you to be up and doing—there's no time to lose; but lay to and act in concert with the Presidency *to push on the work of God*.

The afternoon service commenced as usual. After the sacrament was administered, those who had been nominated were ordained under the hands of Elders Richards and Carter.

During the confirmation of Brother Charles Ellams, who had been re-baptized, Elder Richards said he felt by the spirit that he should be ordained to the office of an Elder. He proposed it before the Church; which being seconded and carried, he was ordained accordingly. He is a seafaring man, and the spirit signified that he had a work to do, and as he traversed the ocean, and visited places in the world, he might bring many souls into the kingdom of God.

The President pressed on the Saints the necessity of assisting the presidency in this land by the purchasing of the books; the Spirit directed to seek intelligence in all lawful ways, and reading was one. He exhorted the Saints to be faithful and diligent in all things, and magnify their offices before the Lord.

Elder Littlefield addressed the Saints at some length, expressing his gratitude to his Heavenly Father in being once more amongst the Saints. He gave a cheering account of the work in America, and was glad to say that all things were well, and the principles of truth progressing. The meeting terminated about half-past four.

SIMEON CARTER, President.

JAMES S. CANTWELL, Clerk.

Conference adjourned till the last Sunday in December.

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## The Latter-day Saints' Millennial Star.

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DECEMBER 15, 1847.

WE have copied an extract of Elder Orson Hyde's letter into the STAR, because that every word that we get from him, or any member of the quorum of the Twelve, is a precious treat to ourselves, and, we believe, equally so to all the Saints throughout this land. The extract gladdens our hearts with the anticipation that Elder Hyde will again cheer the hearts of the Saints here with his presence, and give the present incumbent of the STAR-office the happiness, once more, to look upon his absent and far distant family. Our hope, however, is cautiously entertained, lest counter-intelli-



gence should oblige us to "*tough it out.*" But we will still cherish the fond hope of his coming till disappointment compels us to desist. The prayer of the Saints may avail much towards bringing this choice servant of God once more to minister intelligence and comfort to them, and counsel and direct the great and important movement of emigration.

In the meantime, if England expects every man to do his duty, the Church expects it, even on more righteous and justifiable grounds. The work is great and the labourers are few; but the heavens are propitious, and the calamitous state of the times causes many to enquire after "the old paths." Did all persons realise what distinguishing blessings await the faithful, there would be no drones in the Church; no torpid, murmuring, or contentious persons to impede the work. Every man and woman would lay aside every weight and the sin that easily besets. A want of knowledge often causes some to fold their arms and to remain dormant, when crowns of unfading glory beckon them to urge their pace and to run unweariedly. "They that turn many to righteousness shall shine as the stars for ever and ever."

It is, perhaps, better to magnify our mission and calling here, than to defer the proof of our loyalty and zeal, till despatched on a mission to the spirits in prison. Our standing in the next estate will be graduated by our fidelity in this. Happy are those who have faith to labour with their might, rejoicing continually in the Lord.

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By the politeness of Captain McPherson we have received an agreeable letter from Brother Joseph Russell, concerning the good health and abundant labours of Brother J. D. Ross at Miramichi.

Elder M. Sirrine, formerly President of Manchester Conference, is appointed to preside over Churches of the eastern and middle States, U. S. A., in the place of Elder W. I. Appleby, recently emigrated to the camp at Council Bluffs.

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WE hope to be able to furnish our readers, before long, with the interesting details of the famous Washington Tea Party, held during the last week in October last. We will not anticipate the speeches that have been made by Columbia's sons in the presence of the noble matrons of the Republic on that occasion; but we trust they will be calculated to give the "American Eagle" a more brilliant plumage, and remove the wrinkles from the striped banner that has hitherto been crimsoned with the blood of its innocent citizens.

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MEXICAN affairs continue in their former confused and unsettled condition. If the war question should cause much greater excitement in the States, Mexico might find it about as profitable to remain inactive and contemplate the political squabble between the war and peace parties of the American nation. All parties in the States are pretty well agreed to contend invincibly for their own favourite views, however perilous may be the consequences.

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PARLIAMENT has convened and commenced an exciting Session. The debates begin with a warm, bold, and antagonistic spirit. The disastrous state of financial matters furnishes occasion for severe and bitter criminations. The Government organ having transcended the limits of the Bank Charter Act, an air of suspicion rests upon the permanency of the most stable institutions of Government. The Protectionist party,



with Lord Bentick at the head, discover the fatal opening of Pandora's box, in the unrestrictive operations of "Free Trade." The Irish party is sanguine, imperious, and determined. Indeed, the state of Ireland is truly awful and alarming. There seems to be but little room for subterfuge and shuffling, in regard to that unhappy and ill-fated country. Something must be done, and done quickly, for the starvation of the poor, and murder of landlords is already at their door. Many of the priests of Ireland sympathize with the famishing tenantry, and occasionally denounce in public a landlord. Immediately after such a denunciation from the priest, even the same day, and within a few hours after such denunciation, the landlord is shot dead. The tenantry will neither come to his protection or aid even in calling a surgeon to mitigate the sufferings of the wounded and dying man. It is estimated that two or three millions of Irish people lack an adequate supply of food to sustain life. The real deficiency of food has never been greater in that island. The tenantry seem to be broken-hearted, or too inefficient to accomplish any thing adequate to self-preservation. Many estates lie sadly at waste, and are measurably neglected. The landlords are thereby incapacitated to render adequate assistance to their tenantry, unless their estates shall be put under better cultivation. Whether the latter will consent to work the land on terms that may be acceptable to the proprietors is yet problematical. It is said that great facilities for procuring a living in the south of Ireland are sadly neglected through want of industrial efforts. We believe the Irish people have suffered seriously from the bigotry and intolerance of their enemies, and regret that a system of religion that combines so much antiquity, unity, and strength, should not be better employed for a more equal and universal dissemination of knowledge, and the inculcation of better habits of industry, enterprise, and self-government. How mighty and brilliant ought that nation to be whose religion is one and undivided, if that religion were from Heaven, and their priesthood like that of the Apostles and the Son of God, shedding forth upon all around the radiance of revealed truth and wisdom! Such a nation should be fair as the moon, clear as the sun, and terrible as an army with banners. The Lord is their God, and they are the people of his care.

The great question with the British Parliament is, how to relieve the people of Ireland in their perishing, insurrectionary state. Some advocate prompt coercive measures, in order to save the landlords; others recommend supplying the wants of the tenantry with the staff of life rather than putting them to slaughter. Eight or ten millions have been appropriated to their relief, it is said, by the Parliament last year, and the emptiness of the Treasury makes any additional draught upon it in favour of Ireland exceedingly unwelcome. On the other hand the Irish claimants avow that they have received nothing from Parliament (probably in consequence of the manner in which the ten million pounds were to be applied for their relief). Another large influx of Irish paupers to England is apprehended, with some concern, by the inhabitants of Liverpool and other large towns. There must be bad management somewhere, of which the starving poor are far from being the principal cause. The overgrown wealth of the few, and the vast pauperism of the many, is a growing and deplorable evil. Happy would it be for the rich if they could see that their honour and happiness, and the greatest prosperity of the nation, lie in ameliorating the condition of the poor. It is estimated that there are sixty thousand beggars in the city of London, and that each mendicant begs an annual income of twenty pounds—equal to the great sum of £1,200,000 obtained by begging in one city. It is said that many resort to this practice from motives of profit, more than from necessity. If this is the case it would seem advisable that the guardians of the poor, or other proper authorities, should make thorough inquisition and ferret out deceivers, lest those who are poor indeed should suffer from general distrust.



## REMARKS ON THE SOCIETY IN HANCOCK COUNTY, ILLINOIS.

*Liverpool, December 1st, 1847.*

[President Spencer,—The following article was written suitable to other times and circumstances; but it may answer to direct a superficial glance of your readers' minds to the bloody history of the county of Hancock. It was written in America for the *Hancock Eagle*, but the sudden formation of a treaty and the confusion that ensued, prevented its publication. The circumstance of kidnapping men on the highway—running them through the woods by night and day—passing resolutions in secret conclave to murder them, &c., is no chimera. Five of our brethren were thus abused, among whom were Brother Phineas Young, (brother of President Young,) his son, Brigham Young, jun., and Brother Richard Balantyne. The names of the remaining two brethren I do not know.—L. O. L.] :—

## TO THE EDITOR OF THE EAGLE.

To live where no internal jargons roll their turbulent tide over the circle of domestic associations; where strife and turmoil disturb not the tranquility of home; where no ruthless invaders intrude their sacrilegious edicts, to tear away some partner of life's socialities, rending the hearts of mothers, wives, and sisters; where no usurpation of power levels the bulwarks of justice and human rights; where a healthy jurisprudence holds dominance—alone passing sentence upon the heads of offenders; where the freedom of all men is respected as one of the divine boons to sweeten human existence, and the surest safeguard to the perpetuation of republican institutions;—these blessings bring the climax of earthly enjoyment, and wherever they exhibit their emblems, on all things will prosperity fasten its cheering signet. But where the liberal laws of civilized society are outraged; where a horde of savages, more despicable than the bloody Huns, overrun the country, desolating homes and distracting the felicity of domestic quiet; where crime of every grade raises its bloody form to sit upon the throne of mobocracy, "unwhipped of justice;" where the incendiary torch lights up night's canopy with the desolating blaze, causing destruction and stark loneliness to brood over neighbourhoods where industry had collected life's comforts; where the cudgel and bowie-knife "wabble in the hand of assassins;" where crimes are made the step-stones to political favour; where religious persecution is tolerated by the voice of popular sentiment; where the forms of law are, by art of *lawyer* legerdemain, converted into chains of oppression, or cords to bind, while the assassin strikes the blow; all this is leaping a sunset over the civilized world, and alighting in the confines of barbarism unparalleled.

Hancock is the theatre of scenes like these. For years the laws of good society have been outraged and mutilated. The turbulence of wild enthusiasm has distracted society, and warped it from the fundamental basis of well-organized communities. A horde of fiery zealots, mobocrats, and demagogues, sowing continually the seeds of belligerence, have made commotion their congenial element. However problematic may be the state of the nation; however deeply she may be plunged in collision; however much patriotism may point the warning finger to the field of strife; however invidious may be, upon her public domain, the encroachments of usurpation, it matters not,—these mushroom heroes are deaf to the absorbing topics of national prosperity, and concentrate their energies in the fomentation of districted turmoil—war at home. What meritorious deeds have been the result of this anomalous kind of junto prowess? Traverse the county of Hancock, and when you see one chimney-stack after another standing to point out the work of the incendiary; when you hear of men, women, and children, by hundreds, being driven from their homes by force of arms; when you learn that men have been murdered in gaol, while under the sacredly-pledged protection of the law; when you learn that white men—American citizens—have been cruelly mangled by Lynchers, yes, and WOMEN TOO! when you find that men—citizens—on the peaceful prosecution of business, have been accosted on the highway by armed ruffians, and, without the least shadow of legal pretext, run through the woods by night and day, for the duration of two weeks' time,—their murder premeditated on several occasions,—then, then throw down the gauntlet of opposition to the standard of law and order, and let public sentiment and the sympathy of the world unite to cover the arbiters of such deeds with shame and confusion; while innocence, in her majesty, clothes herself in the habilaments of reward, to enjoy the liberty won by an illustrious ancestry.

These deeds will be dark pages in the history of Hancock. As succeeding genera-



tions rise up one after another, they will fix upon the perpetrators the black seal of crime, repugnant to the true genius of every government on earth.

When will mobocracy loose its rule, and the laws of our country be supreme? When will bloodshed cease? When will the storm pass by, and the muttering thunder lull to silence in a calm of unbroken tranquility? To this result the people of Nauvoo look with anxiety. But they are determined to win it upon high and honourable principles, as men and citizens of America; not as menials, truckling humiliatingly with the men who carry upon their shoulders the Atlas of these crimes.—Respectfully,

L. O. LITTLEFIELD.

#### EXTRACT OF A LETTER FROM ELDER ORSON HYDE TO ELDER ORSON SPENCER.

*Hyde Park, Council Bluffs, Potawatamie Nation,  
October 7, 1847.*

Brother Orson Spencer,—Dear Sir,—Your letter of August 18th, came duly to hand in one month and six days from Liverpool; also your letter by Brother Scovil, of July 2nd, was received the same day that the bearer arrived in camp, which was four days ago.

My health is now very good and that also of my family. There are scarcely any sick in Camp, nor throughout our vast settlements. Our crops were never known to be better. There has been no frost yet, and our latest corn and buck wheat will all get ripe. Vegetables are in great abundance. Our stock is all fat, and we have peace within and without. “Thanks be to God who giveth us the victory through our Lord Jesus Christ.”

We are daily expecting the return of President Young and the Pioneers. They have established their location, I believe, in the vicinity of Salt and Eutaw Lakes, on the east side. This is what I have heard. But when they return, you will get the account officially, and also concerning emigration. I do not feel authorised to direct till I see them. The selection of Brother Ross for the Miramichi mission, I think, was wise and judicious.

I am sorry to hear of your illness, but glad to learn that you are recovering, thankful, also, that you are happy in your work and calling, and that the cause is so prosperous. I sometimes think that when the council return, they will send me again to England, on account of your ill health, fearing that your constitution will not stand that climate, but it is possible that I am wrong. Some one else may go, or you may stay and “*tough it out*.” Whether I come or not, you will hear very soon after the brethren return here. Our California battalion is beginning to return. A few have arrived, and the rest are on their way. I have written a few things which I hope will serve as a lunch, until you get an official dinner served out to you by the President and Secretary of our quorum. I have received a lengthy communication from Brother Brown, which I shall notice so soon as opportunity offers. In the meantime, my kind love to him and to his family, and to all our American brethren.

Now, Brother Spencer, accept the assurances of my confidence and good wishes; the same to Brother Franklin. May the arm of the Lord be over you and all the churches for good. My kind love to your wife, &c. I am pressed with care and business, being the only one of our quorum in these regions. God bless you.

O. HYDE.

#### LETTER FROM ELDER RODGER TO THE EDITOR.

*Chesterfield, November 22, 1847.*

Dear Brother Spencer,—It is with pleasure I sit down to address a few lines to you, to inform you how we are getting along here. The work of the Lord is making great progress in this place and surrounding neighbourhood; such a spirit of enquiry I never witnessed before. Our chapel is crowded every Sabbath. We are under the necessity of requiring the Saints to stop at home on Sabbath evenings to make room for strangers, until we get a larger chapel. Many are embracing the gospel, and witnessing to the truth of the same: we are gathering from all parties, which is raising no small stir among the hireling priests; they have visited several of our members, and tried to draw them away from the truth. But they have found it “no go.” The testimony of the Saints to the truth of the gospel, and the signs following them that believe, pinched their toes too much. They



could not bear it, so they turned away with rage, and went through town and country, (acting the part of criers or bellmen), by making known to the people what we were, and where we met, and so aroused up the people that they came in flocks to our meetings, till we have no room to contain them, and scores go away satisfied that we preach the gospel and have its power. The fact is, the healing of the sick, the curing of diseases, and the casting out of devils, with the speaking in tongues, have been so self-evident to many that are not of the church here, that our opposers have no chance. So great has been the faith of one of our sisters, that she has been completely cured of the tic-doloreaux in the face, by merely touching the place with the handkerchief of an elder in this branch. Is this not like the days of Paul? Who would not bow the knee for such blessings? Who would not bear the cross, when we, from day to day, both see and handle of the things of our God?

I baptized seven last week, and I have baptized five more this week, and many more are believing. Our branch numbers 148; 70 of whom have been added by baptism within the last five months. The Spirit of the Lord overrules all things here. Satan has tried to draw aside some by showing them visions of things, that it is not wisdom to mention here. But through fasting and prayer we have got all things nearly right again. We have in this branch some young men that bid fair to do well in the priesthood. Though young in the cause, they have already begun to thrust in their sickles and reap. The people are calling out for preaching all around us. The harvest is truly great, but the labourers are few. The clouds that have so long darkened the atmosphere of the British Isles have begun to give way, and the truth of Mormonism, like the brightening rays of the morning sun, is piercing its way into the strongest systems of men, and, ere long, will shake them to the centre, for every thing that can be shaken shall be shaken, saith the Lord. Every sect, party, name, and denomination must bow to the requirements of heaven, and own the royal priesthood of the Son of God, given to his servants, or they must crumble to the dust and perish in their sins. For the nations and kingdoms that will not serve God must perish: yea they shall be utterly wasted, for the Lord has set his hand the second time to gather his people, and make them one on the mountains of Israel. Whether in prosperity or adversity, there is a something about this work that gladdens the souls of all those that believe and obey it. Yet the world cannot see: for it is written, the wicked shall not understand, but the righteous shall understand.

I have been a member of this church more than five years; three years and eight months of that time I have been preaching the gospel in England, and never have I read or been taught any doctrine or principal contrary to the scriptures in this the Church of Jesus Christ of Latter-day Saints. But I hereby testify, and my testimony is true, that the gospel taught and practised by this people, is the same gospel as was taught by the apostles of our Saviour eighteen hundred years ago; and the same gifts and blessings are following them that believe and obey the commandments of Christ now as did then. I have seen them—I have heard them—and I have experienced them for myself, and I am satisfied with the choice I have made,—praying that the light and truth of the everlasting gospel may soon reach the ends of the earth, that the righteous may rest in peace. This comes with my kind love to you, hoping it will find you well.—I am, yours in the gospel,

GLAUD RODGER.

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EXTRACT FROM ELDER C. H. WHELOCK'S LETTER TO ELDER L. O. LITTLEFIELD.

*West Bromwich, Dec. 1, 1847.*

Dear Brother Littlefield,—Although poor in health, I feel happy and strong in the spirit of my Master, and feel blessed in seeing that my labours are not in vain in the Lord. Twenty-five have been baptized in Birmingham and West Bromwich, since my last letter to Elder Spencer, and more are nearly ready, they say. Thus, you see, the Lord is favouring us in trying to build up his kingdom. Besides, we are richly paid every Tuesday evening, in the upper room of our chapel. It would do you good to see the happy faces of the Saints beaming with joy and gladness, while the spirit and power of the Holy Ghost is poured out, I think, almost as copiously as in the upper room on the day of Pentecost. It is truly a feast for the Saints, and many who are not yet Saints, say it is a blessing to meet with us there. The elders and priests, and, in fact, all the priesthood seem determined, by the help of God, to boldly front all opposition; flood the town with gospel truth, by the means of STARS, Letters, &c., and seal their testimony by precept and good example. I trust we shall have your and President Spencer's prayers united for our con-



tinued prosperity. And then those glorious illuminating STARS! Yes, I consider every STAR that shines now from Liverpool, or at least from Torbock Street, to be worth the price of a volume, and more to be appreciated, at this time, by us, than the stars of heaven! And well it might be so, for the light that the present STAR emits is direct from the great Author and Creator of all light, and has to do directly with the salvation of all where its rays shall be reflected; and, I say, shine on thou gem of light, till the darkest corner of these three kingdoms are lit up with the blaze of thy glory, and every inferior or false light has faded into oblivion, or been eclipsed by thy superior brightness.—Yours,

C. H. WHEELOCK.

EXTRACT FROM ELDER G. D. WATT'S LETTER TO THE EDITOR.

*Kendal, Nov. 27, 1847.*

Brother Spencer,—The officers I have in full employment in the following manner:—A and B take upon themselves the responsibility of warning a neighbouring town by preaching, distributing your letters, or by any other means that are lawful and right, and thus to continue until that town receive the truth or reject it. I consider the above course is much better than to send strange brethren to the same place every Sunday; it gives the people an opportunity of forming an acquaintance with the officers, and *vice versa*. Thus I have all the priesthood in Preston employed in warning its vicinity, leaving the presiding officer, the teachers, and old men, who cannot travel in search of the sheep in the fold. Many of the sisters are employed on the Sunday, and at other times, before and after meeting, in distributing your letters. I am happy to say that they receive much encouragement; when the people have read the first letter they enquire for No. 2, &c. They may now be seen upon the tables in the parlours of the great and opulent, in the private studies of the parson and priest, as well as in the miserable cot of the famishing poor of Preston, shedding abroad the light of truth, and preaching the gospel, when we are asleep or otherwise engaged. Thus, you see, the Saints have something else to do than to disagree with one another. I have ever found this the best course to pursue in order to secure union among the Saints, either in a branch or conference of this church, namely, to have each one employed.—I am, as ever, your humble servant and fellow-labourer,

G. D. WATT.

EXTRACT OF A LETTER FROM ELDER F. D. RICHARDS TO ELDER L. O. LITTLEFIELD.

*Bristol, Moorfields, November 23, 1847.*

Dear Brother Littlefield,—By notes from me to Elder Spencer of last Saturday and yesterday, you are aware of the orbit of my revolution, and that I received yours of last week, in Bath. We had a most excellent meeting of the Saints last evening; they feel full of the true fire of the Lord, and I feel more of it in this city than in any other place I have been in. I have the utmost confidence that, if I were to stop here and make a business of it, I could, in the name of the Lord, set two against three and three against two among the people, and gather out the honest-hearted, and a good number of them too, for this is a great place. The Saints are poor and very scattered in this city, and out of work, but they are willing and most anxious to see the work roll a-head, but we are deplorably in want of labourers; and I pray the Lord of the vineyard to send forth labourers into it, for the field is indeed white; every thing conspires to promote the spread of this work in the hands of faithful men: even the Church parsons, in view of the contemplated Catholic organization, are urging their people to union.

I am informed that the Ministry have granted his "Holiness" permission to organize the island into a see of dioceses; to have an archbishop of the see and bishops of each diocese, *provided* that no Catholic diocese, so appointed, shall bear the name belonging to any diocese of the present Church organization. This makes the Church ministers feel a good deal, "want to and cant," which Brother Brigham says is "hell;" and they are quite in "a way" about the advancement of Catholicism, and the secession of their own preachers to the mother church. *Fear* does and must have a hold on the eldest daughter, for she has rebelled against her mother.

\* \* \* \* \*



I feel most sincerely thankful for your kindness in forwarding my letter, and transmitting me sundry items of intelligence, in which I feel the same delight and joy that enraptures your bosom and each other faithful servant of God. I meditate with wonder and delight upon the movements of the great work of the Lord. His hand among the nations, to them "invisible, or dimly seen," may be observed by the light of the Spirit, causing division to be multiplied in every sort of compact, whether social, civil, or religious; nations, families, and churches at war, and the very enemies of the people of God made to feed them, while hundreds and thousands are joining that people who are suffering the most aggravated persecution, led so to do by a motive of superior power, which will result in an entire change of all earthly things, whether matter or spirit. Oh! what an enterprise worthy the character of a God and of us, his sons.—Yours, &c.,

F. D. RICHARDS.

#### LETTER FROM ELDER T. D. BROWN TO THE EDITOR.

Dearly Beloved,—Inasmuch as many of the nobles are "Starring it oft" in the luminary over whose destinies you preside, and more of our brethren, as truly good and great in their sphere, are never heard of therein, and but little known, I have felt to record occasionally the names of some of these worthies, that, in a time to come, it may be available; and also thus in the mean time encourage others who are labouring, assiduously and successfully, in the building up of THE KINGDOM OF GOD, almost unknown to their brethren abroad, but supported by the affection and faithful prayers of those by whom they are surrounded, and amid whom they preside, and by a measure of that faith, once delivered to the Saints, by which they know that He who seeth in secret shall reward them openly. Such is Brother SLINGER, who presides over the small but loving branch at Duckinfield, which place I visited last Sunday. He is unobtrusive in his manner—clear, concise, and convincing in his style of preaching the first principles of the gospel—but, above all, I observed that he governed a most willing and devoted people, by the divine power—*love*. He appears to have no favourites, he sits among them as an affectionate brother, apparently esteeming each around him as better than himself, and confiding to his willing brethren in the priesthood a wise use of the duties, in proclaiming the plan of salvation in the neighbouring villages: in a word, UNION and LOVE are the manifest characteristics in the Duckinfield Branch; and such is Elder Slinger, who presides there, although he has been in the church from the beginning, and was called and ordained to the priesthood by the Twelve, when they first came to preach the gospel on the British Isles. This is, probably, the first time that this brother's name has appeared among the worthies, whose laudable deeds are duly recorded in the MILLENNIAL STAR. Continually praying for the prosperity of Zion,—that her cities may be built up—her borders enlarged—her sons and daughters gathered, and prepared for the Second Advent—the *glorious* appearing of our Lord and Saviour Jesus Christ.—I have the honour of subscribing myself, your brother in the everlasting covenant,

T. D. BROWN.

#### SAINTS' TEA-PARTY AT WASHINGTON, U.S.A.

Washington, October 21, 1847.

Dear Brother Hollister,—Notwithstanding I am much engaged in canvassing, in writing, in tea-parties, and in conversation with ladies and gentlemen, yet I take a few moments this evening to inform you that I am well, and that prospects here are brightening.

You see by the papers that the ladies are getting up a tea-party; their adjourned meeting was well attended, and all the necessary arrangements made: to-morrow the time and place will be pointed out in the papers. The party will be one week from this evening. The tickets will be printed to-morrow, and plenty of young ladies and gentlemen to circulate by selling them. You will not, of course, look for me until after the tea-party. I hope Brother Campbell will make the best of his time. When I do return to Philadelphia I expect, I hope at least, that I shall not be obliged to tarry long there, for it will be somewhere about the first of November before I can leave here, without suffering a loss. I have been very diligently casting my bread upon the waters to return many days hence, or, in other words, I have not only been gathering means for the relief of our brethren, but I have sowed the good seed in many an honest heart, and among the most accomplished; they have been astonished and shut their mouths; and I am not able to attend to



all the pressing solicitations that I have: "will you come and see me and spend an afternoon or an evening? I would like to know more about it." I have been able to lay a good foundation to aid our brethren at the Bluffs; but more about that when I come to your city. There is a gentleman here by the name of Peter Force, very earnestly requests me to write to my brethren in Philadelphia, to send all the books, papers, and pamphlets touching the rise and progress of Mormonism, or any works thereon; he says he will pay a fair price for them. If you think best to send them, you can make the same known on the Sabbath to the brethren, and they can fetch them together in the afternoon, and forward to me on Monday, by Adams' express, or some way of safety, informing me through the Postoffice, and the prices, and I will bring the money when I come. I could sell any quantity of books of Mormon, in this place, if I had them. Do your best to have all things in readiness against I come, for it will not do to delay after I have done here.

I received yours of the 18th, and read it with pleasure; hope you will not neglect to write at least once or twice, while I remain here. My respects to all the Saints. There is one brother and one sister in this place.—I am, as ever, your brother in the gospel,

C. R. DANA.

P.S.—Would it be a good idea to encourage Gen. Green to continue our supplications for a few months, aided by his daughter, Mrs. Reed; they think considerable could now be done during Congress, and, if you think best, they will remit through you to our camp.

#### VARIETIES.

We notice the wreck and total loss of the ship *Empire*, commanded by Captain Russell. This vessel was lost on a coral reef, while on its way to Vera Cruz, with a company of soldiers, bound for the Mexican war. No lives were lost through the providential interposition of some small vessels that hove in sight just in time to save all hands from threatening death. It will be recollected that Elder Orson Hyde took passage in this vessel to New York, and subsequently Elders Scovil and Sirrine, and others.

EXTRAORDINARY INCIDENTS AT ST. JUDE'S CHURCH.—On Sunday forenoon, during the time that the Rev. Dr. McNeile was preaching the annual sermon at St. Jude's Church, on behalf of the Society for the Conversion of the Jews, a loud scream and some incoherent expressions from a man, caused every eye to be directed towards him. He was removed to the vestry-room. Two females were subsequently attacked with nervous symptoms, and screamed loudly, disturbing the congregation until they were removed. In the remaining part of the sermon Dr. McNeile twice alluded to the circumstance, and expressed a hope that the congregation would be more thankful than ever for the possession of reason, and pray for those who had been so extraordinarily affected. He said that during his ministry at St. Jude's, that was the first occasion upon which any such sudden deprivation of reason had occurred during divine service. The poor man was subsequently removed to the Asylum. He was a car proprietor.—*Liverpool Journal*, Nov. 27.

MORMON LOCATION.—We yesterday saw a person direct from Council Bluffs, who states that on the day he left, a runner came in, who was sent on in advance by the Mormon "Twelve," who were on the route back from the Salt Lake. They sent a small party to the Bluffs twenty days in advance of the main returning party, in order to have fresh teams, provisions, &c., sent to meet them, as they did not intend to burthen themselves with a full outfit back. Our informant states that the Mormons have located their grand gathering place about half way between the Utah and Salt Lake, in California, on a stream which connects the two waters. The distance between the two lakes is about sixty miles—a fertile valley extending the whole distance, of several miles in breadth. There they have laid out a city, and commenced making improvements. They are in the midst of the Blackfeet, Utah and Crow tribes of Indians, who are said to be peaceable, and favour this settlement. The main body of emigrating Mormons, which started from the Bluffs in June last, had advanced about two hundred miles beyond the South Pass, by the latter end of July, and were passed at Green River at that time. They had got on without difficulty to that point, and were pushing on to their new location.—*St. Louis Republican*.

#### TO THE SAINTS IN GREAT BRITAIN.

BY MISS E. R. SNOW.

Ye Saints who dwell on Europe's shore,  
Let not your hearts be faint:  
Let each press on to things before,  
And be indeed a Saint.

Although the present time may seem  
O'erspread with clouds of gloom,  
The light of faith will shed its gleam  
Until deliv'rance come.



Hold fast the things you have received,—  
Be faithful in the Lord;  
You know in whom you have believ'd,—  
He's faithful to his word.

Your brethren, in America,  
Are one in heart with you;  
And they are toiling, night and day,  
For Zion's welfare, too.

They even now are driven forth  
To track the wilderness:  
They leave the country of their birth  
For truth and righteousness.

*Winter Quarters of the Camp of Israel, America,  
April 25th, 1847.*

But there's a day—'tis near at hand,—  
A day of joy and peace:  
That day will break oppression's band,  
And bring the Saints release.

Then brethren haste, and gather up,  
We shall rejoice to meet;  
When we have drank the bitter cup,  
We'll share a heavenly treat.

And even now the Lord bestows  
More—more than tongue can tell,  
Of that which from His presence flows—  
Yes, Brethren,—“all is well.”

THE ANGEL'S GOSPEL.

*What was witnessed in the heavens?*  
Why, an angel earthly bound.  
*Had he something with him bringing?*  
Yes—the gospel—joyful sound!  
It was to be preach'd in power  
Upon earth, the angel said—  
To all men, all tongues, and nations,  
That upon its face are spread.

*Had not we before the gospel?*  
Yes—had several taught by men.  
*Then, what is this latter gospel?*  
'Tis the first one come again.

*Carmarthen.*

This was preach'd by Paul and Peter,  
And by Jesus Christ, the head;  
This, we Latter Saints are preaching—  
We their footsteps wish to tread.

*Where so long has been the gospel?*  
Didn't it ever “fall away?”  
*What became of those neglected?*  
“God is just”—that's all we say.  
Seek no crop where 'twas not planted,  
Nor a day where reigns the night;  
Now the sunshine bright is beaming,  
Let all creatures see aright.

J. D.

LIST OF MONEYS RECEIVED SINCE OUR LAST, TO THE 2ND OF DECEMBER.

John Parkinson .....	£1 13 4	Brought forward.....	£13 7 11
George A. Holt .....	1 10 8	John Lickerish .....	1 16 3
Thomas Smith (Leamington Spa) .....	5 1 1	Robert Martin .....	1 10 0
John Halliday .....	1 17 0	John Preece.....	2 0 0
Isaac Dacer.....	1 4 9	William West.....	1 7 0
A. Shaw .....	0 3 9	A. M'Master .....	2 15 6
Thomas Smith (Norwich) .....	0 13 10	J. Bond.....	1 5 6
Eliezer Edwards .....	1 3 6	John Johnson.....	1 11 0
Carried forward .....	£13 7 11	John Page .....	1 5 4
			£26 18 6

NOTICE.

Elder Joseph Clements, recently from St. Louis, U.S.A., is appointed to preside over the Staffordshire Conference.

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